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messenger

CHURCH OF THE BRETHREN
JANUARY 1989



CHINA:

FULL CIRCLE

- 11 China: Coming Full Circle.** Ed Smith, returning to his birthplace in Shouyang, China, felt he had come full circle. So has Christianity in China, following a path leading to a church a bit different from what the missionaries perhaps envisioned. Story by Karen S. Carter.
- 14 The Saga of China's Pastor Yin.** From childhood days in the Church of the Brethren mission in China, to pastor of the well-known Rice Market Street Church, to president of Yanjing Theological Seminary, Yin Ji Zeng has had a remarkable spiritual journey. Story by Dorothea Winger Fry.
- 15 A Glimpse of Christianity in China.** Ingrid Rogers found the "Three-Self Movement" in today's China church compatible with the goals of early Brethren mission work.
- 18 Brethren and Politics.** Dale W. Brown says that at a table with the Brethren Service cup on it, and the right scriptures before them, Brethren of every stripe could sit together and discuss "Uncle Sam."
- 20 Let the Sisters Preach.** Edward K. Ziegler offers evidence scriptural and otherwise for the rightness of women in pastoral and other leadership roles.

COVER: Yin Ji Zeng—or "Pastor Yin," as the Brethren know him—was pastor of Beijing's Rice Market Street Church in the late 1970s when it was discovered that this product of the Church of the Brethren mission in China was "alive and well" and holding to his Christian faith. Dorothea Winger Fry (page 14) updates us on this remarkable Chinese churchman.

In Touch profiles John Doran, Lincoln, Neb.; Bill and Jeanne Chappell, Hiroshima, Japan; and Paul Hoover, Chicago, Ill. (2) . . . **Outlook** reports on hymnal project. NCC. Brethren Benefit Trust. Ethnic study. Disaster grants. Kristallnacht. Drugs in films. Women clergy. Personnel. Quaker lawsuit. Armenia relief (start on 4) . . . **Update** (8) . . . **Special Report**, "For Neo-conservatives: A Long-haul Battle," by Tom Roberts (9) . . . "At the Edge of the Abyss," by Ton van den Doel (17) . . . "Transforming the 'Y,'" by Janice Fralin and Esther Ho (22) . . . **Opinions**, of James M. Hite and Dale Ott (24) . . . **Pontius' Puddle** (24) . . . **Turning Points** (27) . . . **Editorial**, "Don't Let the Armenians Die in Vain" (28).

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DID I SAY DANGEROUS?

I appreciated MESSENGER printing my opinion piece about the Brethren Revival Fellowship (October). It was unfortunate, however, that it was introduced with the title "BRF Acceptance Is Dangerous."

My statement that "the relationship is complex" more accurately reflects the content of the article. If MESSENGER was suggesting that acceptance becomes dangerous when we use the relationship in order to deflect criticism then we can live with the title. I did say there are dangers in fragmentation.

Perhaps MESSENGER would do better to use descriptive rather than interpretive titles for the opinion pieces.

I am pleased that we accept the BRF but I do not want our tolerance to be used as a means to quiet our challengers.

WILLIAM P. ROBINSON
North Manchester, Ind.

ISRAEL MATCHES SOUTH AFRICA

Is there really any difference between the way the South African government treats its black and the way the Israelis treat the Palestinian? Palestinians are being killed every day or so and we don't hear any great protest about that. The same seems to be a feeling that Israel is a righteous nation suppressing "heathens," and the blacks of South Africa are a righteous people being suppressed by a "big bad wolf."

Are our opinions formed by careful personal consideration, or by television? I don't hold high regard for Desmond Tutu, but he hit the nail on the head when he said that America's primary motive for its attitude toward the South African government was money, and apartheid is an excuse. We didn't see much of Tutu after that.

Let's keep the church out of politics, and attend to spreading the gospel. As Christ said, "Feed my sheep." We could even send some aid to the Palestinians.

JAMES D. KESSLER
Grantville, Pa.

REMEMBERING FRIENDS INTERNED

The preview of the November MESSENGER convinced me I had to renew my subscription. I graduated from La Verne College in 1942. Some of my high school and college friends who were Japanese-Americans were forced into internment camps. So the November story of Florence Daté Smith's internment was "must" reading.

OLIVE BAKER
Sacramento, Calif.

MEMORIES STIRRED BY A STORY

I appreciated the November MESSENGER cover story by Florence Daté Smith. It must have been painful for her to write the account of her World War II internment.

As I read, I thought of my close friend, former college roommate Masako Nakamura Frost. Nisei, she came to McPherson College from an internment camp in Poston, Ariz. Her brothers were serving in the United States military.

ako graduated in 1948, the youngest senior ranking at the top of her class. She shared us very little of the hurt she must have felt in incidents of prejudice.

ke many of her fellow Niseis, Masa has had successful career. The world has benefited from these beautiful, intelligent people who suffered so quietly.

CATHARINE STRAHM

eka, Kan.

REMINING US OF OUR PAST

Florence Daté Smith's November article on Japanese-American internment was excel-

thanks for reminding the Brethren of their in righting this wrong of 46 years ago. Many Japanese-American friends will never be to be grateful for that ministry at a most difficult time in their lives.

DEAN FRANTZ

Wayne, Ind.

ean Frantz was among the Church of the Brethren leadership responding to the Japanese-Americans' plight in the 1940s.—Ed.)

REPORTING THE WAR EFFORT

thanks to MESSENGER for the November 1988 le by Florence Daté Smith about "Days of my," and for the sidebar, "'Beacon in a Dark it.'" Both were well written and certainly pressed the truth.

e should always remember that these people are mostly American citizens of Japanese ground. Many were even born in the United s. We didn't treat the Germans this way, ough I recall there was talk of doing so. is "infamy" was all part of the effort to build ort for the war effort. It shows that none of whether citizen or not, is free from some sment from some government officials.

onetary restitution of \$20,000 for each sur- g victim in no way can make up for the tional and physical suffering of these le.

JASON HOLLOPETER

sgrove, Pa.

RYING THE ACLU CARD

thanks for plugging my book on the Chris- ter Sauers (November 1988, page 13), and for strong editorial on the American Civil Liber- Union (ACLU).

m proud to be a card-carrying member of ACLU and appreciated the editorial's use of the organization. I never thought, ver, to compare the ACLU and God!

STEVE LONGENECKER

ryville, Pa.

e will be plugging another Steve Longenecker in February.—Ed.)

MY HANDS FOR HEAVY WORK

ed Swartz' well-written article about the canning project (October) testifies dramati- that large numbers of people care about who suffer and they desire to express their

Christian faith in more than talk.

I wish the article had told also about the massive contributions made by people before the occasion. There were those such as Godfrey Brothers Meats (Codorus congregation) who butchered these 101 animals and have been doing this gratis since 1980. They were assisted by men (business competitors) from Three Sons Meat Market (Codorus congregation) and Charles Ilyes Meats (New Fairview congregation). Fred Potteiger (Mechanicsburg congregation) has for years purchased and transported these cattle to Godfrey Brothers. Many others also have offered time, labor, and money to make the big packing days possible.

HAROLD Z. BOMBERGER

Mount Gretna, Pa.

WHERE DO 'GOOD' BRETHREN GO?

Messiah College is located in Grantham, Pa., not Grantville, as reported in the November 1988 MESSENGER (page 2). As a Messiah graduate, and as a life-long Pennsylvanian, I can assure you that there is a difference.

We Messiah students had a joke about the Brethren. While Messiah was established as a Brethren in Christ school, it attracts many young people from the various Brethren traditions because of its rules against smoking, drugs, alcohol, homosexuals, and dancing. (Yes, even dancing!) We said that the "good" Brethren go to Messiah, and the rest go to Church of the Brethren colleges.

JONATHAN R. STAYER

York, Pa.

(But then how do you explain my going to Bridgewater?—Ed.)

OCTOBER TOOK THE CAKE

I have had a problem accepting the politics injected into MESSENGER off and on over the years. When I received my October 1988 issue with such a disgusting cartoon on the cover that took the cake.

If my family roots were not so deep in Brethren heritage I would probably consider a change. Reasons are plain to see why Brethren numbers do not increase.

I think MESSENGER needs a new editor.

RITA J. HARSH

Eglon, W. Va.

PROVIDE MEAT, NOT MASHED POTATOES

MESSENGER has gotten much too far from the basics. Our beliefs are based on "God's Word," the Bible. The church does not have to "lure" anyone (see July cover art). If the Bible is being taught and preached, the conviction of the Holy Spirit will draw the people in.

We need the true "meat" of the Word, not watered-down mashed potatoes. It is well and good to love one another, but that does not mean we have to accept the other's ways. Know the enemy; test the spirits; above all, hold fast to God's word.

KAREN L. WADDELL

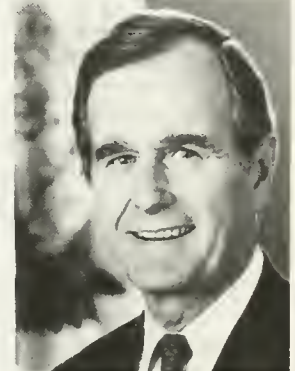
Grantville, Pa.

Recounting "We knew him when . . ." stories is great fun. They are those anecdotes you press upon friends and others to show that you have rubbed elbows with the high and the mighty back when they were everyday folks just like you.

This being inauguration month for our new US President, and China's Pastor Yin being our cover story for January, the time is ripe to tell of this involvement with George Bush in earlier years.

June 29, 1975, Lamar Gible, whose port-

folio on the World Mission Commission staff covers Europe, Asia, and peace and international affairs, was in Beijing, China, with his wife Nancy. On that day the Gibbles attended church service at the Rice Market Street Church, pastored by Yin Ji Zeng. At that time Brethren knew very little about Pas-



George Bush

tor Yin's past except that he had attended a Brethren mission school as a boy and was the son of the first Chinese minister ordained by the Church of the Brethren.

In 1975 the USA's chief liaison officer in China was George Bush. On that June 29 Sunday Pastor Yin baptized one of the Bush daughters. After church the Bushes and the Gibbles stood around, talking, and Lamar explained Pastor Yin's Brethren connection.

Later on, Lamar wrote to George Bush and asked for his evaluation of the Christian community in Beijing.

None of this religion stuff was central to George Bush's responsibilities in Beijing, but it is testimony to his interest and participation in church life that he responded promptly to Lamar's letter. Here in part is what the future US president wrote:

"I would love to be of some help to you with information about our little church in Beijing. The congregation present on the day you attended was about par for the course. Unfortunately, very few people in the diplomatic community avail themselves of the opportunity of worshiping there. I will try to engage Pastor Yin in conversation from time to time and if I get information about him I will be delighted to pass it on to you."

Heartening, isn't it, to have a President again who goes to church on Sunday morning? —THE EDITOR

John Doran: Learning about China

John Doran compares the People's Republic of China to the United States from a soil scientist's point of view: China has slightly more land but feeds over four times as many people. However, he says, "we are facing many of the same types of problems from the viewpoint of people dominating nature to produce food."

John, a professor at the University of Nebraska who works as a soil scientist for the US Department of Agriculture's Agricultural Research Service, recently spent 19 "mind-boggling" days in China as part of the Brethren Service/Chinese Agricultural Exchange Program. He lectured and held discussions on topics related to the effects of agricultural management on soil productivity at agricultural academies and universities in Beijing, China's capital city, and in Shanxi and Hubei provinces.

"China, with a population of over one billion," he says, "has the pressure to feed and shelter its great population, which places great burdens on the soil and environment. The Chinese must farm very intensively and use every resource very efficiently." In the last decade China has greatly increased its agricultural production using more efficient plant hybrids, more commercial fertilizers, and better biological pest control.

John observed that the US and China, ironically, seem to be trading places in the use of commercial fertilizers and "green manure crops"—natural fertilizers made from crop residues. "China has traditionally led the world in green manure use. Now the US is looking more at the use of green manure crops and China is going more towards commercial fertilizers, and suffering some of the undesirable environmental consequences."

The Chinese asked many questions about Christianity. A member of the Antelope Park Church of the Brethren in Lincoln, Neb., John rarely had been asked to explain the Brethren. "I shared our motto: 'For the glory of God and my neighbor's good.' And I talked about examples. This was rather foreign to them, the idea of service as a Christian example. I found a piece by a celebrated



Chinese scholar, Ba Jin. He described the heart of a slave in the feudal system. That was about as close to the idea of Brethren servanthood as I've seen in any culture, and I used that to relate to the Chinese."

In return the Chinese shared their history, culture, and famous places with him. He visited the Great Wall, the Ming tombs, the Forbidden City, and the square in Beijing where Chairman Mao addressed the people at the birth of the republic in 1949. "It made me see how relatively young we are as a country. The Chinese use two words to describe China and the US: *Mei guo* means America and stands for 'beautiful country.' *Zhong guo* means China, the 'central country.' China has almost 25 percent of the world's people. It is really a central country."

The Chinese also shared their enthusiasm for cooperation and exchange. "There were more requests than I could accommodate for future opportunities with scientists and students." Would he go back? Yes, John replies, if time and family responsibilities allow. "It was an incredibly valuable experience to share where we've been culturally in the two countries."

—CHERYL CAYFORD

Paul Hoover: Vietnam

Paul Hoover's new novel, *Saigon, Illinois*, is about Holder, a conscientious objector (CO) during the Vietnam war who does his alternative service in a Chicago hospital. Holder attends a pacifist college in the Midwest. He is also a member of the "Church of Peace," which he describes as a "German Protestant. . . . Most of us have given up the horse and buggy for red sports cars and pickup trucks, but you get the idea. We also refuse, absolutely, to kill anyone with a gun, or with anything else except good intentions."

Sound familiar? In 1968 Paul Hoover was a senior at Manchester College, deciding what to do after graduation. He had been offered a scholarship to Bethany Seminary but did not really want to go into the ministry. He applied to Selective Service for CO status, which was immediately granted, and moved to Chicago to do his alternative service at a large teaching hospital there.

Paul insists that *Saigon, Illinois* is not autobiographical. "A lot of first novels are coming-of-age novels, a young person

Bill & Jeanne Chappell

Bill and Jeanne Chappell, directors of the World Friendship Center in Hiroshima, Japan, never thought they would go so far with Brethren Volunteer Service. "I never thought about the Far East," Bill says. "For me, the Far East was Hawaii."

Founded in 1965 by Barbara Reynolds, a Quaker, the World Friendship Center provides a place for visitors to talk with *hibakusha*, survivors of the atomic bomb dropped on Hiroshima August 6, 1945. It is independent of any religious group, but directors have usually been US Mennonites, Quakers, or Brethren. The directors conduct seminars for guests to hear *hibakusha* stories, baby-sit young Japanese children in order to expose themselves to cross-cultural experiences, and hold a monthly coffee house and a friendship night. English conversation classes and a bed and breakfast hospitality program earn income. In addition the Center sponsors a US-Japan teacher exchange program, and publishes a quarterly newsletter. The Chappells also visit

CO saw it

entering the world. It was a memorable experience working in the hospital. If I was going to write about anything, then there's a wealth of material there. An awful lot of Vietnam stories are from the perspective of the soldier. I thought, why not tell the story of the era from the perspective of someone who opposed the war?"

His own opposition to war had everything to do with being raised Brethren by a Brethren pastor and attending a Brethren college. His father, Robert Hoover, served more than 40 years in various Brethren congregations. Paul recalls a time in high school when the senior boys were taken to talk with military recruiters. They were told what their "military obligations" were. "I raised my hand and said, 'But isn't conscientious objection another option?' It never occurred to me that it would be considered provocative." Paul's high school experience returns in *Saigon, Illinois* when Holder confronts the local draft board. "What would you do if you found



a man raping your sister?" they ask. "Well," Holder replies, "to begin with, I don't have a sister. . . ."

Saigon, Illinois is getting new orders

and good reviews. As the author of four volumes of poetry, the latest of which (*Idea*) received Illinois' Carl Sandburg Award, Paul is not used to finding his work in smalltown bookstores and spotting commuters reading it on the train. The novel is published by Random House's Vintage Contemporaries series and a chapter has appeared in the *The New Yorker*. It also has been read by some major filmmakers, including Sidney Pollack. They have given it good marks as a literary work, but Paul feels the political climate might not be right for another war movie.

Several of Paul Hoover's poems were included in a collection of poetry published by Brethren Press in 1971, called *Watermarks*. Paul is presently poet-in-residence at Columbia College in Chicago. This is his first experience in publishing prose. After 20 years of poetry, he says, he realized he had better write fiction "before it was too late."—CHERYL CAYFORD

y tithe their lives

a *hibakusha* rest home once a month.

Bill and Jeanne emphasize the broader aspects of peace-making. As Bill says, "Peace is more than just no more Hiroshimas."

Bill and Jeanne are often asked how Christian people could have dropped the bomb. Christians represent a very small part of the Japanese population for many reasons, the Chappells say, "and this is one of them." Jeanne has felt no animosity at all as a US Christian. She says the Japanese are becoming aware of what they have done in the past to other people. "Plus their Buddhist background. They have very gentle spirits."

Why are the Chappells in Japan? Two of four Chappell children have been BVSers. In 1984 Jeanne and Bill followed in their footsteps. "We want to give a tithe of our lives in volunteering—not only a tithe after we're old, but now when we're healthy enough to give part of the best of our lives. We quit our jobs and we sold our house. There are lots of people who



can't do that or say they can't. But we feel the Lord wants the best." Jeanne adds, "I'm saying that not to brag. It's important that you can give your time and your lives to serving the Lord."

The Chappells worked first at New

Windsor Service Center as houseparents for refugees and with disaster programs. They are returning to Japan for two more years. Bill says, "I don't know what we could do to top this!"—CHERYL CAYFORD

Hymnal group makes painful progress

The four churches working on an Anabaptist hymnal have approved about 120 hymns and 20 worship resources for the hymnal "sampler" due next summer for denominational conferences. The hymns and resources chosen are actual samples of the new hymnal and are expected to give church members a feel for its contents and organization.

But the decisions made October 21-28 came during what has been the toughest meeting to date in the cooperative hymnal project that includes the Mennonite Church, General Conference Mennonite Church, Church of the Brethren, and Churches of God, General Conference.

The project began five years ago and has two years left to select the rest of the

our past."

"Then the question we must face," Faus added, "is how well we make a decision and respect our varied approaches. We have managed to decide on 150 hymns. But within the next two years we have close to more than 500 to decide on, and the task seems overwhelming in the time constraints."

Language seems at the heart of the tensions, but the issue is not just inclusiveness.

Frequently what appears to be the same hymn in both the Mennonite Hymnal and the Brethren Hymnal will actually have different words. In "Guide Me, O Thou Great Jehovah," for example, the two hymnals use different words in one line of the third stanza. "Which memory bank do we preserve?" asks Faus. In other hymns the differences are even more pronounced. "Come, Ye

facilitators—Barbara Daté and Phyllis Senesi—met with each committee and guided the meetings of the entire week.

In other business:

—Guest speaker Gracia Grindal, a Lutheran hymn specialist from Augsburg College in Minnesota, discussed language issues and described the processes of several other denominations that have recently produced new hymnals.

—Robert F. Durnbaugh resigned as chair of the publishers' committee. Though he will continue as a committee member, this means he no longer serves on the Coordinating Committee and the Administrative Unit. He is succeeded by Laurence Martin, of the Mennonite Church.

—Connections to the denominations were strengthened by calling together the various executives into a group that can provide occasional consultation. Parish Ministries executive Joan Deeter represents the Church of the Brethren at this level.

NCC board chooses major restructure

Radical structural changes are the only way to solve the difficulties facing the National Council of Churches, concluded the governing board in its early November meeting.

The council has been beset by severe financial problems and questions about leadership, all while it tries to "integrate" the various units into a more unified structure (see November, page 4).

Church leaders gathered in a special consultation just prior to the governing board meeting acknowledged that integration was not working, and drew up possible models for restructure. In one model, the NCC would pare down to an "essential core" but be surrounded by autonomous satellite programs. In the "unity" model, the priority of programs would be developed council-wide, after which each communion would be approached for a single grant for the NCC.

A 15-member "special action committee," which includes Church of the Brethren executive J. Roger Schrock, will flesh out a model and test it among the member communions. The committee will return in May with a specific plan for retooling the council.



Nancy Faus (facing camera, right) addresses the hymnal council.

hymns and worship resources. The hymnal is expected in 1992.

While it has been a challenge to bring four denominations together in a project of this scope, the hardest work comes in these last two and a half years, as committee members must vote on words and music.

"We're facing the realities of different memories, different theologies, different ways of singing," commented Hymnal Project chair Nancy R. Faus, after the October meeting. "Now that we're at the point of decisionmaking, we have to face into our own personal tastes, and our memory banks. And that causes conflict—which sometimes seems unresolvable. But we still hope the hymnal will help form our present and future expressions of faith, as well as embrace

Thankful People, Come" has three stanzas in the Brethren Hymnal and four in the Mennonite. Only the first stanzas are the same.

In other cases it is the music that differs. "How Firm a Foundation," for example, has different musical settings in the two hymnals.

The question of inclusive language continued to be an issue at the October meeting, and likely will remain an issue throughout the hymn selection process. While the Hymnal Council approved a language policy last year, that document has been interpreted differently by the various committees of the council. In particular, the text committee and the music committee have clashed over the issue.

Because of the expected tension at the October meeting, two process

"We have to talk about downsizing the organization," said Schrock, who helped outline the two organizational models. It's not a question of if we downsize, but how."

Reactions to the recommendations were mixed, he said. "I think there were several reactions: relief that there was some hope, skepticism that this would solve the problems. Some tried to see whether it was a win or lose situation. Predominantly there was a sense of hope."

The council points to several causes of the current financial crisis.

Most noticeably, the funds given to the council are worth only half of what was given in 1975, when the dollars are adjusted for inflation. In general, congregations are choosing to spend proportionately more on local operations and missions.

Denominations are therefore in the same financial straits as the council. Local and regional agencies, on the other hand, have gained in strength and have attracted more funding.

Add to all this some loss of confidence in the NCC in its current state of turmoil. In the face of the immediate financial crunch, the governing board approved the closing or merging of several NCC offices.

In response to another recommendation from the consultation, the governing board also agreed to pursue "mutual exploration" with conservative evangelical Christians and Roman Catholics. This decision was made with the understanding that "such a process could entail a willingness on the part of the NCC and its programs to die in order that new life might spring forth as a strong witness to our unity in Christ."

In other business, the NCC governing board:

- said testing for human immunodeficiency virus (HIV) should always be voluntary and confidential. HIV testing is the principal means for identifying individuals infected with the AIDS virus;
- endorsed the Louisiana Toxics March, held November 11-20, which called attention to one of the most polluted areas in the US;
- called for legislation that will restore low-income and affordable housing, as part of a comprehensive program to eradicate homelessness from US society."

Benefit Trust rejects South Africa stock

The newly formed Brethren Benefit Trust has voted not to purchase stock in a company that has business in South Africa.

In response to a request by the board's investment counsel, the board voted at its November meeting not to purchase stock in Squibb Corporation, a pharmaceutical company estimated to do under one percent of its business in South Africa.

In October 1986, the Pension Board, the organization that preceded the Brethren Benefit Trust, voted to proceed "with the presumption against holding investments in or making new investments in companies doing business in South Africa so that the investment case must be made by the (investment) manager to justify continuing or making new investments in such companies."

At that time, the Pension Board divested 7 of its 10 stocks with activity in South Africa. The Brethren Benefit Trust continues to hold two of these stocks—both in pharmaceutical companies. The third company has since ceased all South African activity.

In a related action, the Benefit Trust voted to become an associate member of the Interfaith Center for Corporate Responsibility, an organization that monitors and discloses the social impact of business decisions and encourages corporate responsibility.

The board also amended the Pension Plan to allow members to receive an annuity and contribute to the plan at the same time. The change, which benefits plan members over age 60, provides a way for them to increase the size of their annuities and shelter an additional amount from taxes and the Social Security earning limitation.

Among other actions, the board:

- changed the definition of a dependent in the Brethren Medical Plan so that unmarried college students would continue to be covered for three months following graduation, unless they reach their 25th birthday or become covered under another employer group medical plan;

- lowered the Pension Plan minimum contribution level for employer groups;

- approved 31 Ministerial and Missionary Service Fund grants totaling \$41,040 for 1989.

Chicago children raise funds for Salvadorans

The junior Sunday school class of First Church of the Brethren, in Chicago, Ill., raised \$65 for the people of El Salvador at the October 15 Walkathon for Social Justice in El Salvador. Supported by pledges from First church members, the young people (Donell Smith, Robert Earl Clay, Marcus Walker, Janeus Wilson, and Kenyatta Williams), with their pastor, Orlando Redekopp, joined some 300 other walkers in raising a total of \$15,000.



Ethnic study committee releases draft report

"The challenge for the denomination is to improve the network," says the study committee on the inclusion of ethnics in the Church of the Brethren, in the first draft of its report to Annual Conference.

Highlighting unity, participation, and vision as key concepts in line with the Goals for the '90s, the draft includes a section on each of the four major ethnic minority groups in the church—black, Hispanic, Korean, and Filipino Brethren.

The paper identifies ethnic inclusion as "a church growth issue as well as a justice issue." A commitment to Brethren tradition is reaffirmed, but the draft calls attention to the Church of the Brethren's "sectarian roots."

The committee recommends several steps to ensure the development of ethnic leaders and the growth of ethnic minority participation, including a challenge to every congregation and a note to the church as a whole that "our hiring policy . . . indicates that we are not committed to ethnic inclusion."

Committee members are Roger El Cruz, Guillermo Encarnación, Dan Kim, Mary Workman, and Stephen Reid, chairman.

Interested Brethren are asked to respond to the draft, which is available from the Annual Conference office, as the committee prepares a final version for presentation at the 1989 Conference. Write to the office at 1451 Dundee Ave., Elgin, IL 60120.

Disaster grants given to Nicaragua, Kansas

In response to Hurricane Joan, which devastated parts of Nicaragua, Costa Rica, and Colombia October 16-19, the Church of the Brethren has given \$25,000 in aid. The funds, channeled through Church World Service, are assisting CEPAD, the Protestant relief and development agency in Nicaragua.

Church World Service provided immediate relief in the form of blankets, water purification tablets, clothing, and medicine. The town of Bluefields, on the east coast of Nicaragua, suffered massive destruction, with up to 90 percent of the buildings in Bluefields and nearby com-

munities destroyed. Overall in Nicaragua, 50 people were killed, and 300,000 were made homeless.

The Church of the Brethren also supplied \$8,500 for assistance in Lone Star, Kan. (see October, page 4), which suffered flooding in June. The disaster did not qualify for state or federal funds. The grant will be divided equally among 17 families.

In other recent grants, the Church of the Brethren has given \$7,500 for Mozambican refugees fleeing into South Africa; \$1,500 for refugees who have fled from Burundi into Malawi; and \$1,000 for Typhoon Ruby in the Philippines.

In addition, \$1,000 from the Emergency Disaster Fund was allocated for China, in response to flash floods in the Shanxi and Zhejiang provinces; \$1,500 for refugees who have fled from Burundi into Rwanda; and \$1,000 in response to floods and landslides in Kenya.

Drug use prevalent in films, says NCTV

A study of Hollywood films reports that almost every film contains some addictive drug use portrayed as being socially acceptable and without any harmful consequences. The study of 133 films from July 1987 to June 1988 was carried out by the National Coalition on Television Violence (NCTV).

Alcohol use appeared in 97 percent of the films, tobacco use in 91 percent, and illegal drug use in 17 percent. Of the 133 films, only one did not have any alcohol, cigarette, or illegal drug use.

The study found that 16 out of 23 films involving illegal drugs encourage drug use, while only 7 discourage its use. Four of 114 films with tobacco smoking discourage smoking at least in part, while 5 in 129 films discourage the use of alcohol at least in part. None of these films discourage alcohol and tobacco completely.

According to the study, the use of alcohol in movies is exaggerated by 740 percent when compared to real-life usage. Twenty-two percent of the films analyzed in detail contain the brand names of specific beers. In every instance but one, Budweiser and Miller were the featured beers. These were likely paid advertisements, said NCTV.

NCTV did applaud the film *Clean and Sober* as clearly discouraging addictive

drug and alcohol use. Three other recent films—*Arthur 2*, *Ironweed*, and *Barfly*—also discourage alcoholism, but missed the study's cutoff date.

Kristallnacht events join Christians, Jews

Commemorations of the 50th anniversary of *Kristallnacht*, a night of anti-Jewish riots in Nazi Germany, illustrate the growing recognition of the horrors of the Holocaust by Christians and Germans.

On "the night of broken glass," November 9-10, 1938, Nazis incited civilians to a night of rioting in which 9 Jews were killed, 191 synagogues burned, and 7,000 Jewish shops and businesses looted.

In what organizers said would be the largest Holocaust memorial observance in the United States, virtually all of the country's 3,500 synagogues kept their lights burning through the evening of November 9, and numerous churches held interfaith memorial services.

The National Council of Churches governing board observed a *Kristallnacht* observance in what is believed to be the first time that a rabbi has led worship for the Christian group.

A delegation of US Jews took part in the first formal visit of American Jewish leaders to East Germany since the end of World War II.

Women clergy double during last decade

The percentage of women ordained to full ministry in those denominations ordaining women in the US has increased over the decade from an estimated 4 percent in 1977 to 7.9 percent in 1986. In numerical terms this is an increase of 98 percent, from 10,470 to 20,730, reports the National Council of Churches.

The information was gathered in a survey of more than 300 religious bodies in the US, conducted by the *Yearbook of American and Canadian Churches*.

Most of the increase in women clergy occurred in the Assemblies of God and 10 denominations related to the National Council of Churches.

Among the denominations having more than 100 women clergy, there are varying degrees of success in placing

women in responsible positions as pastors of local churches. The Lutheran Church in America (now merged into the Evangelical Lutheran Church in America) has placed the highest percentage of women clergy (77 percent), followed by the United Methodist Church with 71 percent.

The number of denominations ordaining women to the full ministry has shown a modest increase over the period 1977-1986.

During that period, the Church of the Brethren increased the percentage of women clergy by 344 percent, from 27 to 120.

Radcliff called to staff as peace consultant

David R. Radcliff has been appointed peace consultant in the General Board's World Ministries Commission, effective January 2.

A graduate of Bridgewater College and Bethany Seminary, Radcliff has served as pastor of the Midland (Va.) congregation, as pastor for nurture and witness of the



Williamson Road church, Roanoke, Va., and in team ministry at the Pleasant View church, Burkittsville, Md. He is currently completing a

second year in Bethany's Doctor of Ministries program in peace studies.

As peace consultant, Radcliff will promote peacemaking efforts within the church, provide peace resources, work for reconciliation in situations of conflict, and promote radical Anabaptist pacifism. He succeeds Charles L. Boyer in the position.

Poll shows public is ignorant of Jesus

The public's knowledge of Jesus is limited at best, according to a recent analysis of a Gallup poll.

The survey was conducted in 1982, but an analysis of the results was published in the September issue of *Emerging Trends*, in connection with the controversy at that time about the film *The Last Temptation of Christ*.

Only 42 percent of those polled identified Jesus as delivering the Sermon on the Mount. Only 46 percent could name the four Gospels. And 30 percent could not identify Bethlehem as the birthplace of Jesus.

The *Emerging Trends* summary discussion of the Gallup survey, which was conducted for the Robert H. Schuller Ministries, concludes that the film's view of Jesus "differs sharply from that of the public in a number of basic respects." It concludes, too, that there is "a solid basis" for concern that the biblically illiterate will be confused by the movie.

The New Windsor Center has also prepared two shipments of medical supplies for Interchurch Medical Assistance. The shipments are worth \$3 million.

Some church members remember that Brethren Service had its roots in a major appeal for Armenian relief about 70 years ago. Between 1918 and 1921 the Brethren raised \$267,265 to Armenian and Syrian relief, following the Turkish government's attempt to exterminate the people.

Armenia was the first country in the world to adopt Christianity as a nation, and its people suffered great persecution over the course of its history. The Brethren became acquainted with Armenia when more than 85,000 of its people were massacred toward the end of the 1800s.

Pennsylvania Quakers issue countersuit

A Quaker group in Pennsylvania that is being sued by the Internal Revenue Service (IRS) for refusing to attach the wages of two employees who have withheld part of their taxes to protest military spending has filed a countersuit against the federal agency.

The Philadelphia Yearly Meeting of the Religious Society of Friends says the two IRS lawsuits violate the free exercise of religion.

The IRS lawsuits, which were filed August 18, seek \$16,836 in connection with federal taxes that were not paid by two employees. The IRS said it takes such action against the employer of anyone who fails to pay taxes on the grounds that salaries are property that can be levied by the government in such cases.

In its countersuit, the Quaker group contends that "for the Meeting to pay over to the IRS, in defiance of an employee's Quaker beliefs, the amount of taxes which had been refused on grounds of religious conscience by that employee, would violate the most fundamental religious principles of the church."

Samuel D. Caldwell, general secretary of the Philadelphia Yearly Meeting, said the military tax refusers are not tax evaders. "They would gladly pay their full share of taxes—and more—if they had assurances that it would go to peaceful purposes."



The Brethren response to Armenia after World War I, following more Turkish brutality, was one of the first instances of Brethren overseas relief work and eventually flowered into a major commitment to service and relief ministries around the world.

Brethren send aid to Soviet Armenia

The Church of the Brethren has provided an initial grant of \$50,000 from its Emergency Disaster Fund to help victims of the major earthquake December 7 in Armenia.

Within the first few days following the quake, three truckloads of blankets, medicine, tents, and survival kits were delivered to the State Department's Office of Foreign Disaster for shipment to Armenia. The Brethren also participated in an \$800,000 Church World Service shipment of medical supplies processed through the New Windsor Service Center in Maryland.

A Christian nose for news. A study conducted by Stewart M. Hoover, formerly on the General Board's communication team and presently an assistant professor at Temple University in Philadelphia, indicates that churchgoers are sophisticated news readers who criticize the media for not paying enough attention to religion. His 15-month investigation of how the media covers religion includes two national Gallup surveys and an in-depth study of some individual congregations, newspapers, and religious news services. "We haven't fully analyzed the data," he says, "but it appears that the more religious you are . . . the more likely you are to be a daily newspaper reader." Hoover's study, on behalf of Religious News Service, is funded by the Lilly Endowment.

Help! Eighteen people were caught in an elevator during **Northern Ohio's district conference** at Oberlin College in August. The group included a person with breathing problems, a baby who slept through the whole thing, and, fortunately, someone tall enough to reach an opening to get more air into the elevator. A college electrician rescued them after a long half hour.

Granted. The Ohio Arts Council's traditional and Ethnic Arts Committee awarded \$6,714 to the **German Culture Museum** in Walnut Creek (see October, page 10) which will help fund the first book to be published on Brethren in Ohio. The museum still needs \$2,500 more before the book can be printed.

Reaching out. Hemphield Church of the Brethren, East Petersburg, Pa., will host "Middle Atlantic Alive . . . '89" April 17-19, a regional evangelism convention sponsored by congregations of the Mennonite Church, the Brethren in Christ, the General Conference Mennonite Church, the American Baptist Churches, and the Church of the Brethren. . . . The **Beaver Creek church**, in Hagerstown, Md., raised about \$900 toward the 1989

On the Beaver Creek church grounds, barbecue chairman Bob Diehl and Wayne Wiles check on the chicken.



Beefcanning Project (see October, page 35). Church members decided to raise money with a chicken barbecue and yard sale because last year's drought has increased the cost of cattle.

Names in the news. Elvin and Irene Molison of the Hanover, Pa., congregation recently received the Pennsylvania Dairy of Distinction Award. . . . **Syed R.W. Ally** of the Highland Avenue church in Elgin, Ill., and **Lorraine M. Walker** of the Ephrata (Pa.) congregation, have begun two-year assignments with Mennonite Central Committee. Syed Ally is working in Bangladesh, and Lorraine Walker is assigned to SELFHELP in Ephrata.

Milestones. The **Eel River church**, Silver Lake, Ind., celebrated its 150th anniversary September 16-18. . . . The **Fahrney Keedy Chapel Fellowship**, which worships in the Memorial Chapel of the Fahrney Keedy Home near Hagerstown, Md., celebrated the chapel's 70th anniversary on October 16. The date also marked the 225th anniversary of the **Mount Zion** congregation, which formed the original core of the fellowship. Mount Zion began as a Mennonite congregation, which died out in the 1800s. The Brethren used the building until the late 1920s, when they moved to the home. . . . At age 90, **Harold Hendricks** was the oldest of 28 ministers 65 and older honored by Northern Ohio District in August. He was ordained 66 years ago.

Roots. Linn W. Longenecker, of the Florin congregation, Mount Joy, Pa., is selling paintings to support the Germantown Refurbishing Project. The paintings center on the Germantown meeting house of the 1700s, outlined by symbols of Brethren heritage, and cost \$85 unframed.

Campus comments. Bridgewater College was one of only 14 institutions to receive matching challenge grants from the National Endowment for the Humanities in 1984, and has raised \$1,629,967.90 by July 31, 1988, to receive the award of \$500,000. The Anna Beahm Mow Chair of Comparative Religion, the W. Harold Row Chair of International Studies, and the John S. Flory Sr. Endowment for Humanities Faculty Development were established as a result. . . . **Ronald C. Arnett**, dean of academic affairs at Manchester College, has received the 1988 Book Award from the Religious Speech Communication Association for his work *Communication and Community: Implications of Martin Buber's Dialogue*. . . . **Manchester College** joined the Brethren Health and Welfare Association, the Task Force on the Conditions of Children and Youth, and the General Board in sponsoring the first of several regional forums on families and children. The forum was held on the campus in November. . . . Manchester plans to provide the Washington Office with a student intern each summer from its peace studies program or political science department. **Dale Largent** served as the first intern this past summer. . . . **Arlene May** of Timberville, Va., **Lowell A. Miller** of Bridgewater, Va., and **Fred W. Swartz**, pastor of the Manassas (Va.) congregation, received service awards from Bridgewater College in November.

For neo-conservatives: A long-haul battle

by Tom Roberts

In Rome, four noted US intellectuals meet behind closed doors with high-level cardinals to voice concern over a recent papal declaration critical of Western capitalism.

In Washington, a research group with ties to the Reagan administration prepares a major study that will detail support given by what it views as the liberal National Council of Churches for pro-Marxist causes.

In Nashville, Tenn., a pro-defense caucus within the Presbyterian Church (USA) helps frustrate moves by denominational leaders toward a radical stand against nuclear arms.

These activities highlight a resilient and increasingly influential force on the American religious scene—small groups and research institutes dedicated to countering liberal political stands of the mainstream Protestant and Catholic leadership.

In recent years these organizations have proliferated with financial help from the same conservative foundations that funded the so-called "think-tank revolution" that heralded the Reagan era. Together these groups constitute a movement that was nurtured in the friendly environment of the Reagan presidency, but one that also appears well-positioned—in terms of both funding and fervor—to carry their crusade beyond the advent of President George Bush January 20.

In the array of religiously affiliated groups that came to political prominence during the Reagan administration, these organizations, loosely gathered under the heading "neo-conservatives," are distinct.

Unlike the New Right and Moral Majority, for instance, the religious underpinning of the neo-conservatives was formed not in the free-wheeling ethos of evangelical fundamentalism but in the more restrained and institutional setting of mainline denominations.

Their spokespersons are not high-profile televangelists who appeal to the

hearts and pocketbooks of individuals; they are scholars and theorists, often converts from liberal causes, bankrolled by foundations that represent the interests of corporate America.

While outlining a position, the neo-conservatives are more likely to quote a compatible theologian or social scientist than a Bible passage. They have little to say about personal morality and matters such as abortion and homosexuality. Their agenda is fashioned by sweeping global considerations. It is driven by their concerns about an America they see in a relentless and sophisticated battle with communist aggression the world over.

For the neo-conservatives, all pet issues of the mainline churches—Third World liberation, domestic social justice issues, apartheid, the morality of nuclear weapons—are subordinated to preservation of free enterprise and assuring America's status as the first among the world's powers.

Kent Hill, executive director of the Institute on Religion and Democracy in Washington, said organizations like his own fit into what he characterizes as an "emerging ecumenical movement" dis-

enchanted with the politics of ecumenical agencies such as the National Council of Churches.

New coalitions battling churches from the outside

That kind of conservative discontent with mainline Protestantism and Roman Catholic social thought has existed for a long time in one form or another. What is new is the kind of ecumenical coalition that has evolved with the specific purpose of countering the churches.

"What we're seeing is a new coalition of moderate and conservative members of mainline Protestant denominations, evangelicals and Roman Catholics," said Hill, an expert in the study of religious repression in Soviet-bloc countries. "We've found that on political issues, we have more in common with each other than we have with people in our own denominations," he said.

The movement developed, in large part, as a response to the prominent role played by churches in such causes as opposition to US military intervention in Central America and the arms race and support of economic sanctions against

Conservatives dedicated to countering liberal political stands of mainstream Protestant and Catholic leadership are looking hopefully to George Bush keeping the White House welcome mat out for them, although he is not as conservative as his predecessor.



the white minority regime in South Africa. The neo-conservatives see such criticism as inspired more by a leftist political agenda than by a concern about the morality of foreign policy.

The conservatives can be absolute and unsparing in their analysis of the activities of mainline Protestantism. "Many of the mainline Protestant churches are in the grip of a secular utopianism that is driven by a Marxist dream and by Leninist tactics," charged Ernest Lefever, a former Church of the Brethren pacifist, and now president of the Ethics and Public Policy Center in Washington.

Lefever's group, one of the first set up with a special emphasis on monitoring the social and political stands of religious bodies, provides a good example of how the movement has developed. The center was founded by Lefever; Jeane Kirkpatrick, former US ambassador to the United Nations; and Paul Ramsey, the late Protestant theologian.

The center's good connections have given high visibility to its attack on churches. Its 15-member board includes several persons who have held high-level posts in the Reagan administration, such as Kirkpatrick, retired Navy Admiral Elmo R. Zumwalt, and Donald Rumsfeld, former secretary of defense under presidents Nixon and Ford.

Some of the loudest attacks launched against the church establishment have come from another well-established organization, the Institute on Religion and Democracy. The IRD, as it is referred to, was founded in 1981 by an unusual coalition of disgruntled church members and political activists with no background in religious work. Their common ground was opposition to liberal church stands on international affairs.

Although some of their attacks generated considerable exposure in the national media, the group has discovered that countering church positions is not a short-term project.

'We've settled in for the long haul'

In the beginning, there was a sense that if we just published the information, people in the pews would get outraged and just rise up and throw the rascals out," said IRD's Dianne Knippers. "We've found it's not that simple, and we've settled in for the long haul."

The institute has spawned several other organizations acting as conservative

caucuses within liberal denominations. One of the liveliest of these is Presbyterianism for Democracy and Religious Freedom, headed by Nashville insurance executive John T. Boone. In June, leaders of the group descended on St. Louis to resist a proposed statement on nuclear arms at the annual convention of the Presbyterian Church (USA).

The proposal originally advocated an unqualified condemnation of nuclear arsenals. Near the end of the nine-day convention the delegates—in what was viewed as a partial victory for the conservative Presbyterian caucus—qualified the statement by describing nuclear deterrence as immoral only when used "as an end in itself."

Steady funding from well-heeled sources

Such groups cannot count on large memberships to keep them going. The IRD, for instance, has fewer than 1,500 dues-paying members after seven years of work. What the more established groups can rely on is steady funding from powerful foundations known better for bank-rolling secular groups such as the Heritage Foundation, an influential conservative think tank in Washington.

There apparently is no lack of funding sources, with roots in a variety of corporate activities, that view the neo-conservative religious groups as good investments.

—Smith Richardson (Vicks Vaporub) helped finance such ventures last year as a series of seminars put on by the James Madison Foundation, a critic of the US bishops' views on war and peace.

—John M. Olin Foundation (agricultural chemicals) gave \$10,000 to a commission of prominent Catholics to produce a pro-business "lay letter" on Catholic social teaching and the US economy. The statement was intended to counter the American Catholic bishops' pastoral letter that later criticized Reagan administration economic policies. One of the lay commission's co-chairmen was William E. Simon, a former US treasury secretary who was, and still is, president of Olin. The Olin Foundation also gave funds totaling \$55,000 in 1986 to the James Madison Foundation.

—More than \$520,000 of the Institute on Religion and Democracy's \$613,000 annual budget comes from 10 foun-

dations, including Coors (brewing), Sarah Scaife (Mellon Bank) and Smith Richardson.

—Lefever's ethics center, with a \$1.4 million budget, received \$330,000 in 1986 from the John M. Olin foundation. Others among the host of corporate contributors in the past are the Grumman Corp., General Dynamics Corp., General Motors, Dow Chemical Co., McDonnell Douglas Corp., Manufacturers Hanover Trust Co., ITT Corp., R.J. Reynolds Industries, Inc., Phillips Petroleum, Sears Roebuck and Co., and Time, Inc.

According to spokespersons for several of the foundations, the purpose of these grants is to bring about a greater balance in the debate over public issues in mainstream denominations. "It is disturbing that the only people we hear from are on the left," said Olin program officer Janice Riddell.

The left is quick to charge that the funding sources compromise the groups that receive the money. Liberal Methodist theologian Alan Geyer charged that the critics are "ideologically captive to right-wing interests" outside the churches.

But the IRD's Hill insists there are no theological "strings" attached to the grants. Smith Richardson spokesman William Bodie labeled the attacks on funding sources as a diversion by those "afraid to debate the issues."

As for the issues, even the most optimistic critic would admit that there is a long way to go in the battle against the mainline church establishment. The growing network of groups, though, has created an alternative political force in mainline denominations. No longer do dissenters need to feel powerless when church officials make a declaration in the name of an entire denomination. The groups provide an increasingly strong voice for those who disagree.

"They're well-organized," said church historian Martin Marty of the University of Chicago. The neo-conservatives, he said, "have got the connections, and they have the money. They're not going away."

"They've had a lot of impact," agreed Avery Dulles, a leading American Catholic theologian who has a reputation as a moderate. "They're in strategic positions. They write extremely well. And they certainly are heard. They're good in television. They're good in print. And they're well-funded." □

Tom Roberts is news editor for Religious News Service, an inter-faith news service.



China:

Coming full circle

Christianity in China has followed a path leading to a church a bit different from what the missionaries perhaps envisioned.

by Karen S. Carter

Our tour bus crept into the small town of Shouyong. Heads turned to investigate the intrusion. A "big-nosed foreign devil" was entering a town that had not seen a Westerner since the Revolution in 1949. Our Brethren tour group, under the leadership of former China missionaries Wendell and Marie Flory, was in a territory normally off limits to tourists.

While our Chinese guide went alone to the party authorities to obtain permission

for us to visit this town, a sea of black-haired heads surrounded the bus. People had left market stands and work places along the road. Others had deserted their offices and cook stoves. Parents picked up their children and pointed at us. No one was about to miss this curious sight. The excitement of all was obvious.

There was no less excitement inside the bus. "I saw it!"—Ed Smith pointed to the faded photo in his hand. "I caught a glimpse of the gable." The minutes we were waiting while our guide had to apply at yet another office to get us released from the bus seemed like ages to Ed, who was anxiously hoping for a positive answer. Earlier on our trip, John Horning and his sisters Lois (Snyder) and Miriam (Frantz) were prevented from a return to the home of their missionary parents. The road that led to Liaozhu had been washed out. Although the hospital which D. L. Horning had helped build and equip, where John and Miriam were born, had been destroyed during the Japanese war along with their home, John wanted to show his sisters at least the old church. They had not been with him when he visited Liaozhou (now called Zhoshan) in 1981.

Our guide came back. We were granted permission. Ed struggled to control his impatience. Since we were no longer in a tourist area, we were asked to stay together, and a group the size of ours moves slowly. The house at the corner where we turned from the main thoroughfare toward the mission compound bore the sign "Christian Church—Three-Self Movement." "Same old brick pavement," Ed said, hurrying along. As he turned around the edge of a building he suddenly stood still. "This is it!" Tears filled his eyes (and ours). Silently absorbed, he looked at this old home, the pavement in front rising to meet the steps, the gentle slope of the eaves. He had been only seven years old when his parents had to return to the United States because of World War II, early in 1941.

"This was a profound personal pilgrimage for me," Ed reflected after our return to the United States. "Missionary children are often part of two cultures, but, in a way, children of neither. I was overwhelmed when I suddenly faced the old home place, essentially unchanged, as I had remembered it. A flood of memories poured over me—events that had occurred, children I used to play with, various aspects of my life linked



Above right: Ed Smith's boyhood home in Shouyong still stands, if somewhat altered. **Above right:** Ed still could recognize his old bedroom. **Below:** The folks in Shouyong found the busload of American tourists a curiosity. On the church corner a sign proclaims: "Christian Church—Three-Self Movement." **Preceding page:** A Chinese woman, holding her Bible, prays during a Bible reading class in a Shanghai church.



with that place. Suddenly I was a little boy again, playing in the courtyard with my brother and our Chinese friends."

We followed Ed as he rediscovered his home—the room where his mother taught him second grade; the old stairway, worn and sagging, but pretty much the same; at the end of the hall, what used to be the bedroom for the two boys. There still was a bed, even though the room was apparently used as an office now. "There's that same little window

over the top of the bed where sometimes snow would blow in on cold winter nights. Even the little stove is still here, although the pipes are no longer in the same place. But look, you can still see the place where they used to come out of the wall."

Ed went upstairs. He recalled the little sun porch that used to be there. "I can still remember one early morning. We had devotions with some of the missionaries gathered in that room to the

east. We sang the hymn 'When morning gilds the skies, my heart awaking cries, "May Jesus Christ be praised,"' as we watched the sun rise over the roof tops."

"As I stood there in the old house," Ed pondered, "I sensed a profound healing, as if the two parts of me had finally come together. I suddenly felt I was home—home for the first time in my life. I wept. Wept in sorrow that my father had not been able to return to Shouyong, a dream he had entertained for the last 25 years of his life, and in joy to have found my home, just as I had remembered it."

A son of Brethren missionaries, Ed Smith now serves as chairman of the Church of the Brethren's World Ministries Commission, which guides the denominations's missionary effort. "It is here in Shouyong where it all began. In a way I feel I have come full circle."

So has the church in China.

Christianity was introduced to China in small, isolated efforts as early as the Tang Dynasty (618-907). With the arrival of the Jesuit Matteo Ricci in Beijing around 1600, a missionary movement began. By the end of the 18th century, Protestant missions outnumbered those of the Roman Catholic Church. The Christian influence was perceived as a threat to Confucianism and traditional Chinese values. Through the post-Opium War treaties of 1858-1860, the rather closed Chinese society was forcefully opened to foreign cultural values. Christianity was freely propagated. The missionary enterprise of Western nations flourished and, as so often was the case, went hand in hand with colonialism. Christianity remained a *foreign* influence. Unfortunately, there was more truth than we would want to admit in the saying, "One more Christian, one less Chinese."

The Brethren came to China in 1908 and began work in Shanxi province in 1910. From the pioneer missionary effort of Frank and Anna Crumpacker and Emma Horning to the end of direct Brethren involvement in 1949, work developed in all seven counties of the province, with main centers in Ping Ding, Liao, Shouyong, and the provincial capital, Taiyuan. Churches, schools, and hospitals were built, and major relief efforts undertaken during epidemics and famine, before missionary work was interrupted by the Japanese invasion of China in 1937 and the outbreak of World War II a year later. By 1941, all the Brethren missionaries had been

evacuated from Shanxi. Five years later, Brethren Service workers were assigned to China to train Chinese farmers in the use of tractors. Brethren missionaries returned to Shanxi province and other parts of China, among them Wendell and Marie Flory, who led our 1988 study group. In 1949-50, after the triumph of the Communist Revolution, expatriate missionaries were called home once again, this time for keeps.

During our visit we saw how well some of our Brethren plantings had adapted to the Chinese soil and continue to bear fruit. The Brethren-built hospital in Ping Ding, built in 1913, was reopened only three years after the Communist Revolution, in 1952, as a hospital of traditional Chinese medicine. Instead of high-tech procedures typical of Western medicine it employs more simple and ancient methods of healing, such as the use of medicinal herbs and acupuncture.

The Communist Revolution forced the Chinese church to cut its ties to Western mission organizations. Almost overnight it had to become truly Chinese or die. When we visited with Christian leaders last August, both on the national and the local level, we witnessed with joy the continuing growth of the church. The formerly separate denominations sponsored by foreign mission boards and related to one another through the Chinese Christian Council have become one Chinese Church united in the Three-Self Movement—self-supporting, self-governing, self-propagating. Buildings that had been confiscated during the Cultural Revolution (1966-76) are being returned to the church. In Beijing, Nanjing, and Shanghai worship services that we attended were crowded, with standing room only.

Shen De Rung, executive secretary of the Three-Self Movement in China, outlined several distinct stages in the development of the Christian church since liberation in 1949.

1950-1966: A period of religious freedom, as long as the church was Chinese and not controlled from the outside. Christians along with adherents of other faiths (Buddhists, Muslims, Daoists) worshiped and attended seminary without harassment.

1966-1976: The Cultural Revolution, with its persecution of anything intellectual, is now referred to as the Dark Age.

Churches and temples were closed, as well as seminaries and universities. Bibles and other books were sent to the paper mills or burned. Pastors were dispersed to remote rural areas. Although they could no longer sing the hymns of the church for fear of being denounced, Christians continued to worship in their homes behind closed doors.

1979 to the present: A period of rehabilitation and rebuilding the church. Since the first church reopened in 1979, more than 4,000 churches have followed. In addition there are an estimated 16,000 "meeting points" (house churches). Two million Bibles have been printed in recent years and the printing continues. ("Bible smuggling" through groups such as "Open Door" is seen as a hurtful interference from the outside and a great embarrassment to the Christian church in China.) The government does not censor sermons, spy on meetings, or interfere in the internal affairs of the church.

This frees the church to address its own urgent problems—the continuing unification of the previous 64 Protestant denominations that joined in 1958 to form one Chinese Protestant Church, and the acute shortage of trained leadership; there are only about 1,000 Protestant pastors to serve the 4 million believers. Gigantic though these problems are, the Chinese church is willing to wrestle with them as a Three-Self Movement church.

Brethren scholar Elgin S. Moyer shared his prophetic vision for the young Chinese church in his little book, *Our Mission Abroad*. Then professor of missions at Bethany Bible School, he wrote already in 1924:

"How to help the native church to become a strong, self-supporting, self-governing, and self-propagating church is the problem. To accomplish this is a work of years; but it is the goal toward which the missionaries are striving. The missionaries are but helpers and directors at best. The missionaries, who are foreigners there, do not thoroughly understand the Chinese mind and traditions. *It is the Chinese people and they only who can lead the Chinese church into its own*" (Italics mine).

And come into its own it did. □

Karen S. Carter of Daleville, Va., is an ordained Church of the Brethren minister, and a member of the Williamsan Road congregation, in Raanake, Va.



The saga of China's Pastor Yin

by Dorothea Winger Fry

Many Brethren in the United States have wondered what has happened to the Chinese Christians who were ministered to by Church of the Brethren missionaries such as the Brights, Harshes, Crumpackers, Florys, Smiths, Ikenberrys, Minneva Neher, Nettie Senger, and others. With travel much more open now, many Americans are traveling to China and a number of Brethren missionary children are making the trek back to their childhood land. Their related experiences give us glimpses of the faithfulness of these Chinese Christians in difficult times. The long ago mission efforts of the Church of the Brethren, it seems, have been like dormant seeds. Plants from them are flourishing today in China.

My husband, Ivan, and I, who are in a year of Brethren volunteer teaching in China through the World Ministries Commission, spent some time with 78-year-old Pastor Yin Ji Zeng during our orientation in Beijing. His story is one of those "plants."

Yin Ji Zeng was born October 31, 1910, in Shandong Province. His family moved to Shanxi Province when Yin Ji Zeng was 18 months old. Here he grew up in the

Church of the Brethren. It was in this church that he learned many Bible stories. The primary school was operated by the church and had Bible classes as part of the curriculum. Pastor Yin spoke with great warmth of his years in Shanxi, remembering Frank Crumpacker and Ernest Ikenberry as two Church of the Brethren missionaries who were influential in his life. Yin Ji Zeng's father, Yin Han Zhang, was the first Chinese elder in the Church of the Brethren. He worked closely with Homer Bright.

At age 24 Yin Ji Zeng went to Shandong for four years of training in North China Theological Seminary. He then returned to Shanxi to help pastor the church at Ping Ding. Then he went to Shou Yang. In 1940 the Japanese drove the Christian missionaries out of China.

Pastor Yin went to Beijing in 1941, where he was introduced to the Presbyterian Church. There were 64 churches of different denominations, some of them large and some quite small. These churches in Beijing, united into four churches in 1958, were known as the Christian Churches of China. At this time the communist government sent Yin Ji Zeng to the countryside to work as a peasant laborer.

The government allowed Pastor Yin to

come back to Beijing in 1961 to preach again. He preached for five years, until all the churches in China were closed in 1966. There were to be no meetings of any kind. Pastor Yin was sent to the country again. He was able sometimes to come home one day a week on his bicycle. Three of his four children were grown, but one 18-year-old was still at home. His wife, Wang Jing Xian, whom he had married in 1931, had to struggle alone.

US President Richard Nixon came to China in 1972 and China began shortly thereafter to open itself to foreigners. As the foreigners came to China they asked for a church in which to worship. So the government again called Pastor Yin back to Beijing, instructing him that the church must be opened every Sunday for services for the foreigners because they requested it. The church was to open *only* to foreigners. Pastor Yin protested that he could not do that, but the government said he had no choice, it was an order. He yielded. It was this Rice Market Street Church that George Bush, then the US Ambassador to China, attended. Pastor Yin baptized the Bushes' youngest daughter.

The period from 1966 to 1979 was a
(continued on page 16)

A glimpse of Christianity in China

by Ingrid Rogers

Ingrid Rogers and her husband, Ken, spent six months in China in 1986 with the Brethren Colleges Abroad's program at the Dalian Foreign Language Institute. Their service marked the beginning of BCA's China program. Dalian is in Liaoning Province, on a peninsula extending into the Yellow Sea west of North Korea. From her experiences Ingrid Rogers has written a book, Glimpses of China, just published by Brethren Press. Presented here is an excerpt from chapter 5. Glimpses of China is available for \$9.95 plus \$2 postage and handling, from Brethren Press, 1451 Dundee Ave., Elgin, IL 60120. Telephone, toll-free, (800) 323-8039.

Several weeks ago when I went to worship at Dalian's Protestant Church, Sui Aihua and Ma Wenshu volunteered to accompany me, curious to find out what a worship service was like. That day a woman preached—Pang Enmei, ordained in 1983. I had brought the two Chinese-English Testaments we found in our apartment when we moved here. Sui found out from her neighbor that the scripture for the day was from Corinthians 15. After I had located it, Sui joined in the responsive reading with the rest of the audience. Unfortunately, the passage was on the resurrection, a doctrine very difficult for the Chinese to comprehend. Later in the services I showed Sui the teachings of Christ summarized in Matthew 5-7, which she studied with interest.

The whole way back we talked about religion. Ma told me about her communist ideals of service, sacrifice, and selfless dedication to the common good. Her values were beautiful, very similar to Christian ones, and I didn't hesitate to tell her so.

I had long wanted to talk with the pastor but had needed a good interpreter. Fortunately, Xiao offered to help out by going to church with me last Sunday. After the services one of the elders asked us into an office and served us tea. "We are glad to have you visit us," he said when Xiao had introduced me. I told him I brought greetings from the Church of the Brethren back home and was happy to find the Christian faith practiced and growing in China. He proceeded to fill us in with some data about the church here. There are 2,000 practicing Protestants in Dalian; 500 come to the Sunday morning service; the community has four pastors, two male and two female; an additional 1,500 believers worship in the area around Dalian. At this time there are around 7,000,000 Christians in China.

The preacher, Pan Enmei, a woman in her 50s, joined us for a while. Not surprisingly, she immediately mentioned the "Three-Self-Movement," either to squelch any inclination I might have to inject foreign teaching or to protect herself from a possible false allegation of having promoted foreign contact. She seemed pleased to hear that I was in favor of an indigenous church in China. All too often in the past they had been hurt by missionaries who did not respect their desire for independence and who undermined the church's safety by taking an anti-government stance. The pastor related happily that new leadership is emerging in the church. The Dalian community had recently sent four of their members to become theology students at one of China's 14 seminaries.

Xiao had called to my attention during the service that very few people our age were attending—mainly people in their 70s. I decided to ask the pastor about the missing younger genera-

tion. She answered a bit evasively that many of them were working. Xiao had hinted in an earlier conversation that joining a church would be regarded with suspicion, and most people preferred avoiding anything that might cause a social stigma.

It crossed my mind fleetingly how nice it would be to make friends with the pastor. But then I dismissed the thought, knowing I could only harm her. Here we were, having so much in common in terms of our faith and our call to ministry, and yet the only loving thing to do was to stay apart. I hope she sensed my good will as I silently blessed her and her congregation.

After she had left, the elder continued to share with us. He told us how the church had been founded in 1910 by Danish Lutherans; how he had grown up in a Christian home because his father had joined the church in 1916; how in 1959 all the Protestant denominations had united as one body to avoid divisions and splinter groups; how he and other members had suffered during the Cultural Revolution in that they had been forbidden to worship and some had been beaten and imprisoned. "Right now is a good time in China for Christians," he confirmed, "the best we have ever had."

During the service Xiao had asked me why God had not protected the Christians better during the trials of the Cultural Revolution. "God protects us by being with us," I said. "Whenever there is oppression and injustice, God is on the side of those who suffer. And when we crucify the innocent, we crucify God. Love and justice always triumph in the end. That is our faith."

To see whether the elder would explain it in the same way, I had Xiao repeat his question. The elder took a different approach, explaining the persecution in terms of God testing the faith of the believers.

The elder shifted the conversation back to my support of the Three-Self-Movement. I explained to him how Church of the Brethren mission work had centered on responding to human need, as when the tractor unit was sent to China to help control the floods in Shanxi Province. Christ's love was spread by serving others. We did not want to assume an attitude of superiority but simply to treat everyone as a brother or sister in Christ. The aim of each of our missions was to contribute to the growth of an indigenous church. And now my husband and I were here teaching English and learning Chinese as part of a cultural exchange program in which giving and taking were balanced and the gain was mutual.

"You are doing much more than teaching English," said the elder. "You are allowing our cultures to grow closer to each other, and you are promoting international understanding."

"Tell me what message you want me to take back to the Church of the Brethren in the United States," I said as I pulled out my pencil and paper.

"Let them know that all Chinese Christians honor God, and that we are now truly free to express our religious beliefs. We hope we can pray for each other as we worship in our different countries. We look forward to exchanging suggestions and ideas and welcome more people to come here so we can learn from each other. May you keep the faith and continue to promote world peace in the name of God." □

Ingrid Rogers teaches German at Manchester College, North Manchester, Ind., and serves as a member of the Church of the Brethren General Board.



The former Rice Market Street Church building, where Pastor Yin served from the mid-1970s until 1986, is now Yanjing Theological Seminary, of which Yin is president.

dark one for China. During the Cultural Revolution, religion, along with culture and education, was to be destroyed. Many temples, churches, and other buildings were burned or torn down. Throughout China there are many Buddhist statues. Today some of the smaller Buddha figures are without heads because they were maliciously knocked off. During this period Christians, like their first-century forerunners, were afraid to speak. In Beijing one Christian family lived among non-Christian families. Anyone could be reported as a Christian and be beaten, jailed, or maltreated in other ways. The Christians could not even teach their children because they might inadvertently tell someone. There was no writing to friends or relatives. This might cause them much trouble. When Christians met at the market or on the street, they looked at each other with understanding but they did not speak. Pastor Yin was especially conscious of this because people knew he had been a Christian pastor. He didn't want anyone to get in trouble just by speaking to him. It was a lonely, fearful time—a time of mere survival.

It was not until 1979 that the Chinese were allowed once again to worship in their church. By now the foreigners were holding their own worship services in their embassies. The Chinese church wanted Pastor Yin to be its pastor. This

was another dark night of the soul for him. His faith was much too small, he said. He had given up and believed the church could never be opened again. He felt the people's faith was much stronger than his. Yet they were calling him as their pastor.

In the midst of much inner turmoil Pastor Yin prayed for guidance. After one searching prayer time, a voice said to him, "You are Peter." Peter, he thought—the one who three times denied his Lord, yet was forgiven, and became a bulwark of the early Christian Church. The anguish, the turmoil was lifted and Yin Ji Zeng felt the Lord's forgiveness and he, too, continues ministering as a servant of the Lord in today's church.

On Easter Sunday the church was reopened. It was like a Resurrection experience. People cried openly as they entered their church for the first time in 13 years.

Pastor Yin also was chairman of the Three-Self Movement. This is a Christian council that emphasizes the Chinese church as self-supporting, self governing, and self-propagating.

When the church reopened in 1979 the congregation was composed of all older people. There were no young people. The Rice Market Street Church, however, was soon too small. It has seats for only 100 people. It asked the government for help. The church was given another place,

which soon was too full. Then it was given another. Today this congregation is made up of six large churches. Pastor Yin was one of four pastors until 1986 when he started and became president of the Yanjing Theological Seminary on Dong-Dan North Street in Beijing—the same location as the old Rice Market Street Church.

Pastors of the churches were in their late 60s or 70s. Pastor Yin was concerned about the need to train young people to carry on pastoral leadership. He started the seminary with 17 students just from Beijing. Today there are 70 young men and women from 10 northwest provinces in China. We visited with these young seminary students and were impressed with their intelligence and their joyous faith. As we talked with some of these dedicated Christians, we could see and feel the love and respect they had for their teacher, Pastor Yin. From 1962-1982 there were no seminaries in China. Today there are 12.

In 1979 there were 700,000 Christians in China. Today there are 4,000,000. When I asked Pastor Yin about the reason for this phenomenal growth in nine years after such a devastating period, his reply came quickly and with certainty—"The lay people! The members do the witnessing. This is the reason why the church is growing."

Pastor Yin is pleased to see so many interested young people in the ministry. None pleases him more, however, than his ministerial grandson, Yin Hun Tal. He studied at Nanjing Seminary for two years. This year he is doing a year of service in Beijing. Then he will return to Nanjing Seminary for two more years before assuming a pastorate.

From early beginnings in the Church of the Brethren mission at Ping Ding in Shanxi Province to the presidency of Yanjing Seminary, Pastor Yin's Christian pilgrimage has been remarkable. His message to the Church of the Brethren in the USA is: "We are all one. We are one with the whole world. We are all one body in Christ. God, the true and living God, is with us forever." □

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At the edge of the abyss

by Ton van den Doel

Read Luke 13:1-5.

During an independence day celebration the prime minister of the West African nation of Guinea made a speech in which he said: "When our country became independent, we were standing at the edge of an abyss. Since that time we have made a giant step forward!" I know what he meant, of course, but it is, in fact, a very good description of the human situation. Many people have been convinced by the pessimists that our age is the worst of all ages. Sometimes there is even a certain pride that we live in such desperate times. Some get a thrill out of misery. Seeing the worst and living by calamities is not new.

In all ages there have been pessimists, who saw only disaster around them and proclaimed it from the housetops. "The end of the world is now in sight," Baudelaire wrote in the "Figaro" of April 30, 1880. The French poet Bergier tells about an aunt of his, who always said, "Oh my, oh my!" Every sentence closed with that exclamation. She saw difficulties wherever she looked. There are many "Oh my, oh my!" people in the world, who never contribute anything positive to society.

In contrast with such dour folk are the optimists who understand that cause and effect are in large measure dependent on what we are willing to invest in life. In that golden age of inventions, in the years between about 1870 and 1890, a group of such positive thinkers was at work in Menlo Park, N.J. Inventor Thomas Edison and his technician worked 36 hours at a stretch on his first phonograph. They had tears in their eyes and were trembling with excitement when a nasal voice from the box said: "Mary had a little lamb." And when their first light bulb was working, the whole team stayed in the lab and watched 46 hours on end as the yellow light gradually burned itself out. Those were people with a faith in the future. They got the work done.

Many people, having no interests of their own, make it their way of life to find fault with others. In fact, they love to

maneuver themselves into positions where they can pose as the injured party. Of course, in every society, even in the most democratic and free one, there will be neurotics. The estimate is that it will be about five percent. It will also be possible to find a professor who is willing and even eager to explain that some disorder really proves that there is better order. All facts can be interpreted in warped ways. One cannot get around the fact, however, that each cause has its effects.

The conversation between Jesus and some listeners, which Luke records, is enlightening. It was generally thought in Jesus' day that the suffering a person had to endure was really the result of his own sinfulness. The questions about the Galileans who were murdered on Pilate's order while they were bringing sacrifices and those on whom a tower collapsed illustrate that assumption. Jesus agrees that a person can bring about a great deal of misery because of his sins, but not all suffering can be directly ascribed. Disasters hit without regard for persons. They are reminders, though, of the necessity to be constantly prepared to meet God. There may be the crux of the matter, for we often fail to be convinced of the need for our personal repentance.

I have an acquaintance who has a daughter. He is a kindhearted, mild, easygoing soul. One day his daughter came home from school and told him that her friend had been spanked that morning by her father. My acquaintance lashed out at that other father: "Such a brute! A dictator! Not worthy to bear the name of father." His daughter bent her head while he carried on. When he stopped, out of breath, she looked up and said defiantly, "And so what? Why should he not have given her a good spanking?" She was apparently suffering from having a father who was never angry or severe! In the same manner God is love, but he also is strict.

Early in the 19th century the English engineer Stephenson had an idea. The steam locomotive had been invented and rails were known, but nobody had yet made the connection.

The rails were used in the mines for small carts that hauled coal. Stephenson put the locomotive and the rails together and invented the railway. He put his plan before a group of bankers. One of them asked "But what if a cow would come and stand on the rails?" Stephenson replied, "That will be too bad for that cow!"

Progress cannot be stopped. Not that there would be no problems left. French President Charles de Gaulle once observed, "Did you ever notice that there are no solutions for any real problems? The best you can do is to leave them alone for the time being." A true word, but at the same time we have to carry on the work.

When the Marquess de Crequi lay on her deathbed, she asked her maid to bring her the embroidery piece she had been working on.

The maid cried, "But you are going to die, madame!"

"Certainly, my child", said the old lady, "but that is no reason to waste my time."

Talking about deathbeds, when the old actor Leonce heard that the composer Jacques Offenbach was dying, he hastened to Offenbach's house. There he heard that the composer had just died without being aware of it.

"Really!" Leonce exclaimed. "How surprised he will be when he discovers that later."

Cause and effect. How often we look for the cause of our troubles among other people, in society, or in the time in which we live. The real cause lies, of course, within us. The Roman emperor Marcus Aurelius kept a diary, a very interesting piece of literature. Right up to his death he spent his days commanding his armies, keeping the barbarians out of his empire. Then, at night he would sit in his tent and write, "Today I got out of my troubles, or rather I chased them away. They were not outside of me, but within me. They were my opinions."

Are we standing at the edge of any abyss? Personally or as society? Well, let us go forward then! Not a big step, but a *terrific jump*, so that we reach the higher ground on the other side! □

Ton van den Doel, a former missionary in Nigeria, Indonesia, and Surinam, is now pastor of the Protestant Church of Aruba, an island off the coast of Venezuela.

Brethren and politics

by Dale W. Brown

Throughout the past year Dale Brown has been presenting a series of MESSENGER articles on how Brethren do and should respond to popular religious currents and movements. This is the final article of the series. The other articles appeared in January, March, May, July, and October 1988.

After a long period of electioneering, Brethren may be mulling anew over what is for us an old question: "Is politics a dirty business or properly the business for the church?" There are few issues that divide us more, for this one deals with our relationship to the state, the culture around us, or, as the Brethren put it, *the world*. Yet, I have a dream that Brethren might experience more unity than they think, that is, if they are willing to sit around a table with a Brethren Service cup in the center and open their Bibles. If you are curious about where to look in the Bible, you will need to either skip to the end or first examine three popular views that Brethren espouse.

A popular brand of civil religion.

Increasing numbers of Brethren seem to imbibe a kind of civil religion that gives a higher loyalty to the state than to Christ or his church. During the Vietnam War period a couple traveled some distance to inform me of their predicament. They shared their struggle in choosing between the views of their government and the resolutions of Annual Conference. I respected the honesty in which they reported: "We decided we are more loyal to our president than our church leaders, so we resigned from the church." There are many who would not feel comfortable with their action, but who, nevertheless, feel little tension between God and country. For them symbols of the cross, the flag, and the Bible fit together in a friendly package. This may account for those congregations that defy historic Brethren prejudices in insisting that the Stars and Stripes be visible in worship.

This kind of civil religion is different from another kind represented by the views of Abraham Lincoln. He insisted that the nation is *under* God rather than *equal with* God. The young Lincoln vigorously opposed a war of aggression against Mexico. His brand of civil religion speaks to a current "politicized"

issue. It is my understanding that the Supreme Court has not banned prayers from public schools. They have, however, ruled against enforced, prescribed, or official prayers. In the light of our heritage, Brethren can be thankful that we live in a nation in which we say prayers or the pledge of allegiance because we *want to* and not because we *have to*. It may be wise to look again at the concerns of the old Brethren about Sunday schools. They feared that if we ever believe that schools are doing the job, we might neglect our duty to teach the ways of God to our children.

Politics not for us. Some Brethren shun politics because they believe Chris-

*Yes, at a table with
the Brethren Service
cup on it, and the
right scriptures
before them, it is
possible for Brethren
of every stripe to
sit down together and
talk about Uncle Sam.*

tians should remain separate from such "worldly issues." They maintain that since kingdom ethics are possible only for the redeemed, they should not be advocated for public life. Outside the perfection of Christ, God has ordained the sword to keep order, to protect the innocent, and to punish the unrighteous. For this reason, Christians should follow Christ's way rather than seek to effect social change. Historically this view led some Brethren to believe it inconsistent to vote for the commander-in-chief of an army they would never join.

Such a stance has both integrity and appeal because it joins a call to discipleship for believers with a sense of realism about political structures. Nevertheless, it may lack basic biblical accents. This view believes that the teachings of Jesus are for the church but not the world. The question arises,

however: Is Christ not Lord over all? Should the church be like Jonah in wanting to run away from preaching the gospel to a wicked city? Are we not called to preach the whole gospel to the entire world including those in high places? Such a sharp dualism between church and world may fail to discern "worldly" influence in the church or the presence of the Spirit of Christ in the world. As Jonah found out, God's love and mercy knows no bounds. Brethren have insisted that our religion apply to all of life. And what does this mean for contemporary Brethren who are involved in all kinds of societal structures?

Unlike first-century Christians and our Anabaptist forebears, most Brethren live under rulers who say they want to know what we believe and think. John Howard Yoder concludes that if we are subject to the powers we may have a greater responsibility to witness to the powers by word and deed. He suggests that voting is neither a law nor a virtue, but an opportunity to witness to convictions we would like to share. Even non-voting can witness to our being denied an opportunity to express what we believe. According to guidelines set by the Church of the Brethren Annual Conference, civil disobedience, or higher obedience, may constitute a witness of faithfulness. Often society is served when laws are tested as to whether they are good or bad, constitutional or not. In this manner many of our basic rights have been gained and maintained.

Social gospel. Baptist Walter Rauschenbusch was nurtured in a Pietist home; his father did research on the early Anabaptists. In 1917, he wrote a book that has shaped American Christianity in the 20th century. It was titled *A Theology for the Social Gospel*. He wished to restore the neglected biblical theme of the kingdom of God. Revivalists had preached for changed lives as the way of changing the world. Rauschenbusch wanted to combine the social gospel with a gospel of personal salvation in seeking both changed lives and structures. Traditional Brethren themes such as serving neighbors, showing concern for the needy, and loving enemies may explain why many Brethren were attracted to the brotherhood, love, and justice themes of the social gospel movement. It was easy

to identify with the prayer of this urban pastor that God's will be done on earth as it is in heaven. These purposes may still define the ministry of our Church of the Brethren Washington Office and many Brethren programs that are believed to participate in signs of the kingdom coming.

The social gospel has been accused of displaying a naive faith in human rationality, of adopting the secular doctrine of progress, and of identifying popular political causes with the kingdom of God. Christians often have entered politics to make the world more Christian. In order to get and stay elected, however, they likely need to compromise basic convictions. In this way they often end up behaving as most other politicians. In loosening their rootedness in a community of faith, they are transformed by the world rather than becoming agents of God's transforming power. Treated as celebrities, they often are attracted to old Calvinist theocratic schemes of changing the world from the top. They aspire to lord it over others as "leaders of the Gentiles" instead of being as one who serves (Luke 22:25-27). And the story of the church illustrates again and again how Christian leaders are not immune to the adage that power corrupts.

The dream. In his well-known book *Christ and Culture*, H. Richard Niebuhr names the ways Christians relate to culture, which to him often means the state. According to his types, we might name such contemporary civil religion as *Christ of culture*. The view that politics is bad business would fit his *Christ against culture* label, which in reality is where Niebuhr would place the Brethren. Niebuhr names the social gospel emphasis as *Christ the transformer of culture*. Yet I am not satisfied by Niebuhr's typology even when you add two more, namely, *Christ above culture* and *Christ in paradox with culture*. For he does not have the type I think is for the Brethren, which I would name *Christ servant of culture*.

This is the reason I want the Brethren Service cup on the table when we study the Scriptures. Most Protestants focus almost exclusively on Romans 13 in seeking to understand the relationship to politics. Romans 13 asks Christians at Rome to be subject to governing authorities; yet concludes by advising

that they "owe no one anything, except to love one another." But we need to examine several passages dealing with powers and principalities. Scholars are interested in these texts as never before. They refer to invisible powers as well as visible structures. But invisible forces of good and evil are a part of, rather than separated from, existing structures and "rulers of the present darkness" (Eph. 6:12). It is judged that these passages together may give us a firmer biblical foundation for our relationship to the state than Romans 13 alone or isolated references such as Luke 13:13, which relates that Jesus called Herod a fox.

Now that we are gathered around the table of service, open your Bibles first to Colossians 1:15-17. The message is that "thrones or dominions, or principalities or authorities" were created by God to be under the Lordship of Christ. And because of this we can serve the state by praying for it, by treating our leaders with respect, and by obeying the many laws that serve the common good. When I have been with politicians in high places, I confess that I am tempted to look down my nose even though most of them are taller than I am. I fail to live by my faith that persons in power are persons for whom Christ also died on the cross of Calvary. For this reason they deserve my respect, my prayers.

Next turn to Romans 8:38 and Ephesians 6:12-13. Paul implies that the powers may separate us from the love of Christ. We are called to contend against them; for they are fallen and described as "wiles or tricks of the devil." We may need to serve them by prophetic preaching like that of the prophets of old or by disobedience. This does not mean that we do not love our country. If we love our children we will sometimes say no. The powers are served best when people say no when they fall short of the purposes for which they have been established. It is because I love my country that I do not want it to either go bankrupt or participate in a nuclear holocaust in a "Star Wars" race.

Romans 13:1 belongs with these texts in affirming that the powers are instituted, or ordained, or the Greek may be translated as "ordered," by God.

Because God works through the powers in spite of their fallenness, we can serve them by participating in God's use of the structures. In the spirit of the 1918 Church of the Brethren Annual Conference statement, M. R. Zigler led the Brethren to cooperate in many ways with the government in service ministries following World War II. The statement advised that it is not wrong to hold public offices and participate in public life "when the nonresistant principles and the New Testament doctrines are not violated."

Colossians 2:13-15 relates the work of Christ in disarming the powers and principalities, "making an example of them and triumphing over them." Should we not follow Jesus in disarming the powers of their chief weapon, namely, their ability to convince us that they are our primary security? We serve the powers by being faithful to our historic peace church witness, namely, reserving our highest allegiance for and finding our security in Christ rather than the military might of our nation.

Turn last to Ephesians 3:7-10. It is through the church that the manifest wisdom of God is to be known to the powers. We can serve the powers by being the church, an example of the kind of love and sharing we would like to see more of in the world. We can serve the powers through counter-culture expressions such as Brethren Volunteer Service serving in the early 1960s as one model for the Peace Corps.

These texts provide a variety of ways for us to serve the state, the culture, the world. We will differ as to when and to what extent to serve. But there may be room for more than thought. We Brethren may be able to appreciate each other more when we gather at next summer's Annual Conference to discuss, among other things, our relationship to the state. According to these texts, Washington Office staff, Brethren Revival Fellowship, evangelists, Elgin staff, peace groups, and folk from diverse congregations could gather around the table of service. Without ignoring the differences they, nevertheless, could participate in maintaining the unity of the Spirit in the bond of peace, even when we talk about Uncle Sam. □

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Let the sisters preach

by Edward K. Ziegler

The October 1988 issue of *Agenda*, the newsletter for Church of the Brethren congregational leaders, lists 56 congregations needing full-time pastors and 28 seeking part-time or second-staff persons to fill vacancies in 20 districts. The 1988 Bethany Theological Seminary graduating class was very small. Only seven of these graduates are now serving as pastors. Clearly, a shortage of competent and dedicated pastors is one of the serious problems of the Church of the Brethren today.

The Church of the Brethren should open its pulpits and parsonage doors to qualified women. Many dedicated women who have been called by God to ministry are waiting for such opportunities. At Bethany Seminary nearly half of the students who are pursuing M. Div. degrees are women. Statistics compiled by the Association of Theological Schools for the last academic year show that in member schools, 27.4 percent of their total enrollment are women. Women make up 22.4 percent of the students in pre-ordination courses.

At the same time, many congregations, because of a long tradition of opposition to women preachers, are reluctant to call and trust women as pastors. It is high time to discard this prejudice, and to accept without reservation women who have been called of God into our pulpits and into all levels of leadership in the church.

To tell the truth, the Church of the Brethren has come a long way. At present, the Annual Conference moderator, the chairs of the General Board and the Bethany Seminary Board of Directors are women. A few large and influential congregations have called women as senior pastors. District executives report that nearly all of the most effective pastors in their districts in the years 1980-85 are women.

In its first 50 years The Brethren Church (Ashland) ordained women who served as pastors of several important congregations, but since the 1930s, it and the Fellowship of Grace Brethren Churches have not ordained women and employ no women pastors. The Old German Baptist Brethren and the Dunkard Brethren do not ordain or permit women to preach or lead in church affairs. From

Brethren history we learn that at least one woman was an elder in the Schwarzenau congregation in Germany. Beginning with Sarah Righter Major, there has been a thin line of dedicated women preachers in the Church of the Brethren.

Examine carefully the passages in the Scriptures that deal with the place of women in the community of faith. Not only should we deal faithfully with those passages used to justify exclusion of women from the ordained ministry and other leadership roles, but also we should look at those that provide solid reasons

*Peter, firmly grounded
in anti-gentile biases,
was confronted by a
new reality when
Cornelius asked for
baptism. "Who was I
that I could withstand
God?" Peter asked.
That's a good question
to ask today, if you
are against women as
preachers and ministers.*

for accepting women into all these areas of ministry.

Although Hebrew society was strongly patriarchal and male-dominated, it is important to note how God called and inspired women as leaders. Consider Hannah (1 Sam. 1-2), Miriam (Exod. 15:20ff), Deborah (Judg. 4-5), and Huldah (2 Kings 22:13-20). Joel (2:28) prophesied that in the Messianic age God's Spirit will be poured out on men and women alike. In his Pentecost sermon Peter quotes this basic text and the New Testament church ordered its life on that promise.

Jesus' relationship with women stands in sharp contrast to that seen in male-dominated Hebrew society. The fact that the 12 apostles were all men has been used by the Roman Catholic Church and some conservative Protestants to forbid

ordination, but it is not a valid reason for denying ministerial status to women. In Jesus' day nearly all women were homemakers and mothers. For them to leave home and family was not practical. Further, to send them out as messengers in such a male-oriented society would be considered scandalous. But Jesus talked intimately on the most profound spiritual subjects with Mary of Bethany (Luke 10:38-39) and with an outcast Samaritan woman at Jacob's well (John 4:16-26).

It was to a woman that Jesus first revealed himself after his resurrection. And there were many women among the 120 disciples gathered to await the outpouring of the Holy Spirit on Pentecost.

Those who oppose ordination and leadership roles for women in the church base their positions chiefly on certain parts of Paul's letters. To understand what he said we must first examine his profound statement in Galatians 3:28. "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus." Clearly, Paul recognized that Christ had created a totally new paradigm of relationships. The old order of hierarchy was finished. In Christ and in his church, there can be no superior or inferior class or nationality or gender. All are equally recipients of divine grace and spiritual gifts. In Paul's thoughtful description of these gifts in 1 Corinthians 12 and 14, there is no suggestion that some of these gifts are for males only. Also in Ephesians 2 and 3 Paul preaches that the old walls of privilege and division are broken down and we are all one in Christ Jesus.

The passage in 1 Corinthians 11 that is quoted as a demand that women should be veiled in worship explicitly states that this must be observed when a woman is praying or prophesying. Universally in the New Testament, prophesying means proclaiming God's message—preaching the gospel. To claim that this applies only to private one-to-one sharing is not defensible. All meetings for worship in New Testament times were held in homes. It must be assumed that 1 Corinthians 11 concerns women offering public prayer or preaching in the public assemblies for teaching and worship.

What then should we understand by the blunt prohibition in 1 Corinthians 14:34-35 and 1 Timothy 2:11-13? Two

points should be noted: Paul was obviously concerned that in some of the faith communities, when there was the usual discussion of the proclaimed message, some women, rejoicing in their new-found liberty, were talking too much and out of turn. This he considered unseemly; so he strongly advised them to listen quietly and not to rush in with hasty comments. Further, Paul was still showing marks of the prejudices of his training in the male-dominated Hebrew social structure. He freely admitted that sometimes he wrote without the guidance of the Holy Spirit. He would be appalled at the position that his advice at this point be viewed as a divine order for all times and places in the church.

His arguments on headship reflect the natural order of creation as seen by the society of his time, and are fully and clearly superseded by the new order in Christ that he asserted in Galatians and Ephesians.

Paul fully accepted and commended the ministry of many women. Particularly he praised the ministry of Priscilla, Phoebe, Lydia, and many other women named in Romans 16. On his final return from his missionary travels he stopped in Caesarea and visited with Philip the evangelist, who "had four unmarried daughters who prophesied" (Acts 21:9). These young women were preaching the gospel. There is no indication that Paul mistrusted or rebuked them.

The most careful and reverent study of the New Testament affirms that in Christ and in his church and in his new order,

there is no restriction of spiritual gifts to one nationality or to one class or to one sex. All alike may be and clearly were recipients of divine grace and spiritual gifts. Paul's prohibition refers to a local situation and is colored by the remnants of his rabbinical training. He welcomed and applauded the exercise of spiritual gifts by women. Among these gifts were the gifts of preaching and pastoral care.

My study of the Bible leads me to believe and strongly assert that there is no scriptural barrier to the receiving and fully using of spiritual gifts by women as well as men. This is the inescapable message of Jesus and of Paul's noblest insights, and the happy experience of the early church.

I have long advocated the full acceptance by the church of the rich spiritual gifts that women have received and are using. I wrote and promoted the 1958 Annual Conference statement that gave "full and unrestricted rights in the ministry to women." I rejoice that it was my high privilege to ordain the first woman to be fully ordained after that historic decision. She was sister Anna Mow. Can anyone deny that she was divinely called and empowered for ministry? When I was seriously ill in a hospital in 1979, a woman seminary student ministered to me with grace and spiritual power. As a missionary in India, I saw the exercise of rich spiritual gifts by dedicated and obviously inspired women.

As resident minister at Bethany Seminary in the spring term of 1988 I rejoiced in the dedication and spiritual

maturity of many young women who had heard and answered the call of God to prepare for pastoral ministry. I have been blessed by the ministry of a dedicated and highly trained woman as pastor, preacher, and priest who serves my home congregation of Bridgewater (Va.) as a member of the pastoral team.

Who am I, or who is anyone, to say that these sisters have been mistaken, that they could not have heard the divine call and commission of God and to serve in the full ministry of Christ's church?

Remember what happened to Peter. Firmly grounded in the belief that only Jews could be recipients of God's grace and the Holy Spirit, he was confronted by a new reality when the Gentile Cornelius, obviously called by the Holy Spirit, asked for baptism. "Who was I that I could withstand God?" Peter exclaimed. (Acts 11:17) So it is with God's call to sisters to preach and accept positions of leadership in the church.

In the face of the scriptural evidence and the fact that women are truly being called and inspired by every kind of spiritual gift, let us rejoice that God's spirit is moving in our midst and receive the sisters as pastors, preachers, and leaders in the church. We have sung robustly, "Move in our midst, thou Spirit of God." God's Spirit is doing just that. The old barriers are down. The Spirit is moving the sisters. Hear and rejoice. □

Edward K. Ziegler is a retired Church of the Brethren minister, living in Bridgewater, Va. A former missionary to India and 1960 Annual Conference moderator, he is a former editor of the journal Brethren Life and Thought.

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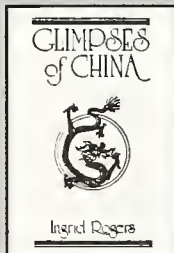
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by Janice Fralin and Esther Ho

When is a "Y" not a "Y"?

Answer: When the Visual Arts Committee of the Fellowship in Christ congregation works its innovative magic!

Giant puzzle pieces, life-sized silhouettes of the three wise men, a door frame . . . on a given Sunday one might see any of these objects emerging from a car at the Fremont, Calif., YMCA, where the Fremont Brethren currently meet. Other more traditional worship aids such as candles, flowers, or altar cloths might be unloaded from the cars of other members of this committee of the Fremont Church of the Brethren.

"Caring for worship is important in any church setting," says board chairman Wayne Fralin, "but for a newly developing church, meeting in temporary quarters, it is imperative. New persons notice immediately whether worship is done carelessly or whether it is planned and carried out with intentionality. One way

worship can be enhanced is through visual arts. The work of this committee enables us to move away from the 'Y' and into 'church.' "

Committee meetings are a mix of brainstorming, consensus, detailing, and assignment. While other members are puzzling over how a particular display should look, Jim Shook, a resident designer, has caught an idea and is quietly sketching it.

Kay Moore, another artist, enjoys working with textiles and often begins to visualize specific fabrics or colors in a project.

Pastor Jeff Neuman-Lee provides a list of sermon topics, scriptures, and one or two clarifying sentences several weeks in advance. "Occasionally I might have an idea I'd especially like the committee to work with," he explains, "but usually it is on its own. I'm never disappointed. The work it does it just great."

Bread from different parts of the world were featured in a worship center created for a sermon series on the "bread of life." A different type of bread was added each Sunday, and the accumulated loaves of bread were used for communion on the final Sunday.



"No idea is too far fetched," says Janice Fralin, committee coordinator. "Often it is the bizarre idea that gives birth to the practical one that can be used. Of course, there are some ideas that just have to be scrapped. During one Christmas season a member wanted to use a camel silhouette . . . 13 feet tall! Now whenever an idea has to be tossed, we just say 'It's going with the camel.'"

Diane Jantzen and Esther Ho, two newer committee members also share their creativity and are often seen with their shoes off, on their knees, or at the top of a ladder putting on finishing touches.

All of the members make available their own special talents. By working together energetically they give shape and visibility to abstract ideas, providing a unique setting for meaningful worship experiences at the church in the "Y." □

Janice Fralin and Esther Ho are members of the Fremont (Calif.) Church of the Brethren.

Jim Shook works on a new worship center design incorporating the denomination's logo with cut-out felt people figures.



"Seedlings Blossom," representing the seven new-church development projects in Pacific Southwest District was created by Janice Fralin and Kay Moore. Done for the 1987 district meeting, it later toured the district for use in several congregations.



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On keeping sinners out, finding a

James H. Hite

Communion isn't for the sinners

In his article, "The Scandal of Bread and Cup" (October), Kenneth L. Gible made this statement: "In one way or another, do we present-day followers of Christ give the message that certain people aren't really welcome at the Lord's table—those who don't believe, those who don't belong, those who haven't joined us, those who aren't old enough? It is any wonder that many of the invited stay away because they feel unworthy? A communion in the spirit of Jesus' scandalous table fellowship will be open to all, including nonmembers and even nonbelievers."

This thinking is the complete opposite of what is taught in holy scripture. 1 Corinthians 11:26-29 has Christ saying, "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats this bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself."

By "those who don't belong" I take Kenneth Gible to mean those within the fellowship who are living in open sin. It is a sad thing that discipline is a thing of the past in most of today's congregations. I recently have left a congregation that practices "open communion." One of my reasons for leaving was because I was informed that this congregation no long-

er has any rules. While we must avoid rules that are not only those of men, a congregation and a denomination must have scriptural principles. As I have heard it so well put, "We will stand for something or fall for anything."

"Those who haven't joined us" is a harder issue. Yet we must face the fact that not all within the kingdom of God believe the same. I respect those of the Lutheran faith who would refuse to commune with us. By the same token I feel much more comfortable in a body that would not allow someone of another conviction to commune with us. I like the Missouri-Synod Lutheran expression "close communion" better than the Brethren's "closed communion."

I am not sure who Gible means by "those who aren't old enough." But I expect he is referring to unbaptized preteens. Those who practice infant baptism have their own special problem here. While "let a man examine himself" would certainly include women (perhaps this is one instance where it would not be wrong to update our English Bible) it would seem to set an age limit for those who commune.

Gible's first group of individuals are the ones that bother me most of all—"those who don't believe." This, of course, is based on the unscriptural teaching of Universalism—the belief that all individuals are already saved but some do not know it yet. There are also some Universalists who teach a period of stay in hell (very similar to the teaching of purgatory.) The gospel invitation of salvation through the shed blood of Jesus

Christ is replaced by human efforts and works. The work of the church is no longer seen as proclaiming this glorious gospel but to "feed the hungry and clothe the naked."

One of the major reasons that sin is so rampant in the earthly church is that those outside of Christ are made to feel comfortable instead of bringing conviction upon their souls. The teaching that the church is made up of "only sinners" is a half truth at best. While I do not hold to the teaching of sinless perfection in this life, I do believe we are saints and cannot practice a life of sin.

Not everyone is going to enter heaven and not all are worthy of taking the bread and the cup. We do not all agree on basic issues of faith, and sharing the bread and the cup with those with whom we disagree would be hypocrisy.

But in light of all of this, we must allow God to be the final judge of who is worthy to enter the gates of heaven. □

James M. Hite, of Palmyra, Pa., is a MESSENGER reader who, until recently, was a member of the Church of the Brethren.

Dale Ott

Why don't US citizens vote?

As an American living abroad, I am sometimes asked why so few US citizens bother to vote in presidential elections (see "Brethren, Bush, and Dukakis," October). A flippant response is tempting: "Too much red tape to register, for one thing." There is some truth in this answer, but it skirts the more basic question about American voters in general.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER must pay \$5 (\$10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Gashen, IN 46526.



Real test of patriotism

Among the reasons for voter apathy is surely the pettiness of many issues debated during the too-long campaign period. Just one recent example is the attempt to make the pledge of allegiance (to the flag) an acid test of patriotism. It is as if patriotism (loyalty to one's country and concern for *all* its citizens) could be legislated or "recited."

A real test of patriotism would be that of dealing head-on with such vital issues as:

- America's chronic poor—the 13.5 million who live below the poverty level. There is something very "unpetty" about the fact that 1/5 of American families take 44 percent of the nation's wealth (last year) while the poorest 1/5 receive only 4.5 percent. One test of patriotism, beyond what we say or write, is how we actually deal with our own "huddled masses yearning to breathe free."

- The US deficit, both budgetary and trade. This horrendous debt is already a tax when one considers the billions being paid out by the government—that is, by the taxpayers—just to service the debt. What a "generous" legacy for our children, and theirs. Increased taxes are already upon us, despite all promises never to raise taxes.

- Military waste. The common assumption that more and more military spending is the only, or even primary, means of insuring national security must be met with a lot of healthy doubt. Massive military sales to the Shah of Iran hardly helped our national security. Or we might ask how much our security is being subverted by chronic Pentagon waste. Anyone remember the scandal of a few months ago? Are taxpayers screaming about this? True patriots should be. It is certainly a more important concern than the merits of the branch of service chosen by Vice President-elect Quayle during the Vietnam War.

Other factors that relate strongly to the security of our nation and society are:

- The quality and availability of education for all our children.
- America's health care plan (if there is one), certainly among the most rickety and hole-ridden of those among all Western democracies.
- Trust-building among nations, which

might be started modestly by toning down enemy imagery in political campaigning. One need not discard the concept of national sovereignty to recognize the crowning importance of a concept of

the global village in which we all must learn to live more harmoniously and more justly or. . . □

Dale Ott, of Geneva, Switzerland, was formerly European representative for the World Ministries Commission.



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Anderson, Krista, Kettering, Ohio, to The Samaritan Inn, Washington, D. C.

Bandach, Corine, Stanley, Wis., to Camp Courageous, Monticello, Iowa

Barrett, Edward, Hartland, Vt., not assigned (withdrew)

Barrett, Jay, Hartland, Vt., not assigned (withdrew)

Basler, Aaron, Webster, Wis., to Camp Eder, Fairfield, Pa.

Blom, Jorgen, Bergen, Norway, to Casa de Esperanza de los Ninos, Houston, Tex.

Bules, Dale, Bourbon, Ind., to The Brethren Home, New Oxford, Pa.

Bules, Velma, Bourbon, Ind., to the Brethren Home, New Oxford, Pa.

Elliot, Shawn, Greeley, Colo., to Bar 41 Ranch, Wilbur, Wash.

Ellingson, Jody, Albany, Ore., to Dundalk Family Crisis Center, Baltimore, Md.

Felker, Lia, Goshen, N. Y., to Mary House, Washington, D. C.

Foulke, Steve, McPherson, Kan., to Church of the Brethren General Offices, Elgin, Ill.

Gluer, Simone, Baden-Wuerttemberg, West Germany, to Bread and Roses, Olympia, Wash.

Holderread, Catherine, Elgin, Ill., to Catholic Worker House, San Antonio, Tex.

Lindsley, Alaka, Germantown, N. Y., to Bread and Roses, Olympia, Wash.

Longenecker, Thomas, Mount Joy, Pa., to Washington Office on Haiti, Washington, D. C.

Armstrong, Janet, Silvarg, Calif., to Disarmament Campaigns, The Hague, Netherlands

Lybarger, Kathryn, Trenton, N. J., to Washington Church/Soup Kitchen, Washington, D. C.

Matteson, Russell, Oglesby, Ill., to Church of the Brethren General Offices, Elgin, Ill.

McNall, Andrew, Salem, Ore., to Evangelicals for Social Action, Philadelphia, Pa.

Murphy, Carolyn, Loveland, Ohio, to Bread and Roses, Olympia, Wash.

Pioch, Uta, West Germany, to Casa de la Merced, McAllen, Tex.

Richter, Felix, West Germany, to Douglas Park Church of the Brethren, Chicago, Ill.

Rilling, Tobias, West Germany, to Westside Food Bank, Glendale, Ariz.

Roberts, Victoria, Luverne, Minn., to NISBCO, Wash-

ington, D. C.
Shenk, Beth, Elizabethtown, Pa., to Flat Creek Church of the Brethren, Big Creek, Ky.

Shenk, Tim, Elizabethtown, Pa., to Flat Creek Church of the Brethren, Big Creek, Ky.

Smith, Brad, Baton Rouge, La., to Poland.

Smith, Jennifer, Baton Rouge, La., to Poland.

Steele, Scott, West Alexandria, Ohio, to Helping Hand Day Care, Fredericksburg, Pa.

Smith, Michelle, South Bend, Ind., to Coalition to Abolish the Death Penalty, Washington, D. C.

Stewart, Kristine, Orange Park, Fla., to Camp Courageous, Monticello, Iowa

Ullom, Carine, McPherson, Kan., Church of the Brethren General Offices, Elgin, Ill.

Whiting, Crystal, Blue Rapids, Kan., to Volunteers in Prison, State College, Pa.

Stanley, Peter, West Townsend, Vt., to Clergy and Laity Concerned, Eugene, Ore.

Winsor, Christopher, Warrensburg, Mo., to Church of the Brethren Youth Services, Manheim, Pa.

Licensing/ Ordination

Calloway, Daniel Keith, licensed Sept. 17, 1988, Denton, Mid-Atl.

Crouse, Gerald Paul Baile, ordained Sept. 10, 1988, Antioch, Virgina

Crouse, Rebecca Baile, ordained Sept. 10, 1988, Antioch, Virgina

Duncan, Ralph, ordained July 16, 1988, Burks Fork, Virgina

Hagie, Charles Kevin, licensed Sept. 10, 1988, Pleasant Dale, Virgina

Lambert, Daniel W., licensed Oct. 15, 1988, Pleasant Dale, S/C Ind.

Lifer, James Ellsworth, ordained June 11, 1988, Owl Creek, N. Ohio

Pittman, Marianne Rhodes, ordained July 16, 1988, Good Shepherd, Virgina

Reed, Douglas, ordained Sept. 10, 1988, Parkway, Virgina

Stewart, Bill, licensed June 4, 1988, Pleasant Valley, N. Ind.

Ziegler, Dale T., ordained Aug. 28, 1988, Sebring, Fla./P.R.

Pastoral Placements

Caldwell, Rodney, from other

denomination, to Freeport, Ill./Wis.

Derr, Horace, from Pike Run, W. Pa., to Greenville, Bethel, W. Pa., full-time, yoked

Glass, Jeffrey, from Laton, Pac. S.W., to Hagerstown, Mid-Atl., full-time, co-pastor

Hinegardner, Benjamin, from retirement, to Flat Rock/Stony Creek, Shen., part-time, yoked

Lehman, Clyde, from First Central, W. Plains, to Farmington/Bethel, W. Pa.

Oskin, Michael, from student, to Danville, N. Bend, N. Ohio

Rice, Robert, from secular employment, to New Salem, N. Ind., part-time

Saunders, Jim, from secular employment, to Antelope Valley, S. Plains

Schmidtke, Scott, from Morrill/Sabetha, W. Plains, to Messiah, Mo.

Smith, Laurean, from Moorefield, W. Marva, to Kelley Chapel/White Plains, W. Marva, part-time, yoked

Walker, Ernest, from Flat Creek, S. Ohio, to Worthington, N. Plains, part-time

Wedding Anniversaries

Brehm, Foster and Eva, Windsor, Pa., 54

Cunningham, John and Annabel, Polo, Ill., 55

Dilling, Chalmer and Faye, Penn Run, W. Pa., 50

Gibson, Erald and Gleneva, New Carlisle, Ohio, 50

Harley, Chester and Kathleen, Greenville, Ohio, 50

Slater, Alva and Martha, Grosse Pte. Woods, Mich., 65

Stauffer, Cecil and Dorothy, Polo, Ill., 50

Deaths

Albaugh, Charlotte V., 68, New Windsor, Md., July 11, 1988

Baughner, Ada S., 84, New Oxford, Pa., June 2, 1988

Baughman, Jess, 91, Wenatchee, Wash., June 30, 1988

Berkbile, Helen L., 85, Washington, D. C., Aug. 2, 1988

Boyd, Clovis Dexter, 76, Roanoke, Va., May 12, 1988

Breitigan, Florence, 90, Manheim, Pa., Sept. 25, 1988

Burde, Clair H., 77, Orbisonia, Pa., June 18, 1988

Byers, Ruth J., 99, Shippenburg, Pa., Sept. 28, 1988

Claar, Lorraine, 73, East Freedom, Pa., June 10, 1988

Clayton, Fred Russell, 79, Moatsville, W. Va., Sept. 17, 1988

Coleman, Arlo B., 87, Nampa, Ida., Aug. 5, 1988

Crummett, Berkeley, 76, Nokesville, Va., June 27, 1988

Culley, Robert H., 73, Carlisle Pike, Pa., July 6, 1988

Dell, Isabel, 62, Shirleysburg, Pa., June 3, 1988

Edgin, Ida P., 82, Mount Union, Pa., April 20, 1988

Eller, Katie S., 92, Roanoke, Va., May 10, 1988

Eshelman, John, 72, Manheim, Pa., Oct. 13, 1988

Flory, Lester, 83, Nokesville, Va., Feb. 13, 1988

Fox, Cynthia, 95, Albany, Ind., May 18, 1988

Garber, Frank E. Sr., 78, Mount Pleasant, Pa., June 2, 1988

Garrison, Charles T., 100, Palmyra, Pa., Sept. 22, 1988

Garst, Bertha F., 91, Roanoke, Va., April 27, 1988

Gingrich, Herman A., 82, Palmyra, Pa., Oct. 2, 1988

Glessner, Forest, 72, Johnstown, Pa., Sept. 16, 1988

Grey, Elizabeth M., 80, Huntingdon, Pa., Sept. 16, 1988

Grove, Susan W., 101, Middletown, Pa., Oct. 8, 1988

Haines, Virginia W., 80, Westminster, Md., March 9, 1988

Halterman, E. Blaine, 77, Boones Mill, Va., April 29, 1988

Harrison, Theresa, 85, Roanoke, Va., April 27, 1988

Harshbarger, Olive, 82, North Manchester, Ind., Sept. 13, 1988

Hedge, Roy W., 77, Roanoke, Va., April 3, 1988

Hershey, Betty J., 61, Elizabethtown, Pa., Sept. 24, 1988

Hershey, Kathryn, 78, Manheim, Pa., Sept. 19, 1988

Hertzler, Aaron R., 75, Duncannon, Pa., March 27, 1988

Hoffer, H. Martin, 80, Neffsville, Pa., April 23, 1988

Holsopple, Rufus, 85, Greensburg, Pa., Sept. 6, 1987

Hoover, Roy M., 94, Tallahassee, Fla., April 8, 1988

Huffman, David W., 82, Burnham, Pa., Oct. 8, 1988

Hyde, E. Lantz III, 40, Linwood, Pa., April 23, 1988

Johnson, Oliver E. Sr., 81, Freeport, Ill., Oct. 20, 1988

Kelly, Lillie, 85, Canton, Ill., July 11, 1988

Kintz, Carl H., 84, Vicksburg, Miss., April 11, 1988

Lancaster, Cecilia J., 83, Shirleysburg, Pa., Aug. 28, 1988

Lauver, Wendell L., 52, Shawnee Mission, Kan., March 3, 1988

Lingle, Forrest S., 83, Hershey, Pa., Sept. 21, 1988

Longanecker, Evelyn, 76, Tonasket, Wash., June 2, 1988

Luney, Posey M., 96, Roanoke, Va., May 27, 1988

Madill, Paul, 77, Nokesville, Va.,

Feb. 28, 1988
May, Irene, 97, Nokesville, Va., Nov. 28, 1987

Mellors, William L., 71, Gettysburg, Pa., Feb. 5, 1988

Mikkelsen, Andrew, 90, Mount Union, Pa., May 15, 1988

Miles, Joseph, 90, Cherry Box, Mo., Oct. 7, 1988

Miller, Jerre Hawthorne, 22, Ephrata, Pa., July 18, 1988

Miller, John L., 89, East Berlin, Pa., March 9, 1988

Mullen, Nellie, 96, Johnstown, Pa., Oct. 5, 1988

Mummert, Ethel M., 89, York, Pa., Aug. 22, 1988

Musselman, John, 69, Frederick, Pa., Sept. 11, 1988

Myers, Saylor Blair, 86, Virginia Beach, Va., Sept. 24, 1988

Nelson, Edwin, 66, Nokesville, Va., Nov. 6, 1987

Nicolas, Edith Flory, 76, La Verne, Calif., Sept. 28, 1988

Parant, Alice M., 84, Roanoke, Va., May 22, 1988

Passwaters, Ruth, 76, Milford, Del., Aug. 18, 1988

Rader, Olen T., 83, Roanoke, Va., June 26, 1988

Reiff, Rhoda, 85, Polo, Ill., Aug. 11, 1988

Roberts, Priscilla L., 87, Clarks-ville, Mich., Oct. 17, 1988

Roesch, Bertha, 99, Pomona, Calif., Oct. 17, 1988

Rooney, Ellsworth G., 68, Martinsburg, Pa., July 12, 1988

Roth, Myrle C., 85, Roanoke, Va., May 28, 1988

Rust, Cecil F., 75, Leo, Ind., Aug. 19, 1988

Sellers, Mildred, 71, Spring Grove, Pa., July 3, 1988

Shelton, Juanita, 66, Vivalve, Md., Aug. 24, 1988

Slesser, Jane A., 48, Elizabethtown, Pa., Sept. 15, 1988

Smith, Lowell S., 51, Lebanon, Pa., May 2, 1988

Smith, W. Kenneth, 87, Nampa, Ida., March 27, 1988

Sonafrank, George, 82, Nokesville, Va., March 13, 1988

Spangler, Nora L., 92, Harrisburg, Pa., July 31, 1988

Spencer, David G., 83, Westminster, Md., May 30, 1988

Spradling, Bertha R., 97, Roanoke, Va., July 19, 1988

Stake, Duane Edwin, 59, Rockhill Furnace, Pa., May 4, 1988

Stambaugh, Oscar F., 79, Elizabethtown, Pa., March 27, 1988

Stanley, Alice H., 90, Roanoke, Va., July 5, 1988

Stremmel, George E., 81, Hanover, Pa., June 4, 1988

Swigart, John W., 80, Huntingdon, Pa., Sept. 12, 1988

Taylor, Lillie J., 78, Ruckersville, Va., Sept. 5, 1988

Taylor, Terrie, 82, Ruckersville, Va., April 11, 1988

Thomas, Robert W., 57, Shirleysburg, Pa., Sept. 6, 1988

Don't let the Armenians die in vain

The magazine correspondent's account of his flight to Yerevan produced for me a sense of *déjà vu*. He was hitching a ride to earthquake-stricken Armenia aboard one of the first airplanes delivering American relief supplies. The description of his cockpit view of the approach to Yerevan harked me back to 1976 and the earthquake that took 22,000 lives in Guatemala. I hitched a ride in the cockpit of a Boeing 727 flying out of Washington's Dulles Airport, taking relief goods from the New Windsor Service Center to Guatemala City.

The awesome dimensions of the destruction and tragedy remain vivid in my memory alongside the thrilling feeling of a dramatic "ride to the rescue." There is something heady about arriving at the scene of a disaster and resonating to the shouted hosannas as eager arms reach up to receive the life-sustaining relief supplies. The fact that you are a mere photo-journalist along for the ride does not diminish the vicarious glory. But the reality of the disaster—the shocking number of deaths, the overwhelming scenes of ruin and misery, the agony and grief of the survivors, the chaos and confusion—quickly dispels one's headiness.

Now it's another devastating earthquake—twice as bad at least as the Guatemala one. In Armenia over 50,000 people are dead, 130,000 injured, and 500,000 homeless in the winter cold.

The Brethren responded immediately with an initial grant of \$50,000 from the Emergency Disaster Fund. Within a week of the December 7 tragedy, two shipments of pharmaceuticals and medical supplies totaling over \$3 million wholesale value had been prepared for shipment at the New Windsor Service Center.

As usual, Miller Davis (New Windsor's director of operations) and his staff were models of efficiency: The Office of Foreign Disaster Assistance called at 9 p.m. on Friday, December 9, asking for 9,000 pounds of tents, cots, and water purification tablets. Five hours later, at 2 a.m. on Saturday, the supplies were being loaded on a plane at Dulles Airport, bound for Armenia.

Brethren can take satisfaction in the response and performance of its New Windsor staff and leaders such as Miller Davis and refugee/disaster services director Donna Derr. "Our neighbors' good" is second only to "the glory of God" in our Brethren motto. From the days of the "poor box" at Germantown to the current Armenia earthquake disaster, Brethren have stressed service to those in need. Interestingly, it was relief for war-ravaged Armenia in 1918 that marked the beginning of Brethren overseas relief work. When we speak of "our neighbors' good" we Brethren think globally.

If there can be a positive result from a tragedy of such dimensions as the Armenia disaster it is the surge of international good will seen east and west in the days following the quake. Not only did the USSR open itself to receiving help, but 67 countries sent assistance. The crisis made it virtually impossible for normal USSR restrictions on travel and internal movement to be enforced. Victims, rescuers, and relief deliverers mixed freely and got to know one another.

Surely the outpouring of assistance will make the Soviet people see the rest of the world, particularly the West, as less hostile. And surely we in the USA, seeing the Armenians in such misery, will be more sympathetic to the Soviets in general. The humanizing effect can only work for good.

But must it take such a tragedy to soften people's hearts toward one another? The phenomenon of good will contrasts with the view of the Soviets that our government for decades has brainwashed us to accept—wicked people, hostile to our society, devoid of the humanness we fancy only we can exhibit, and bent on our undoing.

A so-called "Soviet specialist" saw danger in "sentimentalizing Americans' views of the Soviet government." He feared the wave of sympathy "turning into a philosophy that all people are really alike." That, he explained, "misses the point about states and foreign policy."

If I understand him, he means that if the notion that all of us—Soviets and Americans included—are children of God who should live in harmony, good will, and peace takes hold it will threaten our age-old forms of diplomacy and foreign policy. Well, what a pity! The next thing you know, they wouldn't be able to get nations to hate each other. Think of it. Nation would not lift up sword against nation. Neither would they learn war anymore. And then where would we be?

If the Soviets come out of this with a new image of a compassionate West willingly sharing its technology, goods, money, and personnel, and the Americans come out of this realizing that the Soviet people are global neighbors every bit as human as any of us, then perhaps the victims of Leninakan and Spitak shall not have died in vain.

Grieve for those victims as you would for an estranged family member whose death fills you with remorse for your former hardness of heart. Pray for forgiveness, accept it, and move on, resolving that the world must not forget the sad, sad lesson of suffering Armenia and that it will be a more peaceful place because of it.—K.T.

HOMELESS

"Our little boys were asking, 'Where's our home at?' And we felt sad because we didn't know what to tell them."

—Theresa Blackowl
Springfield, Ore.

"When you lay down and go to sleep and wake up, you don't know if you'll have your clothes or anything."

—Willie Brown
Washington, D.C.

"A lot of people that get in this sort of life stay. They die like this, in the alleys, in

front of a building, their heart stops. It's how bad you've been whipped."

—Kirk Brown
Chicago, Ill.

"It's very scary. It's very scary being on the street. It's a lot different than camping. It is not camping."

—Linda Jackson
Chicago, Ill.

"The hole gets deeper and deeper and it gets harder and harder to get out."

—Anthony Allen
Springfield, Ore.

On any given night 100,000 children in America are homeless. Their growing number is cause for outrage and dismay.

Through the \$1 million Global Food Crisis appeal, the Church of the Brethren is engaged in creative outreach to the homeless. You can participate through direct gifts and the 2¢ a Meal Club. Schedule the video and the resource packet on "A Place to Call Home" for churchwide study. Intensify local efforts to minister to the hungry and the homeless.

Let those who struggle at the edge of society know that you and your church care.



GLOBAL FOOD CRISIS

Church of the Brethren Response



Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120

1989 Evangelism Leaders Academy

July 24-27
Manchester
College

August 7-10
Bridgewater
College

The Evangelism
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is a professional
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Its purpose is to
enrich evangelism
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Gary
Demarest:

Associate Director of Evangelism and Church Development, Presbyterian Church (U.S.A.); adjunct faculty member, Fuller Theological Seminary; Author of several books including, volume IX of the *The Communicator's Commentary*.

George G.
Hunter, III:



Dean and Professor of Evangelism and Church Growth, E. Stanley Jones School of World Mission, Asbury Theological Seminary; author of several books including, *The Contagious Congregation*.



messenger

CHURCH OF THE BRETHREN

FEBRUARY 1989



- 11 Peacemaking in Selma.** Selma, Ala., was a hotbed of racial tension and conflict in the early 1960s, and Ralph Smeltzer set to work to bring about reconciliation. Steve Longenecker describes Smeltzer's low-key style in an excerpt from his book *Selma's Peacemaker*.
- 13 Why Do We Suffer?** Lyle Milne Klotz asks the age-old question, and comes up with a biblical answer, if you agree with his new punctuation for John 9:3.
- 14 Brother James: The First of the Brethren?** You thought for sure that Alexander Mack was the first Brethren? Ronald C. Arnett has scriptural evidence suggesting that the honor goes to someone farther back in time.
- 16 Stake-out for Jesus.** Richard L. Landrum knew that in the movies and on TV the cops stake out the crooks, but he never thought *he* would be staking out *cops*!
- 18 From Settler to Sojourner: God's People on the Move.** Richard F. Ward thinks he has figured out why so many Christians today want to settle into a *comfortable* church. That's why he reminds us that our role is that of sojourners . . . and our place is outside the gate.
- 21 Self-esteem as Salvation.** John Alexander believes the primary solution to human problems is not increasing self-esteem or psychotherapy. The central problem is something that has been around a while, and so has the remedy.

COVER: For some reason or other we used to fall short of ideas for our February cover each year. The solution was to dig into our files for a photo of a winter scene. We joked about our "basic bird on a bare branch" that kept recurring. Now maybe it will become a tradition. Anyway, photographer Tim Frye noted our trend and with an eye for business sent us a ready-made February cover shot—a bird he had photographed in a park near Erie, Pa. So what could we say? It's February and here's our "early bird" for 1989.

In Touch profiles Jeryl Metzler, Manheim, Pa.; Paul E. Ritchey, York, Pa.; Navalkishore Rajwadi, Lancaster, Pa. (2) . . . **Outlook** reports on Annual Conference in Orlando. Ministry study. Young adult conference. Anabaptist Roundtable. Outdoor ministries. Immigration Act. Staff changes. Nonviolence seminar (start on 4) . . . **Worldwide** (7) . . . **Update** (8) . . . **Special Report**, "Put Your Anger to Work," by Fred W. Swartz (9) . . . **Puzzle**, "The Early Brethren," by Michael O. Colvin (24) . . . **Turning Points** (27) . . . **Editorial**, "Still Taking Abel to the Field" (28).

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FEBRUARY 1989

CREDITS: Cover Tim Frye. 4 left Nguyen Van Gia. 4 right, 12 top center Kermon Thomasson. 5 art by Mildred Morris Gilbert. 6 Brian Harley. 9-10 Fred W. Swartz. 12 left and right Brethren Historical Library and Archives. 13 Three Lions. 16 Wallowitch. 21 Religious News Service.

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SOLDIERS WITHOUT UNIFORMS?

Dean Rust and CERT are participating in covert war (see "Dean Rust 'Dentistry Is Risk Business,'" November 1988, page 2). War is "risk business," but the pages of MESSENGER should not be used to tell of the exploits of warriors.

CERT combines humanitarian work with fundraising efforts for "freedom fighters" and misleads many people, who do not realize that their money is used to assist a war effort.

The Church of the Brethren, at the 1988 Annual Conference, passed a strong statement opposing covert war (August/September 1988, page 18). That statement and our other stance against Brethren participation in war would lead us away from dealing with or supporting CERT.

We need to be wise and discern the spirits of this world. In a covert guerrilla war it is not necessary to put on a uniform to participate in the war effort.

DAVID N. BRAUNE

Westminster, Md.

NEEDING A PROGRESS REPORT

I came across an April 1978 MESSENGER and reread it—a special issue on disarmament. So many articles discussed the problems of war and peace.

I am disappointed in the progress made toward disarmament and peace since 1978. I wonder what the writers of those articles are thinking today—Robert C. Johansen, Lelan Wilson, Lamar Gible, Ken Brown, Bill Pufferberger, and David and Dena Pence Frantz.

How far have we come? Where will we be in 1988?

HARRY FOKER

Cleona, Pa.

(One of the above writers was featured in the October 1988 issue—"Let's Demilitarize our Planet," by Robert C. Johansen, page 18.—Ed.)

NOVEMBER EDITORIAL DISGRACES GOD

Comparing God's "hard and fixed rules" with those of the American Civil Liberties Union (ACLU) in the November editorial is a disgrace to God as the Supreme Being.

ROBERT S. YOUNG

Hershey, Pa.

THE BIBLE'S FULL OF POLITICS

I am appalled to read that some readers feel that Brethren should not be involved in politics.

Some of the greatest peacemakers have been involved in politics—Jesus, Gandhi, Martin Luther King Jr. The Bible is full of "politics"—God's people confronting the leaders of their day.

I am glad to be a member of a denomination that is not apathetic toward the problems of this world.

BRUCE WEAVER

North Manchester, Ind.

(The writer is a Manchester College student.—Ed.)

OWMENTS: PRIDE AND GREED?

re church-related endowments Christian? re the evils of pride and greed attacked the adations of our institutions in the guise of owments?

erhaps future generations should be respon- e for their own witness to God's salvation a for people. Certainly there is no lack of need our money in today's world.

can all be used now to witness to our faith to evangelize and nurture 20th century hers and sisters. So why put it aside to deter- e the direction of future Christians? See teronomy 6:4-9; Matthew 6:7-34 (especially and Matthew 28: 19-20.

am looking for answers for myself and would eciate hearing what Brethren are thinking.

CLYDE CARTER

eville, Va.

BENEFITS OTHER DENOMINATIONS

e were pleased to read "Brethren Volunteer ice: Launchpad for Leadership" (Decem- Members of the 28th BVS Unit (September), we served in Brigham City, Utah, as ous education personnel on a National ncil of Churches project with the Navajo. r BVS we were employed as teachers in the au of Indian Affairs (BIA) boarding school re we had served on project.

is gratifying to learn that so many volunteers e assumed leadership roles in the Church of Brethren. BVS is to be commended and the ch must be pleased with this somewhat anned outgrowth of the BVS program.

nce we stayed with BIA education during careers, we have lived in areas where there no Church of the Brethren. However, we stayed active in the denomination of choice e assumed leadership roles whenever we d. The BVS experience likely has provided ame initiative to others who were not mem- of the Church of the Brethren.

follows that not only has the Church of the hren been served, but other churches as well. nks for the experience.

ERNEST AND MARTHA HURST

querque, N.M.

RECIATES SUPPORT WHILE IN BVS

appreciate our denomination's outreach hugh its Brethren Volunteer Service program. g in BVS this past year has opened new s of service for me. BVS has been a learning rewarding experience.

anks to each congregation and member hroughout the Brotherhood who remembered with letters of encouragement and greetings Christmastime. They were enjoyed and eciated very much.

IDA MAE VAN BAALE

er, Ga.

IEU OF A THREE-PAGE LETTER

stead of a three-page letter listing reasons I like MESSENGER, I will just say that I very h appreciate the editors' skill in choosing

what to print and how to present it—cartoons and all (attention-getters).

I am glad to be reminded of our Brethren roots as well as challenged to live my Christian faith in today's world. MESSENGER does a good job.

JANE SALINGER

North Manchester, Ind.

BRETHREN NEED TO LAUGH

Keep the cartoons and caricatures (see Letters, October, December). We Brethren need to laugh now and again.

WILLIAM WAUGH

Mohrsville, Pa.

DISTURBED BY RESTRUCTURE IDEAS

As four college students and members of the Church of the Brethren, we are concerned with the sudden movement to restructure our denomination (see "Conference Committee Proposes Restructure," December).

What we have read and heard so far disturbs us. Although evaluation is necessary at times, very serious consideration must be given before changes are made that threaten our historic peace foundation.

One of our concerns is for the future of the Washington Office. It is a witness for the voice of the Church of the Brethren among other faith groups in the political arena. Without such a link between our historic peace teachings and our responsibility to follow through with these beliefs, we threaten our own integrity and identity. Can we afford to lose this voice in the world?

As students becoming more involved with the world, we are particularly conscious of the importance of the Washington Office. It is our voice for peace in national policy. We should be lifting that voice, not silencing it!

GREGORY HOWE, HEIDI LUTZ,

WALTER REESE JR., AND SUZANNE LYDIC

Huntingdon, Pa.

(The writers are Juniata College students.—Ed.)

ARE WOMEN BETTER POLITICIANS?

In reading the informative news item "Women Become Involved in Political Process" (December), I was struck by this phrase: "Women bring a clearer, cleaner perspective to the political process. . . ." This notion, attributed to two female members of Congress, implies that *all* women by their very nature, bring superior qualities to the political process.

Certainly there are many women who can contribute a sharper and more imaginative vision to this nation's political life than the current crop of predominantly white male politicians. There are also more than a few men who are capable of bringing insights to the political process that are fresh and keen.

Many of us in the Church of the Brethren are deeply committed to the struggle for equality between women and men. Statements that claim the superiority of *either* sex work against the mutuality toward which we are striving.

KIRBY L. OXENREIDER

Monroeville, Pa.

What is the Church of the Brethren? Does it have a theology that guides its interaction? Is it more than a peace church? These are the questions with which Ron Arnett begins his article on "Brother James" in this issue (page 14).

Those are good questions for Brethren who are stymied when people ask them to explain the Church of the Brethren to them. We laugh and joke about such Brethren feebly responding, "Well, we are a peace church and . . . uh, we are sorta like the Mennonites. . . ." Usually our laughter and jokes are an attempt to cover up the fact that we would be hard pressed, ourselves, to give a better response.

Ron Arnett ("only half in jest," he says) suggests that "Brother James" (the writer of the New Testament book of James) was "the first of the Brethren." (Read the article to find out why.) I want to believe that most members of the Church of the Brethren, if asked who the *real* "first Brethren" were, at least could name Alexander Mack.

But how many could name anyone else in the original group? I tested myself, and wasn't sure of anyone else except Mack's wife, Anna. There was somebody named Boni, too, I sort of thought. I turned to *The Brethren Encyclopedia* to get the names of the six persons besides the Mack couple.

It is a testimony to the modesty and simplicity of our Brethren forebears that we know so few details about the founding of the Church of the Brethren. The truth is, they were hoping to avoid starting another sect. Thus they didn't take a name, and even concealed the identity of the one of their number who baptized Alexander Mack. They drew straws to pick the baptizer, and that one was later baptized by Mack, who went on to baptize the other six. Those six were Andreas Boni, Joanna Boni, Johann Kipping, Johanna Kipping, Georg Grebe, and Lukas Vetter.

The secretive "first Brethren" also never identified the exact site where the baptisms took place in the Eder River in Schwarzenau, Germany. And early August 1708 is the closest we can come to the exact date of the baptisms.

One thing about those eight "first Brethren," they had their spiritual descendants pretty well pegged. We did go on to become a sect, and a full-fledged American denomination. We look to Alexander Mack as our "founder," and we have made Schwarzenau a place of pilgrimage. Only our ignorance of locations has kept us from sticking bronze plaques all over that town.—THE EDITOR

Jeryl Metzler: He won't compromise convictions

Jeryl Metzler has sung dozens of rich baritone solos in churches and musicals ever since he was 16. Yet, the 23-year-old member of the White Oak Church of the Brethren, near Manheim, Pa., has never sung a solo during Sunday morning worship at his home congregation.

White Oak maintains many traditional practices of the Church of the Brethren that most other congregations have dropped—practices such as the “free ministry.” Instrumental music has never been part of its worship. White Oak prefers a cappella congregational singing to performance-oriented “special music.”

Jeryl says it would be nice to be able to sing a solo with accompaniment in his own church, but he is quick to add, “I really appreciate our church and what it stands for.” While he sees nothing inherently wrong with pianos and organs in churches, he’s satisfied with the way things are at White Oak.

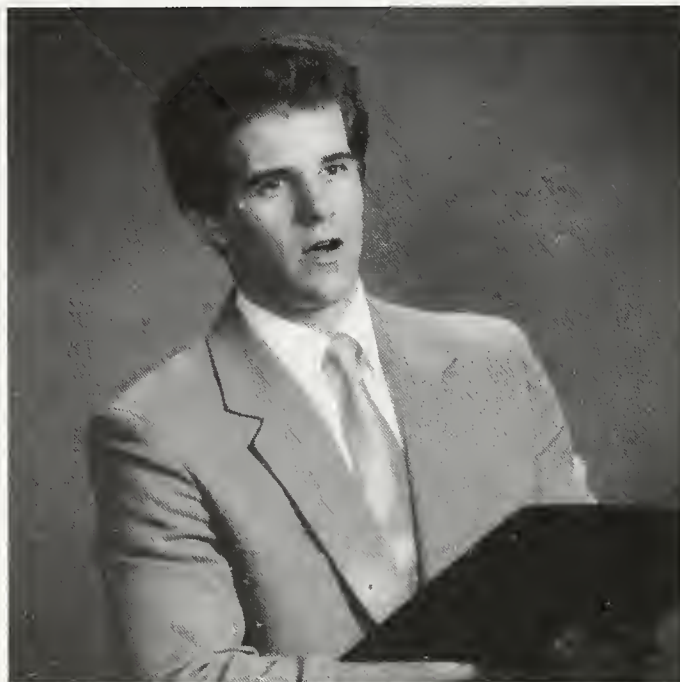
Besides, White Oak members have plenty of opportunities to hear Jeryl sing. He sings often for area church functions and is an up-and-coming baritone on the Lancaster cultural scene. This past August he sang two numbers at Atlantic Northeast District conference.

Jeryl, a registered nurse in the emergency room at Lancaster General Hospital, got his musical start as a sophomore in high school when he was encouraged to try out for the lead of the school’s production of “South Pacific.” Before graduating from high school in 1984, he had played Frank Butler in “Annie Get Your Gun,” Charlie Gordon in “Flowers for Algernon,” and Tevye in “Fiddler on the Roof.”

During his junior year he began voice lessons and through his teacher he entered and placed second in a voice contest for youth.

His performance in the contest caught the attention of the Lancaster Opera Workshop (LOW), and at age 19 he made his opera debut as Figaro in LOW’s production of Mozart’s “The Marriage of Figaro.” He made the jump from high school musicals to comic opera and received high praise for his singing and acting.

The next year he played Billy Bigelow



in the Actors Company of Pennsylvania’s production of “Carousel.” A month later he was in “Carmen.” At one point he was going full-time to nursing school and rehearsing for two shows. “It was fun or I wouldn’t have done it,” he says.

His latest role was Valentine in the opera “Faust,” performed during the 35th anniversary season of the LOW (now the Lancaster Opera Company). The leads in the show were members of the New York Metropolitan Opera, affording Jeryl the chance to perform with well-known professionals.

Despite his success in secular music, Jeryl says his focus is on church music. “The voice is a God-given gift,” he says, “so I feel it should be used serving God. To spend one’s whole life singing things that aren’t for the Lord would be a waste of talent.” He does musicals and operas to develop his voice and because he enjoys performing.

Jeryl does not compromise his convictions. He has never cursed in any of his roles. “‘Carousel’ had a lot of profanity in it,” he recalls. “I wouldn’t curse, even if it meant not getting the lead.” He got the lead and the audience got a cleaned-up version of “Carousel.”

“You can do that (secular) stuff,” he explains “but you can’t compromise your convictions, or you’re missing the whole point.”

Jeryl isn’t sure where music will lead him. He hopes to make some sacred tapes “with some nice background accompaniment” and is considering study at a music conservatory after he marries in May. In the meantime he is concentrating on nursing and on singing in churches.

“I don’t worry about where music is going to lead,” he says. “I know God will guide me.”—DON FITZKEE

Don Fitzkee is a freelance writer from Chiques Church of the Brethren, near Manheim, Pa. He was an intern with MESSENGER, 1986-88.

Navalkishore Rajwadi

Navalkishore R. Rajwadi is spending a year away from his wife and three children to study church growth and mission at Lancaster (Pa.) Theological Seminary. “I have in my heart,” he says “the burden to revitalize and reconstruct the mission fields established by missionaries in India.”

Navalkishore is making his first trip to the United States through a National Council of Churches grant. He is a Church of North India pastor and supervising area dean for six churches in Gujarat State in India. Bishop Paul R. Chauhan of Gujarat encouraged Navalkishore to apply for the grant. The bishop hoped he could go to Bethany Theological Seminary, but the grant only applies to participating schools. It was not possible for him to attend the Brethren school.

Paul E. Ritchey: A preacher in politics

Paul E. Ritchey ran for Congress "to see what I could do with it," . . . and lost. As a candidate for representative of Pennsylvania's 19th congressional district, the Brethren clergyman faced limited finances, voter apathy, and Congressman Bill Goodling, who had held the office for 14 years.

"I didn't win the election, but I learned much about our political system. When you love people and enjoy working with people as my wife, Portia, and I do, campaigning can have its own rewards." Paul Ritchey was also rewarded with 10,000 more votes than any previous Goodling opponent had received.

The campaign began when Paul retired from teaching social studies at William Penn High School in York, Pa. Retirement allowed him to fulfill a long-time wish to seek elected office. He chose to run for Congress because of the impact Congress has on our daily lives. "They jiddle away too much in non-essentials. If I'd won I'd have expected to make some impact."

As a candidate, he discovered that apathy on the part of the public, and even party members, is worse than people think. "The large majority of people

couldn't care less," he concluded. Paul gives credit, however, to local community leaders "who really take their responsibilities seriously, who are working because they believe that our democracy is important."

He says party members often pay their own expenses. His own \$6,000 budget seems puny, compared to figures he cites indicating that it takes \$300,000 to run for a congressional seat. "If you don't have money, you don't have much of a chance of running for electoral office," he says. A single mailing to each voter in York County costs between \$25,000 and \$30,000. The incumbent can send such mailings free, using the franking privilege. "That's why around 90 percent of incumbents get re-elected."

The ex-candidate is a minister in the Church of the Brethren, and moderator of York's Madison Avenue congregation. He led prayer at several political meetings, with Protestants, Roman Catholics, and Jews present. "At one meeting I was asked to include our concern for a member of that Democratic Club who was seriously ill with cancer. I was moved by the love expressed for members of a political organization rep-



resenting various religious persuasions."

Having put almost 12,000 miles on his car during the campaign, Paul is now spending time trying to catch up. Time, he says, was a key factor. "I was the only candidate who had time to meet people personally. We met people we never knew existed. We did a lot of the smaller communities." But, he regrets, "we didn't have time to do enough of them."—CHERYL CAYFORD

Vitalizing mission in India



"My main concern is church growth and missions, with an ethno-theological slant for the mission of the church in Gujarat," says Navalkishore. "There are lots of tribal people in that area, and now

they are the most responsive people (to the church). My concern is how we can effectively reach them with the gospel. We have to take into account their language and dialect and their culture."

Navalkishore is just beginning his study and is eager to contact former Brethren missionaries to India, "or even their children. I would like to know the experiences of missionaries in the field—what the helpful things were and what the obstacles were. I would also like to make some case studies of Brethren churches in Pennsylvania, because the Church of the Brethren was the original church in Gujarat, and they are eager to help me."

The Indian pastor, who worships at the Mountville (Pa.) Church of the Brethren, doesn't see that many differences between the churches in his country and

those in the USA. "The way they worship here, their ministry to children and youth, does encourage me very much. Churches are engaged in mission as they understand it. I'll be dealing with that in my research: What does the Church of the Brethren in the US understand by mission?"

Navalkishore has been a pastor since 1975, and has earned three degrees in theology in India. "When I come across certain areas of ministry and I feel I need to bring in things from India, I will do that," he says. He feels he needs to study the US situation thoroughly before making suggestions or judgments.

Navalkishore brings greetings from Gujarat State. "The church in India appreciates what the Brethren did," he says. He also brings a request of his own, "that the Brethren people pray for me."—CHERYL CAYFORD

Church restructure, world mission philosophy to head agenda at Orlando Annual Conference

A paper proposing a new denominational structure for the Church of the Brethren and a second attempt at a revised world mission philosophy paper are major items of business for the Orlando (Fla.) Annual Conference July 4-9.

Other business items include education of the public, inclusion of ethnics, peacemaking, deaf ministry, church and state, and administrative issues.

Denominational structure. The Annual Conference committee on denominational structure has produced a preliminary report recommending significant changes in district and national church structure (see December, page 5). The draft has been circulated to representatives of minority groups within the church, including blacks, Hispanics, Koreans, Native Americans, laity, new members, women, young adults and youth, in keeping with instructions of the 1988 Conference. A final report will be presented in Orlando.

The committee's preliminary report called for a more central role for Annual Conference in the church, a consolidation of the 24 districts into 17, and moderators to be elected for a three-year term, including a middle year as full-time paid "head" of the denomination. In addition to other significant changes, the report creates a 12-member Global Mission Board to replace the General Board, and a Council of Cooperative and Emerging Missions to replace the Committee on Interchurch Relations.

Committee members are Loren Bowman, William Eberly, James Miller, James Myer, and Joel Thompson. The final report will appear in the Conference Booklet.

Mission philosophy and program. A new study committee was appointed by the

1988 Annual Conference to evaluate the 1981 Conference statement on "World Mission Philosophy and Program," after the report of the committee appointed in 1986 was rejected by delegates (see August/September, pages 18-19). The new committee brings its report to this Conference.

Members are Duane Ramsey, René Calderón, Phyllis N. Carter, Wendell Flory, and Anet Daniel Satvedi.

Inclusion of ethnics. The committee on inclusion of ethnics in the church, appointed in 1987, will bring its final report.

The committee's first draft (see January, page 6) highlights unity, participation, and vision as key concepts in line with the Goals for the '90s. It includes a section on each of the four major ethnic groups in the Church of the Brethren—black, Hispanic, Korean, and Filipino Brethren. The paper reaffirms Brethren tradition, but calls attention to the Church of the Brethren's "sectarian roots" and calls for the development of ethnic leaders and ethnic minority participation in the church.

Committee members are Roger El Cruz, Guillermo Encarnación, Dan Kim, Mary Workman, and Stephen Reid.

Education of the public. Originating with a 1986 query, this item of business was assigned to the General Board. Manchester College president Robinson is coordinating the report to the 1989 Conference.

Church and state. A committee of Dale Aukerman, Donald F. Durnbaugh, and Louise Bowman will bring a proposed statement on "how the Church of the Brethren can strengthen its Biblical base for a better understanding of church/state issues, and how a greater degree of unity

in belief, practice, and public pronouncements on these issues can be attained."

A number of new business items will also be considered:

Peacemaking. A query from Mid-Atlantic District asks Annual Conference to "consider developing a comprehensive statement on peacemaking to offer guidance to individuals and congregations as they seek to live as followers of the Prince of Peace in today's world." The query arose out of concern that the denomination has made several statements on issues relating to war, but none giving guidance for the ministry of peacemaking.

Deaf ministry. Mid-Atlantic District also brings a query originating from the Deaf Fellowship of the Frederick church in Maryland. The petition asks Conference to appoint a committee to study deaf ministry and the issues surrounding it, and to prepare recommendations to bring to the 1990 Annual Conference.

Mandates for Review and Evaluation Committee. Standing Committee submits for Conference approval a mandate for the Review and Evaluation Committee. The mandate includes a description of the Review and Evaluation Committee's task, and guidelines and parameters for its work.

The paper is based on the three Review and Evaluation Committee reports adopted by Annual Conference in 1972, 1977, and 1985, and on the work of a study committee appointed by the 1986 Standing Committee. Study committee members are Wanda Button, Romy Mueller, Dean Miller, Wayne Geisert, and Connie Andes.

Eligibility of district and national staff to serve on Standing Committee. The Annual Conference officers bring a query addressing the issue of district and national staff serving as members of Standing Committee.

Shell boycott. The General Board

Annual Conference speakers

Robert Neff



Opal Pence Nees



Phill Carlos Archbold



Yvonne Dilling

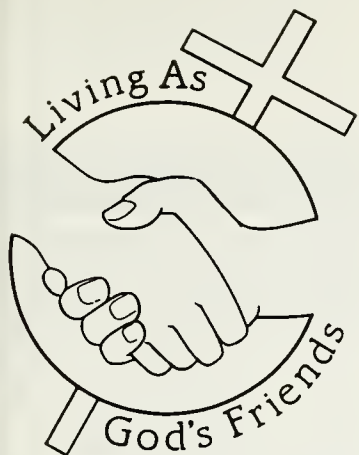


Robert Bowman



Elaine Sollenberger





Clasped hands represent "the responsibilities and privileges of being a Christian" in the Conference logo, designed by Mildred Morris Gilbert, creator of last year's logo.

brings a resolution endorsing the Shell boycott (see December, page 4). Royal Dutch/Shell has been targeted for boycott because its South African subsidiary supplies fuel to the South African military and police.

Annual Conference moderator Elaine Sollenberger will preside over the business sessions and preach at the closing Sunday morning worship service.

Other conference speakers are Robert W. Neff, president of Juniata College and former general secretary of the Church of the Brethren General Board, who speaks Tuesday evening; Opal Pence Nees, pastor of the Liberty Mills (Ind.) congregation, Wednesday evening; Phill Carlos Archbold, associate pastor for Hispanic and special ministries at First Church, Brooklyn, N.Y., Thursday evening; Yvonne Dilling, Latin America and Caribbean representative for the General Board, Friday evening; and Robert C. Bowman, pastor of the Pleasant Valley congregation, Weyers Cave, Va., Saturday evening.

Robert Krouse, pastor of the Florin church, Mount Joy, Pa., is music coordinator; Jesse Hopkins, on the faculty of Bridgewater College, is Conference choir director; and Central Committee member Joanna Hoffman is worship coordinator.

"Living as God's Friends" is the Annual Conference theme this year. The logo was designed by Mildred Morris Gilbert of Kokomo, Ind., who created last year's dove of peace logo.

The business sessions, taking place Wednesday through Saturday, and other main sessions and exhibits will be held at the Orange County Convention Center. This year's program includes morning Bible study sessions in English, Korean, and Spanish; early evening concerts; and

evening insight sessions. Some events will be held at the Orlando Marriott Hotel.

Peace Child, a musical drama, will be presented Saturday night by Brethren from Indiana and Ohio. The Association of the Arts of the Church of the Brethren is co-sponsoring the event, and Delbert Blickenstaff is production coordinator.

Standing Committee meets Sunday morning through Tuesday noon. The General Board meets Monday afternoon.

Other pre-conference meetings include the Brethren Health and Welfare Association, meeting Monday evening and Tuesday on the theme "Who are the health care givers?" with leadership by Sandra Brown, former professor at Princeton Theological Seminary; and the Ministers' Association, meeting Monday evening and Tuesday on the theme "Storytelling," with leadership by Thomas Boomershine, professor of New Testament at United Theological Seminary.

Conference information packets will be mailed to all churches and registered delegates in the first week of March. The packet includes information about registration, accommodations, transportation, and special activities, and can be ordered from the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120. (See order form on back cover of this magazine.)

Call to ministry is topic of study

Brethren concerned about calling out quality ministerial leadership have gotten a \$20,000 boost from the Lilly Foundation (see May 1988, page 11). That grant is funding a denominational study that includes several major meetings, creating a paper on Brethren theology of ministry, and two or more pilot projects aimed at upgrading the quality and quantity of Brethren pastors.

The recruitment of ministerial candidates was the topic of a December meeting of congregational representatives, district executives, and national leadership. The study takes into consideration the results of surveys on how congregations and ministers understand the job of calling persons to set-apart leadership. Researchers wanted to test the strength of the traditional Brethren understanding that calling is the privilege and responsibility of every baptized believer.

Jeff Bach, an Iowa pastor who com-

plied the results of the survey, says they point up the fact that "calling to set-apart ministry in the Church of the Brethren today has shifted from historical practice." It is rare nowadays to call out leadership the way former Annual Conference moderator James Myer describes it: "Our elder in charge said after the election, 'You be prepared to bring the message in three weeks,' and he was pretty abrupt. But you learn by doing."

Though this leadership meeting intentionally deferred program planning to another time, the question of training and financial support for ministers was at the fore. The successes of programs such as Education for a Shared Ministry (EFSM) and Training in Ministry (TRIM) are proving the viability of alternatives to a three-year seminary study.

Bach expects that future gatherings will look for multiple models of leadership and training. In addition, he says, churches will have to face the fact that "we are no longer a church of white German men. The election of Elaine Sollenberger and Bill Hayes (as moderators) announces a new day in the variety of places where we look for leadership."

Among the issues that emerged during the three days of conversation were the need for becoming more theologically articulate about the understanding of ministry and the centrality of spirituality as a qualification for ministry. Indeed, it was suggested that perhaps the crisis is not one of leadership but of spirituality.

Other questions pertinent to set-apart ministry demanded attention. "Must we renew the issue of call because the pool of people is drying up? Do we really have enough quantity but not quality? Do we respect the pastorate, and would we want it as a career for our children? Do we know *how* to form persons toward ministry careers? Are we willing and able to pay for what we want? How do we affirm the ministry of every believer while calling out only the brightest and the best?"

Such thorny items will be targeted for address at more task-oriented meetings February 24-25. The formal culmination of the entire project, open to all interested people, will be at New Windsor, Md., next December 8-9.

The project is organized by the General Board's Office of Human Resources and Bethany Seminary.—LANI WRIGHT

Lani Wright, a former editorial assistant with MESSENGER, lives in Lombard, Ill.

Young adult conference celebrates diversity

"Gifts not given away are lost."

Bob Neff's words at the first session of the 1988 Young Adult Conference, held at Camp Swatara in Pennsylvania, set the tone for the Thanksgiving weekend celebration of diversity.

The former Church of the Brethren general secretary, now president of Juniata College, asked the 89 participants to tell each other, in small groups, of gifts apparent in each person. Afterwards, singing "Spirit of the Living God," the diversity of harmony and the unity of feeling blended in what a later speaker called "the best singing I've heard in years."

The feeling of unity in diversity persisted through the conference. Bethany Seminary student Kim Yaussy used "extra-canonical" children's stories to bring back childhood feelings of inadequacy and innocence. John Cassell, Bethany's dean of students, turned to biblical stories of calling. Annual Conference moderator Elaine Sollenberger spoke of the leadership crisis among the Brethren and the kind of leader the church looks for. Workshops emphasized the value of diverse gifts. And the annual talent show demonstrated the wide variety of entertainment that young adults can produce on short notice.

For Dennis Rosas, of the Long Green Valley congregation in Glen Arm, Md., the conference highlight was hearing from Bob Neff and Elaine Sollenberger. "In a group like this you can talk to the leaders. In some groups you go to the leader's talk and that's all you see of them."

Christi Stanford, a residence hall director at Manchester College, came because "it's always refreshing for me, just to get rejuvenated. During the school year everyone's coming to me with problems and sometimes my faith gets lost."

The conference included business, as well. The young adult steering committee—Brian Harley, Chris Bohlander, Kim Yaussy, Sue Minnich, Melanie Jones-France, John Cassell, and Chris Michael—heard concerns and suggestions for improving young adult ministries. Chris Bohlander announced plans for a young adult Venture Forth caving camp to be held in the summer, and Kim Yaussy is organizing a young adult work



At the Young Adult Conference, Elaine Sollenberger describes leadership needs.

camp for 1990.

At the closing worship service, several people expressed renewed hope because of the potential they saw in the group. Others expressed concerns that many young adults share: how to face loneliness, challenges at work or at school, fears for the future: "Will our grandchildren be able to attend a Church of the Brethren young adult conference?"

Don Horn, attending his 10th young adult conference, has seen the meeting grow from 40 to close to 100 participants. "I've really been encouraged by seeing so many young adults with so much potential."

Said Jody Ellingson, a Brethren Volunteer Service worker in Baltimore, and a member of the Christian Churches (Disciples of Christ): "I felt the encouragement of young people wanting to be a part of the church and doing something to keep it alive."

Anabaptists examine future in the city

"The City in 2001: Agenda for a Biblical People" was the theme for the Anabaptist Roundtable, a gathering of 200 people from the Church of the Brethren, Mennonite Church, General Conference Mennonite Church, Mennonite Brethren, and Brethren in Christ. The November 18-21 conference in Chicago focused on how to faithfully be the church in the city and live out Anabaptist values.

In his opening address, Myron Augsburg challenged the participants, saying, "Anabaptism, if it can be freed from over-attachment to our German ethnicity, can make a profound difference in our world throughout the next century."

Speakers from the Church of the Brethren were William Hayes and Chris Michael. "In a world that is becoming increasingly urban, the challenge to Anabaptists is to make the timeless truths of our faith relevant to the lifestyles, needs, and sociological patterns of the 21st-century urban context," commented Michael, after the conference.

Outdoor ministries will focus on peace

Camp directors and managers focused on peace education at their annual meeting, November 17-22 at Camp Bethel, Fincastle, Va.

Leadership was provided by David Eberly, of the On Earth Peace Assembly, along with Charles Boyer, Ed Snyder, and Leland Wilson. Growing out of the emphasis on setting goals for peace education within camp programs, a committee was formed to prepare a peace curriculum.

The Outdoor Ministries Association steering committee also met in November to deal with issues related to transition in leadership. (Staff member Walt Bowman retired at the end of the year, and is succeeded by Nancy Knepper.) Ed Poling, pastor of the Carlisle (Pa.) congregation, was named chairman of the steering committee.

Among upcoming OMA events are two Venture Forth camps for high schoolers—an alpine wilderness hike August 13-20, and an Algonquin wilderness canoe trip June 16-24—and an OMA conference on volunteerism. The conference, to be held November 16-19 at Pennsylvania's Camp Swatara, will address the theme "How Volunteers are Called, and What Happens Then." Marlene Wilson, a national expert on the management of volunteers, is the keynote speaker. Other leaders are Ed Poling and Joyce Conner.

Camp leaders are anticipating another 1989 conference—"Passage 2000," a sequel to a 1983 training event for North American camp leaders organized by the outdoor ministries committee of the National Council of Churches. "Passage 2000" will take place October 2-7 at Massanetta Springs, Va., and will introduce an updated series of the "Sow Seeds, Trust the Promise" curriculum. The Church of the Brethren will send six delegates to the conference.

Brethren oppose part of immigration act

The Church of the Brethren has joined a Quaker group in opposing part of the Immigration Reform and Control Act of 1986.

The American Friends Service Committee is seeking a permanent injunction against the Immigration and Naturalization Service and US Attorney General Richard Thornburgh to prevent prosecution of Quakers who do not comply with the Immigration Reform and Control Act of 1986. That law requires employers to certify employee citizenship.

Claiming that the law violates the First Amendment to the Constitution, the AFSC says it requires them to "act contrary to their religious beliefs" and that it violates "Quaker belief in the infinite and equal worth of all persons."

The Executive Committee of the Church of the Brethren General Board signed on as an amicus (friend of the court) to a brief filed November 22 by the AFSC, saying it objects to the law because it forces employers into the job

of carrying out the government's duties, can be considered an invasion of privacy, can cause discrimination against Hispanics, and is in direct conflict with the church's 1983 statement on public sanctuary for Latin American and Haitian refugees.

The 1988 Annual Conference directed the Washington Office to use legal channels to try to change the act (see August/September 1988, page 21).

Church announces two staff changes

Nancy Fike Knepper begins February 15 in the half-time position of director of outdoor ministries in the Parish Ministries Commission.

Currently the outdoor ministries administrator and manager at Camp Ithiel in Florida, she also administers Atlantic Southeast District's outdoor ministries program. She will continue to live in Florida.

Knepper has co-directed Camp Eder in Fairfield, Pa., and served as secretary to the steering committee of the Outdoor



Nancy Knepper



Donald Boaz

Ministries Association. She is a graduate of Juniata College.

Donald R. Booz has resigned as district executive for Atlantic Southeast District (formerly Florida/Puerto Rico), to assume the pastorate at the McPherson (Kan.) Church of the Brethren.

Booz has served in the executive position since 1984. He has extensive experience as a pastoral counselor, social service coordinator, and therapist, including work at The Brethren Home in New Oxford, Pa., and other health care facilities for the aged. He has also served as pastor for the Winter Park (Fla.) congregation.

Booz is a graduate of Bethany Seminary and Shippensburg State College.

worldwide

Brethren disaster crews provided clean-up, rebuilding, and child care following the November 28 tornadoes in North Carolina. The disaster affected 1,757 families, injuring 151 people and killing 4. From its Emergency Disaster Fund, the Church of the Brethren has given \$8,000.

The frontline states of southern Africa were honored November 14 by the Interfaith Center on Corporate Responsibility for their "promotion of just and cooperative relations within the region of southern Africa." ICCR, a coalition of 240 Roman Catholic, Protestant, Jewish, and other religious institutional investors, including the Church of the Brethren General Board and Benefit Trust, issued its first church-sponsored shareholder resolution on South Africa in 1971. Brethren Melva Jimerson, corporate responsibility representative for the denomination, and Geraldine Glick, representing Church Women United, attended the celebration.

Church Women United has chosen Patricia J. Rumer, of the United Church of Christ, as its general director. She will succeed Doris Anne Younger, who retires next August. The CWU executive committee also passed resolutions on AIDS, alcoholism, and the Middle East.

The Council of Churches in the Philippines has called for US bases to be withdrawn from the country by 1991, a call that has been endorsed by the National Council of Churches in the US. This topic and that of church-state relations in both countries were central items of discussion in November in the first council-to-council consultation between representatives of the two bodies.

Minnesota favors a lottery, despite appeals from an array of religious groups, including the Church of the Brethren. Twenty-eight states and the District of Columbia currently operate lotteries. Their sales grossed more than \$14 billion in 1988.

Mother Katharine Drexel took another step toward sainthood, when she was beatified November 20 by Pope John Paul II. If she is canonized, she will be the first saint with a Brethren mother. Her mother, Hannah Jane Langstroth, married Francis A. Drexel, a banker and partner of J. P. Morgan. Mother Drexel left her privileged position and devoted her life to working among blacks and Indians. She founded the Sisters of the Blessed Sacrament, and opened nearly 60 schools and missions, mostly in the West and Southwest.

Christians make plans for nonviolent action

Nonviolence was the topic at an international seminar held in November in Sweden and attended by the Church of the Brethren's H. Lamar Gible.

Organized by the peace committee of the Swedish Ecumenical Council, the meeting was planned to build models for nonviolent action and to make a contribution to the ecumenical discussion of "justice, peace, and the integrity of creation," a major focus of the World Council of Churches (see November 1988, page 5).

Gible, peace and international affairs

consultant for the General Board, was asked to represent the National Council of Churches at the seminar.

Under the leadership of Jean and Hildegard Goss-Mayr, vice presidents of the International Fellowship of Reconciliation and international nonviolence trainers, the group worked on models for nonviolent actions in East-West relations, South Africa, Northern Ireland, and Palestine. Participants included close to 50 Orthodox, Roman Catholic, and Protestant Christian leaders from the Middle East, South Africa, the Philippines, Latin America, Western and Eastern Europe, the Soviet Union, and the United States.

"Some of us were pushed against the

wall to put ourselves in the situations many of these people come from," said Gible. "It's easy for us to say they ought to use nonviolent tactics; when we're not living in those situations."

The South Africans especially would have difficulty announcing that they took part in a conference on "nonviolence," a term which carries a negative meaning in some parts of the world, said Gible. The most intense discussion centered on alternatives for the term.

During the conference, Swedish national television aired a half-hour program on nonviolence. A representative of the Swedish Department of Foreign Affairs also participated in the meeting.

update

Putting out the welcome sign. About 30 members of the **Ivy Farms** church in Newport News, Va., are taking sign language classes as part of the church's ministry to the deaf. Kathy Guisewite, church member and professional interpreter for the deaf, is present at every service and teaches adult sign language class. Nellie Owens, who has been deaf since birth, teaches children's classes. "Our hope is to attract our deaf neighbors and welcome them into a church family eager to communicate with them," says pastor Judith L. Georges.

"An American Christmas." NBC's Christmas day television special featured the **Bella Vista** Church of the Brethren, in Los Angeles, along with three other US churches. The program highlighted Bella Vista's outreach to the drug community and to women prisoners.

Milestones. **Bachelor Run** church, Bringham, Ind., observed its 150th year in 1988. . . . **Antelope Park** church, Lincoln, Neb., is 100 years old. . . . **Geiger Memorial** church, Philadelphia, Pa., celebrated 90 years of ministry November 13. . . . The **Waterford** (Calif.) congregation celebrated its 40th year in November. . . . Pacific Southwest District conference recognized the 80th anniversary of the ordination of 102-year-old **Roy Miller** of Phoenix, Ariz., in October.

Witnesses. Atlantic Northeast youth spent a weekend sharing food and clothing with the homeless in Germantown and Philadelphia in December. . . . The **Ephrata** (Pa.) church and the Bright Side Baptist Church exchanged pulpits and choirs in October to celebrate their oneness in Christ despite different racial backgrounds. The exchange was made in the midst of controversy over the influence of the Ku Klux Klan in Lancaster County. . . . **Roanoke** (Va.) **Ninth Street** congregation has switched from plastic to biodegradable

food service, and **Larchmont** church in Tacoma, Wash., has stopped using styrofoam to help keep the environment clean.

Are these bugs Christian? The **Enders** (Neb.) church has been invaded by box elder bugs. Church member Stan Peterson designed a November 6 bulletin scattered with silhouettes of the insects. "As you can see, they've even invaded the copy machine," he explained. Betty Thill, pastor Marvin Thill's wife, wrote a poem to the bugs (singable to the tune of "All Creatures of our God and King"): "You come to church without a call/ You hang around upon the wall . . . In our service/Makes us nervous/ Please, now leave us!"

Names in the news. The **Pomona** (Calif.) fellowship was featured in a *Los Angeles Times Magazine* article as providing space for a day care program that the writer described as the best child-care system in the country. . . . The University of La Verne has recognized **Vernard Eller** for 30 years of service. . . . **Milan Rupel**, also of La Verne, spent a month in 1988 training and leading soldiers in fighting brush fires at Yellowstone National Park. . . . The Kansas Rehabilitation Counseling Association in October named **Dorothy Crist**, of McPherson, Kan., Counselor of the Year.

Coming up. Bridgewater College will host **Southeastern Youth Roundtable** April 22-23, around the theme "CHOSEN!" The speaker is Robert C. Bowman, pastor of the Pleasant Valley church, Weyers Cave, Va. For more information, write to Box 75, Bridgewater College, Bridgewater, VA 22812.

Remembered. **Evelyn J. Horn**, 88, died December 3 at the Brethren Home in Greenville, Ohio. She served as a nurse on the Nigeria mission field from 1930 to 1951. . . . **Hamilton Satvedi**, 72, died November 25 in Ahmedabad, Gujarat State, India. He was a member of the General Board Trust in India, and a leader in the Church of North India. He leaves a wife and three children.

Put your anger to work

by Fred W. Swartz

The Church of the Brethren, historically, has not dealt well with internal conflict, either within its congregations or within the personal lives of its members. As a result, members have left the church disillusioned or hurt, and congregations have lost much of their effectiveness as representatives of the Body of Christ or have succumbed to the destructiveness of repressed and unresolved anger.

Assumptions and analyses such as these prompted the Health and Welfare Committee of Mid-Atlantic District to call for a conference of district lay leaders and ministers to take an honest look at the church's role in nurturing the spiritual and emotional health and maturity of its congregations and their members. Held in late November 1988, the gathering, under the title "Coping, Caring, and the Church," attracted 120 persons from 25 of the district's 65 congregations. Included were pastors of 18 of the congregations.

Keynote speakers were Clyde R. Shallenberger and James Poling, who addressed the issues of personal wholeness and congregational health, respectively. Shallenberger, who has been director of chaplaincy services at Johns Hopkins Hospital for more than 25 years, pointed to a growing awareness among medical researchers and practitioners that much individual illness comes directly or indirectly from the inability of the person to deal creatively with fear, anger, and guilt.

Unexpressed or repressed anger is a particular problem for Brethren, according to Shallenberger, who is an ordained minister in the denomination and a former chairman of the General Board. "As members of a peace-oriented church, we have an especially difficult time dealing with our aggressive impulses," he said. "Religious people do get angry, but often we deny it," having been taught or led to believe that being angry and sinful are synonymous in the view of the church.

Shallenberger urged the conference participants to develop a fuller understanding of the aggressive feelings that are common to every person and to create congregations, families, and other

groups in which anger can be dealt with appropriately. Creative handling of anger, according to Shallenberger, includes the person's ownership or admission of the feeling, identification of the root source of the anger, and an understanding of why anger was the response. Sometimes, he said, it is helpful to redirect anger to some physical activity, such as hiking or chopping wood.

Shallenberger also gave the conference participants a profile of a mentally healthy person. Emotional wholeness, according to the speaker, includes self-understanding and acceptance, ability to tolerate those with different views and orientation, an understanding of human sexuality, the ability to keep work and play in proper balance, a willingness to grow intellectually, and a sound religious attitude.

James Poling cited in his address the need for congregations to be sensitive to the needs of the persons they serve and to provide opportunities for members to put aggressive energies to constructive use. "People go to church because of two

basic needs," the associate professor of pastoral theology at Colgate Rochester Divinity School said—"a need for community and because they need work to do."

"We need a community of people to whom we can become attached so that we can feel we are a part of a group of people who care for us," he added. "And we all have energy that needs some outlet in aggressive activity. Is the church doing anything to meet those needs? If not, people begin to turn against the church."

To combat what Poling called "destructive behavior" in the church, he suggested that congregational leaders know the needs of the people and the depth of their attachment to the church, and create programs to meet those needs. He also warned that grumbling or complaining is a sign that the health of a congregation is declining, and often the source of the illness is immature leadership which has a monopoly on power in the church. Poling urged the conference participants to challenge or confront immature leadership, saying that the church has too long been hampered by the idea that

Jan Flora, Susie Scott, and LaRue Jones, all from the Westminster (Md.) Church of the Brethren, presented a skit demonstrating how gossip can destroy the church.





Top: Keynote speaker Clyde Shallenberger, of Johns Hopkins Hospital, discusses points from his presentation with Sylvia and Jim Bowman, of the Manassas (Va.) Church of the Brethren. Above: Conference Bible-study leaders Alice Martin-Adkins (left) and Ann Earhart Gible (right) worked with Pat Roop Robinson (center), who chairs Mid-Atlantic District's health and welfare committee. They spoke on Jesus' healing ministries and Paul's letters to the Corinthian Christians dealing with problems of relationships and behavior.

"any kind of criticism of (church) leadership is unchristian."

Poling pointed out that Brethren often mistake pacifism for passiveness and tolerate rather than deal with conflict in the church. But according to the former Bethany Seminary professor, pacifism means aggressively to seek out evil and "weed it out." "We need to be much more honest with ourselves about the maturity of the leaders we have," he added. "The only way to stop the abuse of power in the congregation is for the whole congregation to work together and find leadership that is redemptive. One of the signs of strong leadership is the ability to repent of your own abusive power and to learn from your own mistakes."

Poling added that "in the final analysis, the issue of whether a congregation is redemptive or destructive depends on whether it is faithful to the activity of God." The congregation's mission, he said, is something that rises out of the members' worship together—a sense of what God has for them to do. "To exist without a valid mission for the long term," Poling concluded, "is to risk turning ugly—to begin to indulge in rigid, chronic destructiveness."

Setting the stage for the two guest leaders were Bible study sessions led by Mid-Atlantic District pastors Ann Earhart Gible of Arlington, Va., and Alice Martin-Adkins of Kensington, Md. Using two New Testament stories in

which Jesus performed healings, Gible focused on Jesus' acceptance of those he healed, which preceded the rite of healing itself. "Attitude is a big part of healing," she said, both on the part of the one who is ill and in the approach of those who care for the ill. "The message (of the Christian faith) is that we can be free even from guilt, which is sometimes the source of our illness. It is a message of acceptance."

Martin-Adkins' study dealt with Paul's letters to the Corinthians in which the apostle sought to counter problems of relationships and behavior that had arisen in the congregation. The Bible study leader noted that Paul's strategy at first was to legislate behavior, but that approach failed. With the help of Titus as mediator, Paul began to commend the gifts and activity of the Corinthians that were positive, thus lifting their sights to a level above petty quarreling and non-constructive behavior. Martin-Adkins noted that this also opened the door for Paul to discuss the nature of the life that is remade by the power of the Cross of Christ.

Another feature of the conference was three one-act skits written by Fred Swartz, pointing in a humorous way to the values the conference was prompting. One skit featured a man explaining to a friend that he was carrying a coping saw because he was on his way to "a church conference on coping." Another skit had an on-the-street interviewer trying unsuccessfully to learn what "caring" means, until a young girl gives him a hug. The third drama depicted how gossip destroys the health of a congregation.

The Mid-Atlantic Health and Welfare Committee was organized seven years ago as the first group of its kind among the denomination's districts. Now several districts have similar committees, linked to the national Health and Welfare Association, of which Jay Gible is executive director.

Members of the planning committee for Mid-Atlantic's "Coping, Caring, and the Church" conference were David Fouts, Ann Earhart Gible, Frances Clemens Nyce, Carol Spangler, and Loyal Vanderveer. The event was held at the Long Green Valley Church of the Brethren, Glen Arm, Md. □

Fred W. Swartz is pastor of the Manassas (Va.) Church of the Brethren.

Peacemaking in Selma

She watched Ralph Smeltzer trudging off into the miserably, rainy night, and thought, 'There goes a faithful soul.'

by Steve Longenecker

In 1963 Ralph E. Smeltzer, a member of the General Brotherhood Board staff, began a ministry of racial reconciliation and mediation to Selma, Ala. This small city's racial divisions became headlines in 1965 when Martin Luther King Jr. made it the focal point of his campaign to achieve voting rights legislation. But before the national spotlight found Selma, Smeltzer had been there for over a year, working to promote interracial peace and justice. The city was especially tense immediately following enactment of the Civil Rights Act of 1964. The following story is excerpted from Steve Longenecker's latest book, Selma's Peacemaker, Temple University Press.

* * *

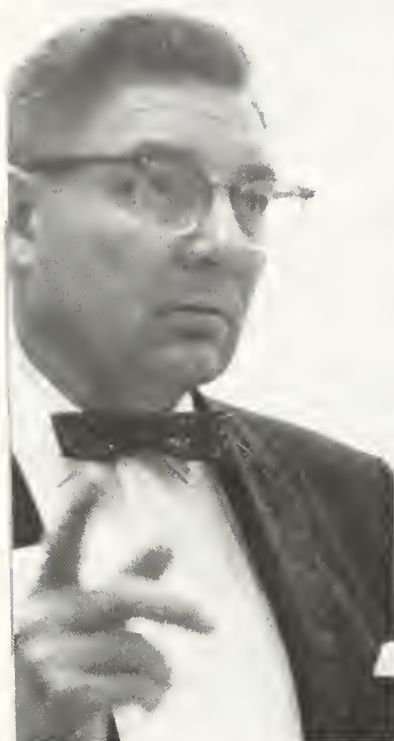
Smeltzer, sensing that the city was in danger, was en route to Selma several days after the passage of the Civil Rights Act. During a layover in Atlanta he called his contacts in Washington, who painted a perilous picture of Selma. . . . On his arrival there, Smeltzer found a Selma that resembled an armed camp with Sheriff Jim Clark's deputies, the posses, and state troopers (15 of them lodging at Smeltzer's hotel) on the streets. His first week in Selma in July was frustrating and "desperate"; he implored blacks to remain nonviolent and sought restraint and patience from both sides. He searched for business leaders willing to step into the leadership vacuum before major violence broke out, but he was unsuccessful in establishing contact between black and white leaders. Smeltzer recorded that he spent the week "trying but completely failing to establish direct communications between elected officials and Negro leaders—instead running back and forth between them."

Smeltzer learned that many whites, including moderate segregationists, remained unreconciled to the Civil Rights Act and unwilling to surrender to

its authority. He discovered that many of Selma's restaurants planned to avoid, somehow, compliance with the public accommodations provisions. At Smeltzer's first meal in Selma after the bill's passage, breakfast at the Splendid Restaurant, he was invited to join a newly forming "supper club" that would make the establishment private and, it was hoped, immune from federal legislation. The proprietor, clearly harried, had been up late the previous night with his lawyer working on club plans and was printing membership cards by hand to get them in use; in fact, the owner was disappointed not to have the "club" operation ready that day.

Smeltzer visited other eating establishments in town to discover their reactions to the Civil Rights Act but found little in the way of a pattern. Responses varied. Several restaurants evidently had no plans for dealing with the law or else were not sharing them with strangers. "Clarice," a waitress who served Smeltzer at the Selma Del, knew of no plans at that establishment in the event that the restaurant was tested, but she was confident that her boss would not ask her to serve blacks against her will.

Although white inertia increasingly disappointed blacks, the tendency of the black leadership to engage in internal bickering remained amazingly vigorous; the growing frustration with whites did not necessarily lead to black unity. Conversations during which black leaders poured out to Smeltzer their suspicions and biases toward other blacks troubled him. Most of his talks with black leaders in July produced insults, rumors, scandals, etc., directed against others. Blacks charged disloyalty, overdrinking, lack of commitment, and Catholic proselytizing. C. C. Brown and Edwin Moss were especially strong rivals, and older, more traditional blacks spread rumors of



So low-key was Ralph Smeltzer's peacemaking activity in Selma that no photos are available of his service there. He was director of peace and social education on the denominational staff from 1953 to 1968. He then became a social justice consultant for the General Board's World Ministries Commission. From 1971 to 1976 he was WMC's Washington Office representative. Left: Ralph Smeltzer speaks at a 1968 "Washington Witness" event. Right: He testifies at a Senate hearing on disarmament in 1961. Above: A month before his death in May 1976 he hosted Russian Orthodox leader Metropolitan Nikodim in Washington. He is seen here visiting the Lincoln Memorial with Nikodim and two aides.



homosexuality at the SNCC (Student Nonviolent Coordinating Committee) headquarters. One prominent black criticized SNCC worker John Love's mod fashions, long hair and jewelry; he likened Love to a "Zulu"; He looked for a ring in Love's nose. Another black called Love a "Fuzzy Wuzzy." Nevertheless, establishment blacks conceded that SNCC workers made an important contribution with their influence among the youth, who had shown tremendous courage.

Smeltzer encouraged black leaders to be cooperative in spite of their animosities if they wanted to be effective, and he actively participated in the organization of the first strategy meeting for all black leaders. Because Moss, who was employed by the St. Edmund's mission, might not attend a strategy meeting at the home of a particularly outspoken anti-Catholic, Smeltzer personally made the phone calls arranging a switch to the residence of the universally respected F.

D. Reese. Also, when blacks agreed to Smeltzer's suggestion to invite federal attorney Bob Jansen, Smeltzer had Reese call Jansen; Smeltzer could not issue the invitation because he was not a local man, and if a black other than Reese invited Jansen, then a rival might reject the attorney. The meeting with Smeltzer, Jansen, and Selma's black leadership wound up at Selma University, a neutral site, where a large group would be less noticeable than at anyone's residence. Smeltzer considered this meeting to be a major breakthrough because, for the first time, representatives of all the factions in black Selma came together in the same room to discuss strategy. Smeltzer's influence was very helpful to the success of this event.

Although Selma's blacks had problems relating to one another, Smeltzer's relations with the black community continued to improve. When C. C. Brown said that he wanted to transfer his daughter to a Church of the Brethren college, Smeltzer picked up the phone

and called Manchester College in Indiana. Brown also offered Smeltzer the use of his car.

Another civil rights activist impressed with Smeltzer was Marie Foster. After an evening committee meeting with Smeltzer at Amelia Boynton's, Foster accompanied Smeltzer to the front porch. Smeltzer wanted to walk in the neighborhood and talk with people to see how they felt about recent developments. It was a dark, miserable night with steady rain and muddy streets, but talking with people as they sat on their front porches was a standard tactic used by organizers to plumb grass-roots attitudes. Smeltzer was prepared; he had on a raincoat and rubbers, and Foster watched him trudge through the rain into the night. Foster remembers thinking, "There goes a faithful soul." □

Steve Longenecker, of Quarryville, Pa., is a Ph.D. candidate at Johns Hopkins University. In addition to Selma's Peacemaker, he has also written The Christopher Sauers: Courageous Printers Who Defended Religious Freedom in Early America.

Why do we suffer?

by Lyle Milne Klotz

In my early childhood, ministers and evangelists visiting in my home usually were confronted with the sincere and probing question from my father, "If God is good, why was my son left paralyzed by polio?" The question of why, when we confront sickness, accident, suffering, and death, is still with us; and we seek the answer.

"These things have to happen to remind the rest of us of our blessings," said a leading citizen after 14 people of this community had been gunned down and killed.

After a skiing accident in which two lives were lost, the one survivor said, "God must have spared me for a purpose."

"I guess my time just had not come," explained a man who had miraculously escaped death.

"It was God's will," commented the father as he sought solace at his daughter's death.

While these are common expressions, they make assumptions about the nature of God that are not acceptable. God would have 14 people gunned down to remind us of our blessings? If God spared me for a purpose, why not the other two? If God spared me because my time had not come, what will happen if my body is destroyed and my time has not come? If God wills the death of my loved ones, I hate God.

We turn to the ninth chapter of John looking eagerly for an answer, for the question is asked of Jesus in very direct terms. Jesus, as he passed by, saw a man who had been blind from his birth. The disciples, schooled in the concept that such misfortune was surely the sign of God's displeasure, asked, "Rabbi, who sinned, this man or his parents, that he was born blind?" (John 9:2). Surely Jesus would set them straight and lay this problem to rest.

But no! His answer confuses the issue. It does rule out sin. "It was not that this man sinned, or his parents." But the King James and the Revised Standard Versions

quote him as saying that it was "that the works of God might be made manifest in him." Phillips says that it might "show the power of God at work in him." The New English Bible says, "that God's power might be displayed in curing him."

How comforting! A blind baby arrived in the world. He never saw his mother's smile. He never saw his brothers and sisters. Learning to feed one's self is difficult enough for a small child; but he must do it without seeing. Can you imagine the frustration of a toddler learning to walk without the aid of sight to help his balance or to see obstacles in the way? He heard the other children running, jumping, laughing, and playing; but he could not. The time came when the young man's thoughts turned to young women. But this would not be for him. Not only would he not see the beauty of their young faces; but surely, no one would be interested in him, for he was destined to the life of a beggar.

Now that he was a man, all those years were gone, never to be reclaimed. But why? In order that at this particular moment in time God's power might be demonstrated in him so a few hard-heads might believe! Could God with all his omniscience come up with no better way than this to demonstrate his power? Whatever happened to his love and compassion? The answer is not acceptable.

Fortunately, there is a way out. In the original Greek, words are run together and there are no punctuation marks. Thus, the position of a period may be at the option of the translator. It is likely that the translators have placed the period after "that the works of God might be made manifest in him," because the writer of John usually uses miracles as signs of God's power. For me the question becomes, "Do I want to be faithful to John's traditional pattern; or do I want to be faithful to the spirit of Jesus?" I choose the latter.

Therefore, I place the period after, "It is not that this man sinned or his parents"—period. It is simply the way life is. These things happen without reason

'Who sinned, this man or his parents, that he was born blind?'



or logic. In this kind of life where bodies at best are born and live and die, life is fragile and faces many threats along the way. But given this fact, how urgent that which follows: "But that the works of God might be made manifest in him, we must work the works of him who sent me while it is day. . . ." The relevant question is not, "Why?" It is rather, "What am I going to do about it?" We shall be busy, now, working the works of God seeking to stop sickness, accident, and death. But when they come, as come they will, we seek to turn their defeat into triumph. □

Lyle Milne Klotz is a member of the Lacey Community Church of the Brethren, Olympia, Wash.

Brother James:

The first of the Brethren?

by Ronald C. Arnett

What is the Church of the Brethren? Does it have a theology that guides its interaction? Is it more than a peace church?

Such questions are frequently asked of us from those wanting to know more about the church. Unfortunately, we have a tough time answering such probing questions to the satisfaction of others, or even ourselves. Why do we struggle explaining our own theology? Why our tongue-tied response?

The Brethren have traditionally followed the New Testament as our guide, while embracing a "practical" theology, less on talk, and more on action. To be Brethren is to take the whole of God's Scriptures seriously, but it does seem that James has a special place in our formation with his practical theology. Thus, it is only half in jest that I suggest that James was the first Brethren. In the letter from James we find a *kindred* soul speaking to the heart of Brethren theology. James was *simply* a *practical* theologian. I use the term "simple" in a fashion in keeping with the notion of the "simple life," where James called us to keep our priorities straight. I use the term "practical," because James believed that being a follower of Christ ought to make a difference in the way we live and act.

James as the "first Brethren" would applaud the simple life of keeping our priorities straight and attempting to follow the mind of Christ. He would approve of Brethren Volunteer Service, Heifer Project, Brethren Disaster Service, and SERRV, not as additions to the faith, but at the *very heart*, the very center of what it means to follow the mind of Christ. James would most probably tell us to work even harder and to make a greater impact, not because we need to keep up with other "do-good"

organizations, but because "doing good" is a pivotal component of the Christian life.

Faith must be revealed in action. "Hallowing of the everyday" happens in living out a life of concern for others, which Bonhoeffer called "deputyship"—living to be of service to others. Such a life is consistent with Brethren concern about being good stewards, being conscious of how well a life is used.

Brethren historian David Eller, in *Church of the Brethren: Yesterday and Today*, stated this theme of service well in his quoting of Alexander Mack Jr.:

"'Above all, preserve love, for then we will preserve light.' These words from the pen of Alexander Mack Jr. express an ethic of love and service which has characterized the Brethren since the first baptisms in 1708. Throughout their history this love ethic has manifested itself in various ways, but a central theme has remained constant: Brethren have believed that devotion and love for Christ may be best expressed in loving service."

Similarly, the 1982 Micah Mission of the Church of the Brethren followed the prophet's hope to "do justice, love tenderly, and walk humbly"—a call to manifest one's faith in service. The conclusion of Emmert Bittinger's *Heritage and Promise* further announces the Brethren "practical" use of faith:

"An objective assessment may in no way describe our denomination's worldwide program as irrelevant. . . . The traditional concerns of Brethren—obedience to the principles of the New Testament, desire to witness to Christ's reconciling love, Christian lifestyle, service to others, and peace—are readily evident (and greatly needed in today's world).

Brother James believed that life is tough, demanding, and full of giving and joy. Joy emerges from walking in the path

of the Lord in Christian work, commitment, and determination. James called us to do something with the gift of life that is congruent with the "mind of Christ," not just our desire for pleasure.

"Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness. . . .

"If any of you lacks wisdom, let him ask God who gives to all men generously and without reproaching, and it will be given him" (Jas. 1:2-5).

James is not suggesting that one live a life of pain. One who gives in the spirit of Christ does indeed receive. Is it not a precious gift to be given the model of Christ? Is it not a joy to live a life well, as pointed to by the life of Christ?

The following words and phrases are central in the study of the theology of James:

Endurance—being quick to listen, slow to speak, slow to anger, and faith accompanied by deeds.

Wisdom—peace-loving, considerate, open to reason, sincere, straightforward, rich in mercy, and manifested in deeds.

Sovereignty of God—turned to the Lord first, letting the Lord judge.

Strength and caring—patient, able to stand firm, no oaths, let your word be the real bond, help the poor, oppressed and those in need.

And pray and be responsive to the Lord.

Brother James still has a message that speaks to a world in need and to a people who have embraced a "practical" theology. James and the Church of the Brethren have accepted with eagerness and humble conviction that faith following the model of Christ is not something just to be discussed in a religion class, or to be limited to a Sunday ritual, but is a guide for daily interaction with God's earthly community.

"What does it profit, my brethren, if a



*"James the Less,"
by El Greco*

man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead" (Jas. 2:14-17).

The letter of James offers a clear practical theology challenging our faith to make a difference in everyday life consistent with the service orientation of the

Church of the Brethren.

James also makes it clear that the mandate to do good comes from the agenda of the Lord, not just good will and altruism.

"Submit yourselves therefore to God. Resist the devil and he will flee from you. Draw near to God and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you men of double mind. Be wretched and mourn and weep. Let your laughter be turned to

mourning and your joy to dejection. Humble yourselves before the Lord and he will exalt you" (Jas. 4:7-10).

James calls us to recognize that God lends us power and action to work well for the human community. It is God's agenda, not just our own, that should propel our service.

James as the "first Brethren" speaks to the call of concern of a contemporary Brethren, Vernard Eller. Brother Eller in
(continued on page 23)

Stake-out for Jesus

by Richard L. Landrum

I paced up and down the street, nervously watching the intersection for John's car to appear. If I missed him, he would drive right into the hands of the Immigration and Naturalization Service (INS). Its officers were staking out John's house, watching for him from their white Chevy Citation. I was two blocks away doing my own stake-out for John, but it was also for Jesus. John was my brother in Christ. I could not simply watch him be arrested and deported to the Philippines.

I was frightened because this was not a safe neighborhood in which to be standing on the corner in the late evening. I was more concerned for the safety of my wife, Myrna, who was in our car two blocks from me, watching another intersection where John might show up on the way home. There were only two ways he could come, and we had them covered. I didn't know then that our son, Rick, had come home from college and, finding out from his sister, Chelle, what we were doing had gone to stay with his mother to watch for John.

John whizzed around my corner. I ran into the street, waving my hands. John abruptly pulled to the curb and stopped. I jumped into the car and told him to turn around and "get out of here!" John understood what was going on. He had been eluding arrest and deportation along with thousands of other aliens in the Los Angeles area whose lives are in jeopardy if they are returned to such countries as El Salvador, Honduras, and the Philippines.

Later that night the officers gave up the stake-out. We returned to remove John's mother, wife, mother-in-law, and the children from their home after dark. They stayed a couple of nights in the church building until we could arrange to hide them on a rotation in motor homes owned by members of the Pomona Fellowship Church of the Brethren. We continued doing that until our immigration lawyer arranged a hearing with the INS for political asylum.

Because we knew that political asylum would not be granted by the Reagan administration to persons seeking safety from the Marcos regime, this was only a delay tactic. We received help from Con-



'In the movies and on TV I had seen the cops stake out criminals, but I never thought I'd be staking out the cops!'

Congressman David Drier and filed with the Federal District Court for asylum, claiming that due process of law had been denied. John deserved a hearing prior to a decision regarding deportation. The INS officers had also forced their way into John's home, which constitutes illegal entry and search. They reconsidered their inappropriate behavior and left the house to wait for John to come home.

Today, several years later, John's family has received amnesty through the 1986 Immigration and Naturalization Act, while John himself has been successful in negotiating a "green card" from the INS and a "second preference" for citizenship. We thank God that our prayers and efforts were answered.

During the stake-out I was anxious not only for my wife's safety and mine, but also concerned that this might be illegal. Conspiring against the Immigration and Naturalization Law and avoiding arrest seem quite "illegal" to me, although our lawyer did not think we were at risk. I still wonder. I did not want my family arrested, nor do I favor breaking the law.

But we decided to risk it anyway because we loved John and his family. His family was our family in Christ. If he were deported he would be sure to go to prison in the Philippines. He might be tortured or murdered.

John had fled the Philippines in 1979 to avoid confrontation with his political bosses under Ferdinand Marcos. John held office under Ferdinand Marcos as director of land reform in Bulacan, but there was no real reform. John tried, but land was not redistributed to the poor, and the henchmen of a local family had orders to "get him."

The landlords are masters of the land and of the flesh of those enslaved by this contemporary form of ancient feudalism in which political bosses, large corporations, and family clans exploit the labor of landless peasants. A large percentage of Filipinos live in poverty.

The bloodless revolution from Marcos to Aquino holds out new hope, but the slowness of change, continued suffering, corruption, and stubbornness of the system press impatiently on President Corason Aquino. It may be impossible for her to change this story of injustice and

violence if the United States continues to exploit the Philippines for military bases and protection of corporate dollars. Our policies are historically wedded to the exploitive system and perpetuate evil against impoverished people.

However, our love for John's family was not politically motivated. It was a matter of the heart, of faith, and of obedience. The Pomona congregation would be much divided on any action to become a sanctuary church. Many members strongly disagree with any private or public intention to civil disobedience, while others would be inclined to support that stand. Yet there was not a single protest or hesitation to support John's family because we loved them, first as "sojourners" in our midst seeking help and safety, and then as our very own brothers and sisters and members of the Body of Christ.

So we did what love required. We raised money for visas and airfare to reunite the family. We put an immigration lawyer on retainer. After the pastor's family stake-out, the congregation hid John's family from the INS until a hearing was scheduled and warrant for arrest withdrawn. Then John voluntarily surrendered to the INS at the Los Angeles Federal Building, and we put up bond until John was released to await hearing.

No one sought violation of the law, but we became obedient to the law of Christ. Like Peter and John in the book of Acts when they were arrested and forbidden to speak of Christ, we also declared, "Whether it is right in the sight of God to listen to you rather than God, you must judge; for we cannot but speak of what we have seen and heard" (Acts 4:19-20). For us, speaking of Christ became doing what the love of Christ requires—loving God and neighbor. John and his family became our neighbors across the street from the church in Pomona. They became our family. We were moved by love in the face of laws, policies, and police that threaten them and us. Scripture dictated a higher law. We were moved by the law written on our hearts: "We must obey God rather than men" (Acts 5:29).

This story has moved our congregation to feel the power of the Spirit and the

pulse of life that is eternal. We have experienced Christ crucified and risen. John's family did far more for us than we for them. They became the opportunity for renewed joy and service, the embodiment of the cross and resurrection in our flesh and community.

I will never forget the trip to Los Angeles International Airport. John's wife, Lou, and two sons, Omar and Don Don, had already become part of us, but twin teen-age daughters, Joyce and Joy, an older son, Paul, and a three-year-old boy, Noel, rejoined the family at the international gate. John and Lou had not seen Noel since he was a year old. There was "joy in heaven" that day. We cried tears of joy as we hugged one another. That love now sustains us together in the life of the congregation; yet we are always on the verge of losing that powerful love when we try to hold it only for ourselves. There's nothing else like it. It is the love of Christ.

What a wonderful story. Lou told it at the August 1988 Church of the Brethren Women's Event at the University of La Verne. Women from Mexican, Thai, Korean, American black, and Filipino cultures shared their stories of pain and joy, weaving together a web of relationships across culture knowing that in Christ "There is neither Jew nor Greek . . . slave nor free . . . male nor female; for you are all one in Christ Jesus" (Gal. 3:28).

John and Lou Datuin now own a home in Cucamonga and operate a medical laboratory in Pomona. Their children are happy and healthy, pursuing education, careers, friendships, meanings and romances as children need to do. How much better than suffering loss, a family broken and divided by the kingdoms of this world. There is a better kingdom!

In the movies and on TV I have seen the cops stake out the criminals, but I never thought I'd be staking out the cops! I felt like *Miami Vice*, *Cagney and Lacy*, and *The Greatest Story Ever Told* all mixed up in a backward and broken world seeking joy where there is too much despair. It was a stake-out for Jesus. There is a higher law. The kingdom is coming and is already present. Jesus told us, "Behold, the kingdom of God is in the midst of you" (Luke 17:21). Praise be to God. □

Richard L. Landrum is pastor of the Pomona Fellowship Church of the Brethren, Pomona, Calif.

From God's

by Richard F. Ward

Read Genesis 11:1-9; Hebrews 13:12-14.

I am a "baby-boomer"—one of those Americans born between World War II and 1964. According to some reports, I am returning to "religion" because I am at a stage in my life when I am building a family and I am concerned that the values I was brought up with are transmitted to my children. It is a time of a new beginning for me and for my generation. That is why this story from Genesis, the book of "beginnings," has a message for me and for my people.

Baby boomers have come through many "booms" in their lifetimes. The first one was the boom of social activism. I was passing through my neighborhood the other day and saw a bumper sticker that must have been on that old car since the '60s. It read simply "Question Authority." I was reminded of a time in my young life when I did just that. My friends and classmates held a growing suspicion that we were being betrayed by the "system." Many of my generation were sent to Vietnam to risk death in the jungles and came back believing that it was difficult, if not impossible, to "love our country" anymore. Many of us watched policemen beat our fellow

*"The Tower
of Babel"*



Settler to sojourner: People on the move

students with night sticks or let fierce dogs loose on young blacks who insisted on claiming what we had recited all along—that America was the 'land of the free and the home of the brave.'

So some of us did what we felt the established church would not do. Like a blinded Samson we joined our hands together, stepped under the pillars of society, and did our best to bring it down.

The revolution did not come. Yet we shook things up a bit. Nixon resigned, Civil rights legislation was passed and enforced, but at a terrible price. The Kennedy brothers and Martin Luther King Jr. were shot down, as were those fellow students from Kent State, Jackson State, and South Carolina State. Our families began to be divided by a "generation gap." When we began to shake things up we discovered there was no stability anymore. We were feeling alone and frightened.

Then we came through the "boom" of "me-ism." From the ashes of the '60s we began to build new "identities," not a new social order. Our tools were the self-help books from which we learned about health, how to be "Number 1," and how to "win by intimidation." Some of us went to "encounter groups" from which we learned how to vent "primal screams." The '70s man wore shirts with the collar opened to signify "openness," but more directly to show off the chains adorning his neck; we did not dare reflect on what it was we were chained to.

Now, we have come to the close of the Reagan era. My generation has finally grown up. We have married, we have children, and we have jobs that we spent a lot of time and money to become qualified for. Many of us have access to "yuppie" affluence and are too interested in material things. Most of us are struggling to make ends meet. Far too many are without jobs, and the "American dream" seems out of reach. It is a time

for considering and claiming those values that formed us. It is a time for considering what the Bible teaches about who we are before our Creator. It is a time for considering what "church membership" means.

There are some who believe that young adults are not asking important questions. They suggest that young people today are not concerned with anything deeper than acquiring possessions and financial security. Not everyone in my generation is going to a church that emphasizes the authority of the pastor

*'Where do the
sojourners go when
the towers of
self-reliance start
to crumble?'*

over that of the individual believer. Many are studying the Bible for themselves and are asking if life has meaning and purpose beyond accumulation? They ask: What is the responsibility of those who have when it comes to those who have not? Many are returning to church, taking their places in the pew and are wondering: Will I settle here in this place or will I take my questions and resume my wandering *outside* the established church?

This "resettlement" of the baby-boomers into the pews of the church is happening against the backdrop of the remarkable rise of the "electronic church." You need only to scan the channels of "Christian" TV to be reminded of the words and images from our Old Testament text:

"Now the whole earth had one language and few words. And as men migrated from the east, they found a plain in the land of Shinar and settled

there. And they said to one another, 'Come, let us make bricks, and burn them thoroughly.' And they had brick for stone, and bitumen for mortar. Then they said, 'Come, let us build ourselves a city, and a tower with its top in the heavens, and let us make a name for ourselves, lest we be scattered abroad upon the face of the whole earth.' And the Lord came down to see the city and the tower, which the sons of men had built. And the Lord said, 'Behold, they are one people, and they have all one language; and this is only the beginning of what they will do; and nothing that they propose to do will now be impossible for them. Come, let us go down, and there confuse their language, that they may not understand one another's speech'" (Gen. 11:1-9).

For those "baby boomers" who have spent a lot of time "wandering" and have sojourned in many places, the idea of "church" that reflects the values of a grossly materialistic culture is very appealing. For those who have spent a lot of time and money learning the difficult languages of the legal, medical, even ministerial "professions," the idea of coming to a place where the same simple language is spoken is very attractive. For those who have weathered the storms of social change, it is relaxing to come to a place where everyone looks and sounds alike. This might be why many in my generation of sojourners are "settling" into such churches.

I remember when my wife and I moved to Atlanta, which has been called the "hub of the New South." It was a very exciting time in my life as we entered a new city and I began a new job. It seemed as if a lot of our wandering were over. We had come to be "settlers." The first place where we looked to settle was a church home. We went right to the place we knew we would be "comfortable"—a big, old Southern Baptist church where they sang the familiar hymns, where all of those fellow "boomers" had graduated

from the same family of colleges, and where the sermons were echoes of the formulas for personal righteousness we remembered from our youth. In fact, this church was just beginning to start a campaign to raise money for a new building.

I could not help but think of this story of the "great tower." There was a lot of effort being put into raising money to build bigger facilities to "reach" a lost world, a world that did not know the same language of faith as we did. However, there were those in that denomination who were doing a better job of building edifices to heaven: They had more money, more political clout, a greater belief in speaking the same language than we had. Soon it became apparent to me that people in that denomination could not understand each other anymore.

I began to feel a deep familiar stirring in my spirit that I recognized as the Word of God. It urged me, against my will, to "scatter," to pull up my freshly planted tent poles and become a wanderer and sojourner once again.

For a time I resisted God's Spirit. It seemed as though God would will for us to have unity, to sacrifice what we knew to be true to have unity. Wasn't it better to speak the same language? To have the same theology? To limit our vocabulary to a very few words that everyone could understand?

The story of the tower has an answer. Those who arrive on the plain after a time of migration and begin to build their temples to self-reliance are building those structures on perishable foundations. God will come down and break up such structures of unity. This movement of God will be resisted by those who have built the tower. Humankind resists scattering, preferring to stay in safe places of alikeness. Nevertheless, those who are faithful will "scatter" with a different understanding of unity. Walter Brueggemann, in *Interpretation: Genesis*, explains:

"The unity willed by God is that all of humankind shall be in covenant with him and with him only, responding to God's purposes, relying on his lifegiving power. The scattering God wills is that life should be peopled everywhere by his regents, who are attentive to all parts of creation, to bring 'each in its own kinds' to full fruition and productivity."

One of the things that the Church of the Brethren is praying about with all other "mainline" denominations is what role we will have in the "scattering" that

is surely to come. How do we remain faithful to our covenant with God, yet consider building new churches? Where do the sojourners go when the towers of self-reliance start to crumble?

The writer of Hebrews has a suggestion:

"Jesus suffered outside the gate in order to sanctify the people through his own blood. Therefore let us go forth to him outside the camp, bearing abuse for him. For here we have no lasting city, but we seek the city which is to come" (Heb. 13: 12-14.)

The writer of Hebrews is reminding us of the Day of Atonement. Those who sought the forgiveness of God took animals believed to bear the sins of the people outside the gates of the city to burn. In the same way, Jesus of Nazareth was taken outside the gate of the "holy" city, out to the place of the skull and there was sacrificed.

The point is that saving activity took place "outside" the mainstream, away from the centers of power. Here is a model for those Christians who are looking for direction in their wanderings. The calling is clear: We cannot become "settlers" for we have no "lasting city." We are called to be "sojourners" who are summoned to step "outside" the mainstream. God has "scattered" us so that we might uncover the presence of Jesus outside the camp, outside of the familiar modes of God's disclosure.

I am a "baby-boomer." I am one of those who is participating in that "resettlement" program in the churches. I have been encouraged by those Christian tower-builders to leave the suspicious places where I have been wandering and to come into the camp where "one language and few words" are spoken. And yet, as I come to sit comfortably in my pew, the Word of God comes down to "unsettle" me and summons me to go from this place, back to the dangerous places outside this camp.

The Word of God tells me quite plainly that if I follow its summons, I can expect to encounter resistance from those who are eagerly taking up residence inside the camp. Many of those who are building the "mega-churches," the "towers" of our day, believe with great conviction that our nation's ideas of the good life should be *imposed on* and not *shared with* other people in other cultures. They believe that our economic system carries hopes to meet everyone's basic human needs.

They believe that our tremendous military buildup has been necessary to turn back the growing threat of evil forces. These convictions form the bedrock of the idea that our nation has been divinely selected to carry out a holy mission in our world.

According to Godfrey Hodgson in *America in Our Time*, we once saw ourselves united for this mission.

"There was a sense at the beginning of the 1960s that the businessman and the unskilled laborer, the writer and the housewife, Harvard University and the Strategic Air Command, International Business Machines and the labor movement, all had their parts to play in one harmonious political, intellectual, and economic system. A dozen years later, that system was in ruins." Historian Andrew Hacker (quoted in Hodgson, page 12) adds:

"America's history as a nation has reached its end. The American people will of course survive; and the majority will continue to live comfortably. . . . But the ties that make them a society will grow more tenuous with each passing year. There will be undercurrents of tension and turmoil, and the only remaining option will be to learn to live with these disorders."

We are seeing the bricks beginning to fly from the great tower we have built in our church and in our nation. At the base of this tumbling structure there are those who are rallying around those leaders who promise the restoration of our past glory. At the same time, there are those in the confusion who resemble the prophet Jeremiah, standing at the base of these crumbling structures and calling out in the confusion. They invite us to be a new kind of medium of blessing to humankind. They tell us we do not need our nation to be our source of unity, we have unity with our God. We can be exiles and still be a light for all humankind.

We need voices today that call us to believe that God can move creatively and redemptively through us without the protection, plenty, power, and prestige we have associated with our nation. We need churches that offer a place where "sojourners" can come to be refreshed and renewed in their work in the wilderness. We need to pray that the Spirit of God come down this time to empower us to live where we have been called to live—outside the gate. □

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Self-esteem as salvation

I'm not okay, you're not okay . . . but that's okay

by John Alexander

A college student in intensive psychotherapy once explained to me that his problem was that his self-esteem had been undermined by guilt he got from his Christian home.

I genuinely didn't know what he meant at first. All I could figure was that his parents had taught him to do evil things and he had done them. That way you could get guilt from home, and it might undermine your self-esteem.

I told him that guilt referred to something objective and wasn't something you could get from your parents (or anyone else). The most your parents could give you was guilt *feelings*. They might teach you something was wrong when it wasn't, causing inappropriate guilt feelings. On the other hand, some guilt feelings were appropriate, based on genuine guilt. In that case, parents might make you *aware* of your guilt by showing that you had done something wrong. But your parents couldn't give you guilt; that required you to do something wrong.

He didn't care for any of this. Talk of guilt was bad, and stressing that it was sometimes real made things worse.

For him, the central human problem was lack of self-esteem. The reason Nazi prison guards were so cruel was that their self-esteem had been undermined—quite possibly by talk of guilt.

I was surprised. He was a committed evangelical and an excellent psychology student in an evangelical college. And his therapist was a spokesperson for Christian psychology. Yet they were saying that the human predicament was low self-esteem and the plan of salvation was psychotherapy.

They had joined the "me generation" with all its stress on self-fulfillment. The

apostle Paul would, I think, have called their teaching "another gospel." And Jesus would have told them to forget themselves, take up their cross, and follow him.

The central human problem is sin. At least, that's what I learned at my father's knee, and nothing has happened in the 30 years since I left home to make me think otherwise.

That doesn't mean we have to focus life on sin. God's creation is wonderfully real. But if we are to talk of problems, the only one that amounts to anything is sin.

Wars are fought, marriages tear apart, parents abuse children, employers oppress their workers, men rape women, people are miserable—all because of sin. Sin is the core of the human predicament—not low self-esteem or, for that matter, stupidity, ignorance, bad upbringing, repression, or separation from nature. At least, that is what Christianity teaches.

Other things play a role in the messes we live in, but they are results of sin. (Of course, natural disasters and diseases, which are not the direct result of their victims' sin, also play a role. The biblical understanding is that they come from the curse God put on creation when human beings chose to sin. In any case, natural disasters cause far less of our misery than do wars, which *are* the result of sinful human choices. And the miserable effects of disasters could be mitigated if we spent our energies on them rather than sinfully spending them on war.) If low self-esteem messes up life (and it certainly does), that is because it results from a sinful upbringing. People's self-esteem is undermined by their parents' squashing them, not by their putting an appropriate emphasis on right and wrong.

The primary solution to human prob-



'The central human problem is sin. At least that's what I learned at my father's knee, and nothing has happened in the 30 years since I left home to make me think otherwise.'

lems is not increasing self-esteem or psychotherapy. Nor is it education, meditation, scientific research, political reform, or a return to nature. We *are* guilty, and to make real changes in ourselves or the world we must address that guilt by accepting God's grace and by repenting from our sinful ways. Anything else is a Band-Aid.

This all seems utterly obvious to me. It's what the Bible clearly says, and it fits my experience perfectly.

So I am astonished by people's response when I say it. "You're trying to make us feel guilty. You should instead try to make people feel better about themselves."

Many evangelicals, I suspect, have a plan of salvation that has to do only with their personal relationship to God and the afterlife. They treat psychology as they used to treat politics—a separate realm scarcely connected to good and evil or any gospel imperative. They keep their religion but develop a huge, secular compartment where the real action is. Most of the world's problems are not caused by sin—only those labeled "spiritual."

Something similar seems to have happened to liberals and radicals. For many, only the political-economic realm controlled by Western, male elites has escaped secularization. There we find talk of good and evil and guilt, even repentance. But when you get to other realms, the language changes. When discussing Marxist dictators, inter-tribal violence, sex, death-row inmates, psychology—then the language is of value conflicts, cultural differences, maladjustment, social deviance, or at most, sickness. Rehabilita-

tion and reform replace repentance.

The great gray paleness of secularism has blocked out the heights and depths, joys and tragedies of God's world. We do not have a war between the beauty of goodness and the horrors of evil but a "conflict of values." We can see no deeper. So we buy the shallowness that what people need most is to feel better about themselves.

I can see it now. Jesus gently saying, "Woe to you poor scribes and Pharisees! Nice guys—but your self-esteem is low" (Matt. 23:13-36). Or Paul writing the Judaizers, "Neither circumcision counts for anything nor uncircumcision, but feeling good about yourselves" (1 Cor. 7:17). Or Isaiah: "Your new moons and appointed feasts aren't bad, but you need a higher opinion of yourselves" (1:14-17).

Baloney. The problem is we are obsessed with ourselves rather than God and others. We are serving wicked principalities and powers, but God will graciously forgive us and set us back on the road to holiness, justice, and beauty. Jesus, Paul, and Isaiah *meant* to make us feel bad about our sins so we would repent and start enjoying God's creation. Nazi prison guards *ought* to feel bad about themselves—and so on occasion should the rest of us.

Nevertheless, sin and guilt can be overemphasized, and probably I do it all the time. Christian thought revolves around three poles: creation, fall, and redemption. If you emphasize any one at the expense of the others, your thought and life will be distorted.

Overemphasizing the fall is a common

problem of evangelicals, Catholics, and political activists. As Matthew Fox keeps pointing out, we have not had enough to say about the beauty and joy of God's creation and ourselves as part of it. Nor have we said enough about its redemption. Furthermore, we have often treated things as evil which aren't. As a result, people have had inappropriate guilt feelings (for example, those with a homosexual orientation).

But that is very different from joining Robert Schuller or, I suspect, Matthew Fox in almost ignoring sin. That leads to its own terrible distortions, one of which is trying to persuade ourselves that we're okay when we know better. The simple fact is that we have a dark side. We do stomp on other people and spend our lives on meaningless trivia. To deny that by emphasizing creation is stupid. It cuts us off from depth of self-knowledge and from serious growth.

Besides, it seems to me that in practice a focus on self-esteem compounds the problem. True, some people are so squashed by a sinful upbringing that they need professional counsel to restore their self-esteem. But in my observation, those working on self-esteem as an end in itself often become increasingly selfish and less whole. The successes become well-adjusted members of the "me generation"; the failures, sniveling victims robbed of their responsibility and power to change.

We need to be called out of ourselves, pointed to something larger—like to the hugeness of God's creation. That is why Jesus does not command us to love ourselves; he commands us to love God and our neighbor. That pulls out of our self-absorption into health and holiness.

The biblical solution is so much more real. It is to acknowledge our darkness yet to hear in no uncertain terms that our evil is forgiven and forgotten and God is with us to empower us to change. So we can look our guilt in the face and not repress it. That allows us to begin to move away from our sin.

Which gives us power, hope, joy, and—yes, self-esteem. □

John Alexander is a regularly appearing writer in The Other Side, from which magazine (March 1988) this article is reprinted . . . with the permission of its editor.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER must pay \$5 (\$10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.



(continued from page 15)

MESSENGER article, "Dunkers and Deuteronomy" (February 1988), lamented that we, the Church of the Brethren, no longer seem to define ourselves theologically; instead we have a sociological significance that gives us what identity we have left. He critiqued a statement he witnessed on a Church of the Brethren bulletin board, "Service Unites: Doctrine Divides." In short, his concern is that we have become too much like "secular humanists," motivated by good instincts, but lacking long-term spiritual fuel and nourishment.

Following Vernard Eller's concern, what might be the message of James to Brethren in the latter part of the 20th century? First, James would say that we have noble theology. The combination of faith and action is greatly needed in today's world!

Second, Brother James would say we have a demanding heritage. We are commanded to do not one, but two callings well: Praise the Lord *and* let our light shine by caring for his people. When one has two major commands, it is possible to skew the emphasis too much to one of them. Brother James would say that to have faith without deeds of concern for others is not a faith, but to have concern for others without a motivation of following the mind of Christ misses the mark.

What happens when one's good deeds do not succeed? What happens when we become obsessed with *our own* goodness, not that of God? God's power and influence in one's life needs to be the propeller of action.

Our link to God in prayer, devotion, and obedience gives us a reason for our deeds and provides strength when reward is not present. Brother James likely would applaud the acts of compassion that signify the Church of the Brethren, while simultaneously reminding us of the Lord who has given us the opportunity and the support for the joy of service. It seems likely that Brother James would agree with Vernard Eller that we must teach our young people the "Christian *why* of service," not just the action.

Alasdair McIntyre, in *After Virtue*, suggests a pattern that has become the concern of many. McIntyre suggests three stages involving multiple generations that compose a people guided by a story or mission. The first stage of a people involves doing practical good and knowing *why*, because each person was a part of the initial formation of how that people *should act and why*. The next stage of a group of people attempting to do practical good is the gradual lack of talk about the *why* or the reasons for their actions. After all, they have heard the stories of *why* from the time they were very small! The third stage has the people in the second stage questioning what

went wrong with the successive generations, because members of the community in the third stage are not as impressed by demands to do good without a reason for doing so. This stage's rebellion is fueled by persons in the second stage of formation who have ceased teaching the *why* for action along with the *practical how*. The old familiar stories of *why* went untold and eventually forgotten, along with the motivation to act.

A Christian community, once formed, must work hard to keep the reason *why* for their actions clear. Perhaps part of us
(continued on page 26)

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The early Brethren

*A Brethren history puzzle
to test your knowledge.*

by Michael O. Colvin

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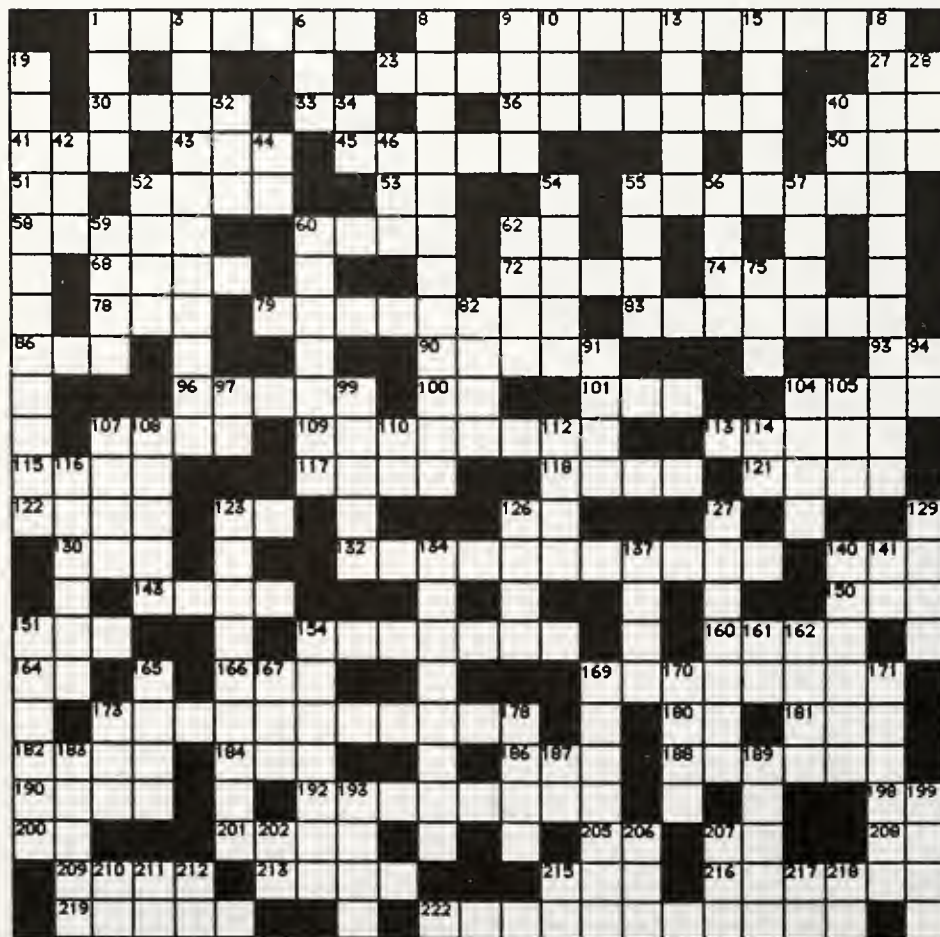
1. The city where the first Brethren to come to America lived.
9. Those folks in 1 Timothy 5:13.
23. The Messiah.
27. In the direction of.
30. One of the early Brethren who was said to be very tall.
33. Chemical symbol for tantalum.
36. The "wicked and slothful" one of Matthew 25:26.
40. A mean person.
41. A hanging end.
43. The Jerusalem of Revelation 21:2.
45. The Count who ruled 19 down.
50. A fruit drink.
51. "A drink with jam and bread."
52. A pointed arch.

53. To the same amount or degree.
55. Homeland of earliest Brethren.
58. The youngest of the six imprisoned at 109 across.
60. Compassion.
62. An academic degree.
68. Stir up.
72. Wingless social insects.
74. Falsehood.
78. French for 126 across.
79. What the church was concerned about being in the 1960s.
83. Country in Europe where some Brethren sought refuge.
86. International distress signal.
90. Do away with.
93. River in northern Italy
96. National flower of 83 across.
100. Not any.

101. Wrath.
104. Mountain in Germany.
107. Abrade.
109. A place where six early Brethren were imprisoned for many months.
113. Kentucky college town.
115. Khomeini's country.
117. One-piece Roman garment.
118. In the fullest sense.
121. An abundance.
122. French resort city.
123. "A long, long way to run."
126. Postal abbreviation for Maine.
130. Japanese coin.
132. Town where early Brethren settled.
140. _____ Franklin, an early foe of the Brethren.
143. Layer or row.
150. Finish.
151. Signal to begin.
154. A thin cornbread.
160. First rate.
164. Chemical symbol for helium.
166. Seventh letter of Greek alphabet.
169. Person refusing to carry 59 down.
173. Alexander Mack's birthplace.
180. Where the wizard is from.
181. Government spy organization.
182. What pigs and fans do.
184. Corporate designation.
186. Australian bird.
188. Brethren leader who brought first Brethren to America.
190. Brimless head coverings.
192. Albuminous substances.
198. Chemical symbol for tellurium.
200. Height, abbrev.
201. To watch over.
205. Spanish affirmation.
207. Exclamation of surprise.
208. Tennis advantage point.
209. Listen to.
213. Very French.
215. Thus.
216. Anti-knock hydrocarbon.
219. Clever.
222. Site of first Brethren baptisms in America, _____ Creek.

DOWN

1. The "_____ of kings."
3. What some are called to be in Ephesians 4:11.
6. Matthias was chosen by _____ to replace Judas among the twelve.
8. First Brethren to America came here.



9. Occupied.
10. Consume.
13. Unafraid.
15. A single fact.
18. What early Brethren were not allowed to do together.
19. The province where Brethren came seeking religious freedom.
28. It came from King Solomon's mines.
32. The official seat of a bishop.
34. An expression of surprise.
40. Preserve.
42. Melody.
44. The king, speaking of himself.
46. "Take, _____, this is my body ... " (Matt. 26:26)
52. One of the first states to be settled by Brethren.
54. Member of a South African tribe.
55. "Thou makest springs _____ forth in the desert . . ." (Ps. 104:10).
56. What justice does in Amos 5:24.
57. Scope.
59. What 169 across refuses to carry.
60. A person who tries to live as Jesus did.
62. German author and Nobel prize winner.
75. "_____ de Paris."
82. Soon.
91. Row.
94. Biblical kingdom.
97. Toward a higher position.
99. What the desert turns into in Psalm 107.
04. Boast.
05. "_____ though it be a cross . . ." (Brethren Hymnal, no. 397).
07. "I have fought the good fight, I have finished the _____ . . ."
08. As regards.
10. A smaller large.
12. Always.
14. Unit of printing measure.
16. Suggestive.
23. King of Prussia.
26. Early Brethren leader.
27. What Brethren do in 3's.
29. Brethren balladeer.
34. Radical pietist friend of early Brethren.
37. Post-exilic Jewish leader.
40. _____ Smith, blues singer.
41. Unit of printing measure half the size of 114 down.
51. Christ's body.
54. Man involved in early controversy among Brethren.
61. From.
62. Choose.
65. Chronicle of first-century church.
67. Metal box.

169. Former kingdom in Germany.
170. Male swans.
171. Woolen plaid.
173. Bread, meat, and broth.
178. Mine in Germany.
183. What Brethren should not swear.
187. Postal abbreviation for Minnesota.
189. Sharp, sudden noise.
193. Fencing sword.
199. River of first Brethren baptisms.
202. And, according to Caesar.

206. A German, talking about himself.
207. "In _____ signes vinctes." Constantine's marching orders.
210. Sound expressing inquiry.
211. Alcoholism treatment group
212. Railroad.
215. Hitler's elite corps.
217. Toward.
218. Article.

Michael O. Colvin is pastor of the Live Oak (Calif.) Church of the Brethren.



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(continued from page 23)

in the Church of the Brethren are in stage three. Have some of us forgotten to give a strong and clear *why* to the generations that follow? Why should they follow in the steps of Dan West and Anna Mow? What does it mean to seek the "mind of Christ?" Vernard Eller's concern does seem relevant. He suggests that we have passed on the major message of Deuteronomy, which gives the *why* for who we are and what we do.

"Know therefore that the Lord your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations" (Deut. 7:9).

Vernard Eller calls us to keep our priorities straight in a fashion similar to James. First, honor the Lord and then in practical Brethren common sense answer the call to act out of the love modeled by Christ. Perhaps what makes us most outstanding as Brethren is our emphasis on a faith that propels deeds. But, if our message is to have long-term impact for the next generations, we need to teach

our youth what propels those actions—faith in God, not just good will.

Brother James in his practical fashion might say, "And if you do not tell the biblical reason for your actions, the torch will not be passed to coming generation of Brethren." You will become a historical footnote in religious history, because no group can last forever without giving its people the *why* to their actions. Good will is simply not enough. We, the Church of the Brethren, need to "pass on the promise" of action, but also the reason or *why* we should care for others. As Vernard Eller quotes from Deuteronomy,

"Hear, O Israel: The Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deut. 6:4-7).

We must tell and re-tell to ourselves, our children, and others *why* we love the Lord with all our heart and "pass on the promise." Being a Christian grounded in the Church of the Brethren calls our faith to make a difference, as we care, serve, and love this troubled world in need of God's message. But, we must follow the practical advice of James and of Vernard Eller, as well. Our story must be linked with God and told as such. What makes us unique is not just doing good, but following the mind of Christ in Christian service. □

Ronald C. Arnett is academic dean and professor of communication studies at Manchester College, North Manchester, Ind.

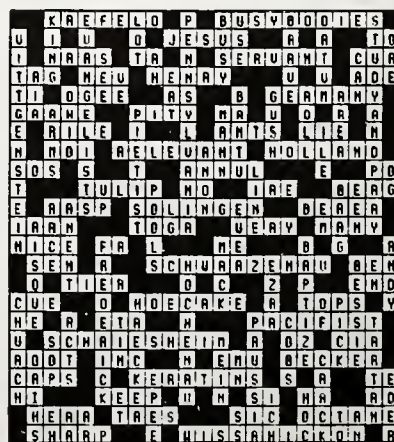
messenger study guide

Did you know that every month MESSENGER publishes a study guide to the magazine? It contains helpful questions to guide thinking and discussion, and suggestions on the guide's use.

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- Use it in discussion groups.
- Use it for your personal study of issues facing the church.
- Use it as a bulletin board item to recruit new subscribers to MESSENGER.

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(Answers to puzzle on page 24)



ANNUAL CONFERENCE—Air-conditioned bus tour to Orlando, Fla., incl. visits to EPCOT, Disney World, etc. after conference. Tour dates July 3-5, 1989. For more info. write: J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

INVITATION—In Atlanta Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Shoneys Inn at intersection of Indian Trail & I-85 North, exit 38, Norcross. Contact Pastor Joe May at (404) 279-1347 or John & Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel: (404) 448-9092.

TRAVEL—With a purpose: Summer 1990. Grand tour of Europe including Passion Play in Oberammergau, Germany and Brethren sites in Schwarzenau, Germany. For info. and brochures write to: Wendell and Joan Bohrer, 8520 Royal Meadow Drive, Indianapolis, IN 46217. Tel. (317) 882-067.

TRAVEL—Visit England, Scotland, Wales, and Ireland June 10-29, 1989. For info. write J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

TRAVEL—Tour Alaska with Rev. John & Naomi Mishler May 15-June 3, 1989. Never-to-be-forgotten tour of 49th state. Tour begins at Ft. Wayne, Ind. on Amtrak to Chicago & on west on the Empire Builder. Arrive in Seattle 2 days later.

Fly to Anchorage, Alaska & tour the last frontier state. See Denali Park, Fairbanks Trans Alaskan Pipeline, Whittier to Portage Station. Sail the inner passage for 7 days to Valdez, Skagway, Juneau & Ketchikan to Vancouver. Tour by bus to Jasper, Lake Louise, Banff, Atabaska Falls, Lake Louise, Calgary to International Peace Gardens & Ft. Wayne again. For descriptive brochure write the Mishlers at 168 E. 6th St., Peru, IN 46970. Tel. (317) 473-7468. Early reservations are required for discount.

TRAVEL—Tour of Alaska July 21-Aug. 1, 1989 hosted by Frank Miller, retired Purdue extension agent. Arranged by Rural Route Tours. A tour to treasure forever. Cruise beautiful Inland Passage on floating resort "Fair Princess." Explore Juneau; stroll streets of Skagway, renowned gold-rush town; applaud Klondike vaudeville stage show; visit Whitehorse, frontier capital of the Yukon. Travel Alaska Highway and see incredible scenery. Visit Fairbanks, gateway to the Arctic. Visit farm in Delta Junction; photograph famous Alaska Pipeline, enjoy stern-wheeler riverboat cruise. Take luxurious train Midnight Sun Express to Denali National Forest. See wilderness and wildlife area of Mt. McKinley. Tour Anchorage—frontier town with glass-covered skyscrapers, enjoy meal with local family in Matanuska Valley. Look for native Alaskan handicrafts. First-class hotel accommodations, travel in deluxe motor coach designed especially for

sightseeing. Contact Frank Miller, 317 Hickory Lane, North Manchester, IN 46962. Tel. (219) 982-4529.

WANTED—Applications for tenure-track position as dept. chair teaching (reading, language, arts methods, ed. psych.); supervise student teachers; administer three-person department. Rank & salary dependent on experience and degree(s); Ph.D./Ed.D. preferred. Begin August, 1989. Summer employment possible. Send vita to Dale Goldsmith, Vice President for Academic Services, McPherson College, McPherson, KS 67460. Equal Opportunity Employer.

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turning points

Licensing/ Ordination

Each, Gregory Allen, licensed July 19, 1988, Stonerstown, Mid. Pa.

rotherton, Bob A., licensed Aug. 13, 1988, Midway, S.E.

rull, Pedro, licensed Aug. 21, 1988, Vega Baja, Atl./S.E.

ucher, Cyrus G., ordained Aug. 13, 1988, Cedar Creek, S.E.

rumley, John, ordained Nov. 1987, Beaver Creek, S.E.

rumley, Valeria, ordained Nov. 1987, Beaver Creek, S.E.

ullers, Harold Glenn, ordained Aug. 23, 1988, Cedar Grove, Shen.

eimling, Wilma, licensed Sept. 24, 1988, Christ the Servant, Atl./S.E.

ederick, Stafford, ordained April 18, 1988, Olathe, W. Plains

anna, Raymond C., ordained Sept. 29, 1988, Philadelphia Bethany, Atl. N.E.

less, John F., ordained May 7, 1988, Skippack, Atl. N.E.

icks, Roger, ordained Aug. 12, 1988, Salem Comm., W. Plains

offert, Gordon, licensed April 29, 1988, Stover Memorial, N. Plains

ostetler, Bruce Alan, licensed Sept. 10, 1988, East Chippewa, N. Ohio

oskins, James C., ordained May 21, 1988, Mountain Valley, S.E.

Matthews, Samuel Eakes, ordained Oct. 15, 1988, South Whitley, S/C Ind.

Jessenich, Frank, licensed July

19, 1988, Altoona First, Mid. Pa.

Petcher, Richard Leer, licensed Oct. 2, 1988, Cedar Creek, S.E.

Rohrer, Wilbur G., ordained May 7, 1988, Middle Creek, Atl. N.E.

Smith, Robert Ernest, licensed Sept. 24, 1988, New Covenant Fellowship, Atl./S.E.

Sutton, David C., licensed Nov. 10, 1988, Old Furnace, W. Marva

Swick, Mark John Flora, licensed July 23, 1988, Eel River, S/C Ind.

Vancil, Alan, ordained Nov. 5, 1988, Buckeye, W. Plains

Wheeland, Frank Elliott, licensed Feb. 27, 1988, Leamersville, Mid. Pa.

Wine, Doug, licensed April 18, 1988, Enders, W. Plains

Yocum, George C., licensed Nov. 13, 1988, Lewistown, Mid. Pa.

Pastoral Placements

Albright, James, from secular to Florence, N. Ind., 3/4 time

Beach Gregory, from secular to Black Valley, Mid Pa., part-time

Booz, Donald, from district exec., Atl./S.E., to McPherson, W. Plains

Brightwell, Tommy J., from Sipesville, W. Pa., to Coulson, Virgina

Gauby, Martin, from Mountain View and District exec., Idaho, to Waka and District exec., S. Plains, part-time

Graham, Douglas, from Mount Union, Virgina, to Spring Valley, Mid. Pa., full-time

yoked
Griffin, Kathi D., from secular to Hope, Mich.

Griffin, W. LeRoy, from The Palms Retirement Home, Sebring, Fla., to Hope, Mich.

Haycock, Cecil L., from retired, to Walkers Chapel, Shen., part-time

Judd, J. Wayne, from Bridgewater, Shen., to Elizabethtown, Atl. N.E.

Leddy, Peter, from Red Hill to Troutville, Virgina

McFarland, John, from Flora to Salamonie, S/C Inc.

Mitchell, Olden, from Bango to Pleasant Valley, N. Ind., part-time

Morphew, Beth Sollenberger, from Pleasant Hill to Mack Memorial, S. Ohio

Oessenich, Frank, from interim to full-time, Altoona First, Mid. Pa.

Ressler, Willard, from secular to Brethren Hillcrest Home, La Verne, Pac. S.W.

Rill, Jeff, from student, to Quakertown, Atl. N.E.

Schlood, Jess, from Pleasant Chapel, N. Ind., to Martinsburg, Mid. Pa.

Shattuck, Everett, from Waterloo City, N. Plains, to LaPorte, N. Ind.

Zeiler, Herbert, from district exec., S. Plains, to N. Colorado, W. Plains, part-time

Wedding Anniversaries

Bowman, Merlyn and Mabel, Astoria, Ill., 50

Brehm, Foster and Eva, Windber, Pa., 54

Bridenbaugh, G. Herbert and Gertrude, Martinsburg, Pa., 67

Brisker, Raymond and Viola, Astoria, Ill., 50

Buch, Warren and Alverta, Lititz, Pa., 52

Buckwalter, Paul and Amelia, Leola, Pa., 50

Chaney, Connell and Margaret, Grantsville, Md., 51

Christenson, Richard and Erma, Kingsley, Iowa, 50

Ebersole, John and Mabel, Ephrata, Pa., 72

Ebersole, Wayne and Esther, Martinsburg, Pa., 52

Finney, Harold and Helen, Monticello, Ind., 50

Fisher, Albert and Stella, Somerset, Pa., 57

Flora, D. J. and Stella, Boones Mill, Va., 67

Greenleaf, H. Lester and Kathryn, Martinsburg, Pa., 60

Hess, Abram and Ruth, Brethren Village, Pa., 65

Hoffman, Elbert and Milda, Somerset, Pa., 61

Honeyman, Lloyd and Dorothea, W. Milton, Ohio, 50

Kister, Oran and Emma, Somerset, Pa., 57

Maust, J. W. and Pearl, Bruning, Neb., 70

Reed, W. LaMar and Wilma, New Paris, Ind., 50

Smucker, Carl and Verda, Sun City, Ariz., 60

Stahly, Lloyd and Wreatha, Nappanee, Ind., 50

Stern, Luke and Frances, Martinsburg, Pa., 59

Strapel, James and Gladys, Windber, Pa., 52

Streight, Ernest and Lyda, Martinsburg, Pa., 55

Werner, Raymond and Carrie, Hanover, Pa., 51

Wolford, Roy and Rosa, Somerset, Pa., 67

Wolgemuth, Harry and Ruth, Leola, Pa., 60

Deaths

Appleby, Samuel D., 64, Newburg, Pa., Oct. 8, 1988

Bales, Ida, 91, Warrensburg, Mo., Dec. 1, 1988

Black, Helen A., 62, Union Bridge, Pa., Oct. 8, 1988

Bollinger, George T., 91, Yaphank, N. Y., Nov. 14, 1988

Bollinger, Mae, 84, Astoria, Ill., Aug. 12, 1988

Bowman, Myra Elizabeth, 75, Rocky Mount, Va., June 7, 1988

Bowman, Rosa Allie, 97, Rocky Mount, Va., June 13, 1988

Brown, Ira, 81, Akron, Pa., Aug. 15, 1988

Bucher, Barry, 22, Lititz, Pa., Oct. 23, 1988

Crickenberger, W. L., 94, Staunton, Va., July 4, 1988

Crites, Omer A., 64, Spring Grove, Pa., Nov. 4, 1988

Derr, Paul R., 74, Ashland, Ohio, Oct. 20, 1988

Dissinger, Earl, 88, Annville, Pa., May 23, 1988

Eller, W. Ray, 76, Hopewell, Pa., Oct. 7, 1988

Fahsnacht, Anna, 82, Ephrata, Pa., Aug. 21, 1988

Finley, Eva M., 98, Louisville, Ohio, Sept. 13, 1988

Fox, Agnes, 84, Annville, Pa., May 24, 1988

Garber, Weldon C., 64, Harrisonburg, Va., July 12, 1988

Garver, Mabel G., 78, Mount Union, Pa., Oct. 18, 1988

Geiser, Jesse, 72, Bridgewater, Va., Oct. 24, 1988

Still taking Abel to the field

Since I was about seven years old I have been following the fortunes of a comic strip character, "Alley Oop," a Stone Age man who has fantastic adventures traveling through time and space via a "time machine." As I write this, Dr. Wonmug's time machine, despite having been computerized in these latter years, has misfired once again, transporting poor Alley Oop to a tropical island somewhere, a captive of wicked pirates. Naturally I am all in a sweat to learn how he gets out of this fix.

Having confessed to still reading the comics at my age, let me risk even more and confide that I have long fantasized about "time travel" for myself. In a way it would be great to be able to "beam myself up" wherever and whenever in history I want to go and appease my curiosity on any matter I choose.

What satisfaction to hear President Lincoln deliver his address at Gettysburg, to look over Jefferson's shoulder as he pens the Declaration of Independence, to learn precisely where Columbus landed, or, Hey! even to wave a palm branch as Jesus enters Jerusalem! But I always cling to sufficient reality to suspect that much I experienced in my time travel would offend me. I might drop in on some ancestors and find their standard of living disgusting or their social behavior intolerable. Or, like Alley Oop, I might run afoul of those who would do me in. There are a few details I haven't worked out yet to my satisfaction. I really expect time travel to remain a fantasy, and not become a fact.

But occasionally, even in real life, I get a hint of how it *could* be, as when I visit a "living history" museum or experience Colonial Williamsburg. Or just follow the news on TV. Recently I was horrified to observe how bloodthirsty revelers gathered outside the penitentiary in Starke, Fla., for a ghoulish celebration of the execution of convicted murderer Ted Bundy. I felt as if I had been transported through my "time machine" to a public execution of ages past, when folks considered such events free public entertainment and took along the kids and a picnic lunch.

I am not taking on here the issue of capital punishment, even though I oppose it explicitly. I am not dealing here with the matter of justice and compassion for the families and loved ones of victims of murder and other violent crimes, even though it is a matter we need to address. My thoughts are on our society's horrifying attraction for violence and the tolerance we have for such increasingly high levels of it.

You can't turn anywhere and avoid violence these days. The scene at Bundy's execution—college kids guzzling beer, people selling electric-chair pins, vulgar placards and frying pans waving aloft—is just one of the more appalling examples. It is everywhere. It is child abuse. Sexual molestation. Rape. Battered women. Drunken driving. Crazies mowing down school kids with rapid-fire assault rifles. It is television sets in every American home spewing out sex, pornography, and violence.

All this in our great "Christian nation" that civil religionists would have us believe our Revolution-era forebears blueprinted and we enjoy today in its unswaying adherence to God's Word.

Far from it. Our society today more resembles the violent culture of early Israel, the Middle East of Roman times (or today!), or the degradation of Europe in medieval times than the peaceable kingdom of Jesus' gospel . . . or the heaven-on-earth that super patriots extol.

Evil is as rampant about us today as when Cain invited Abel to "go out to the field." As God warned Cain, so are we warned: "'Sin is couching at the door; its desire is for you, but you must master it'" (Gen. 4:7).

So, is there hope? Is there any remedy for the sorry state of things?

You bet! There always has been a remedy, and it is still around today.

Clyde E. Weaver, a former member of the General Board staff, wrote in a letter to the editor appearing in the *Chicago Tribune* after Ted Bundy's execution, "The cycle of evil is broken when evil voluntarily is not returned for evil." That's a timely restating of the apostle Paul's "Do not be overcome by evil, but overcome evil with good" (Rom. 12:21).

Jesus had a kinder, gentler way of putting it: "'Love one another as I have loved you'" (John 15:12). John was even more specific in telling it like it is. He summed up the whole gospel in three little words: "God is love."

There is no room for evil—no violence, no revenge, no abuse, no molesting, no hurting, no harming—when we are caught up in the gospel as true recipients of God's Spirit (John 4:13). Issues such as war, crime and punishment, revenge, and retribution become unarguable if, as Christians, we really believe, with John, that "God is love" and we who abide in love abide in God, and God abides in us.—K.T.

One Great Hour of Sharing

REJOICE! in the service of love

Armenia. Initial responses in the wake of the earthquake in Armenia in December included an initial \$50,000 from the Emergency Fund and an \$800,000 Church Service shipment of medical supplies from the New Windsor Service. New Windsor also sent thousands of tents and blankets on wheels of the disaster. Additional requests for funding and resources are anticipated.

China. John Doran, a soil science researcher with the US Department of Agriculture and professor at University of Nebraska, spent in October and November at agricultural academies and universities in China. He was the tutor from the Brethren Service Agricultural Exchange since

Nigeria. Grants of \$52,000 General Board to the Church Brethren in Nigeria will a building and well project Bible School and the Extension centers and in the purchase of Kulp Bible School and College of Northern Nigeria. Time grants are in lieu of staff the church would have provided in had personnel been available.

Habitat. Assigned to Habitat for Humanity are 10 Brethren Volun-

Service workers: Lance Cheslock and Stephanie Frykholm in Haiti; Dona and Patrick Whitmore-McDonough in Nicaragua; and Theresa Harris, Carolyn Richard, Genevieve, Marjorie Wanger, and Zina at Americus, Ga. An ministry builds with the poor.

Success of Emergency March 1988. The to Sudan for civil strife, Union for vic-earthquake, America and the of Hurricanes 000; to Mozambique and \$32,000; to of flooding, US for drought relief, \$20,000.

El Salvador. Volunteers assigned to community development in El Salvador find themselves engaged in a different but very urgent task. BVSers Christy Rogers and Jacquie and Jeff Schoonover Higgins sense their primary calling as providing an international presence—"Christian accompaniment"—to church workers and other villagers whose lives remain under continual threat from the military.

Sudan. Church centers created for the vast number of displaced persons from Sudan's war-ravaged southern section are being built in the north by the Presbyterian Church in Sudan. As one of five partners in the project, the Church of the Brethren is contributing upwards of \$50,000 to assist in the construction of two or three such facilities. The centers will provide worship services and "night clubs"—educational classes for women and youth—in the Nuer, Dinka, and Shilluk languages.



Give to One Great Hour of Sharing through your local church. Or send your gift to the General Board, 1451 Dundee Ave., Elgin, IL 60120.

Church of the Brethren



1989 Conference Logo

CHURCH OF THE BRETHREN ANNUAL CONFERENCE

**July 4 - 9, 1989
Orlando, Florida**



The new Orange County Convention Center in Orlando, Florida will be the site for most of the program events and business sessions of the 1989 Conference.

The Conference will begin with the Tuesday evening worship service and conclude with the Sunday morning worship and consecration service.

Information about pre-conference meetings and other programs is provided in this issue of MESSENGER.

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on July _____.

- _____ Brethren Press Book Exhibit
- _____ Registration (type badges, collect fees, sort cards)
- _____ Ushers (business and general sessions)
- _____ Child care services
- _____ Children's activities (age 6-11)
- _____ Youth activities
- _____ Messengers (Conference business sessions)
- _____ Tellers (Conference business sessions)
- _____ Information/mail desk
- _____ Ticket sales
- _____ SERRV Exhibit
- _____ Annual Conference office

Please circle 16-22 22-30 30-40
approximate age: 40-50 50-60 60+

Name _____

St./RFD _____

City _____ State _____ Zip _____

Additional volunteers may indicate on a separate sheet their interest in serving.

PROGRAM BOOKLET

(Available in May)

Please send the following:

- _____ copies at \$6.00 each of the 1989 Annual Conference Booklet (regular binding)
- _____ copies at \$9.50 each of the 1989 Annual Conference Booklet (spiral binding)
- _____ 1989 Annual Conference Information packet.
(Add \$1.00 for postage and handling)

Name _____

St./RFD _____

City _____ State _____ Zip _____

Amount remitted \$ _____

(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

There will be no pre-conference registration for non-delegates this year.

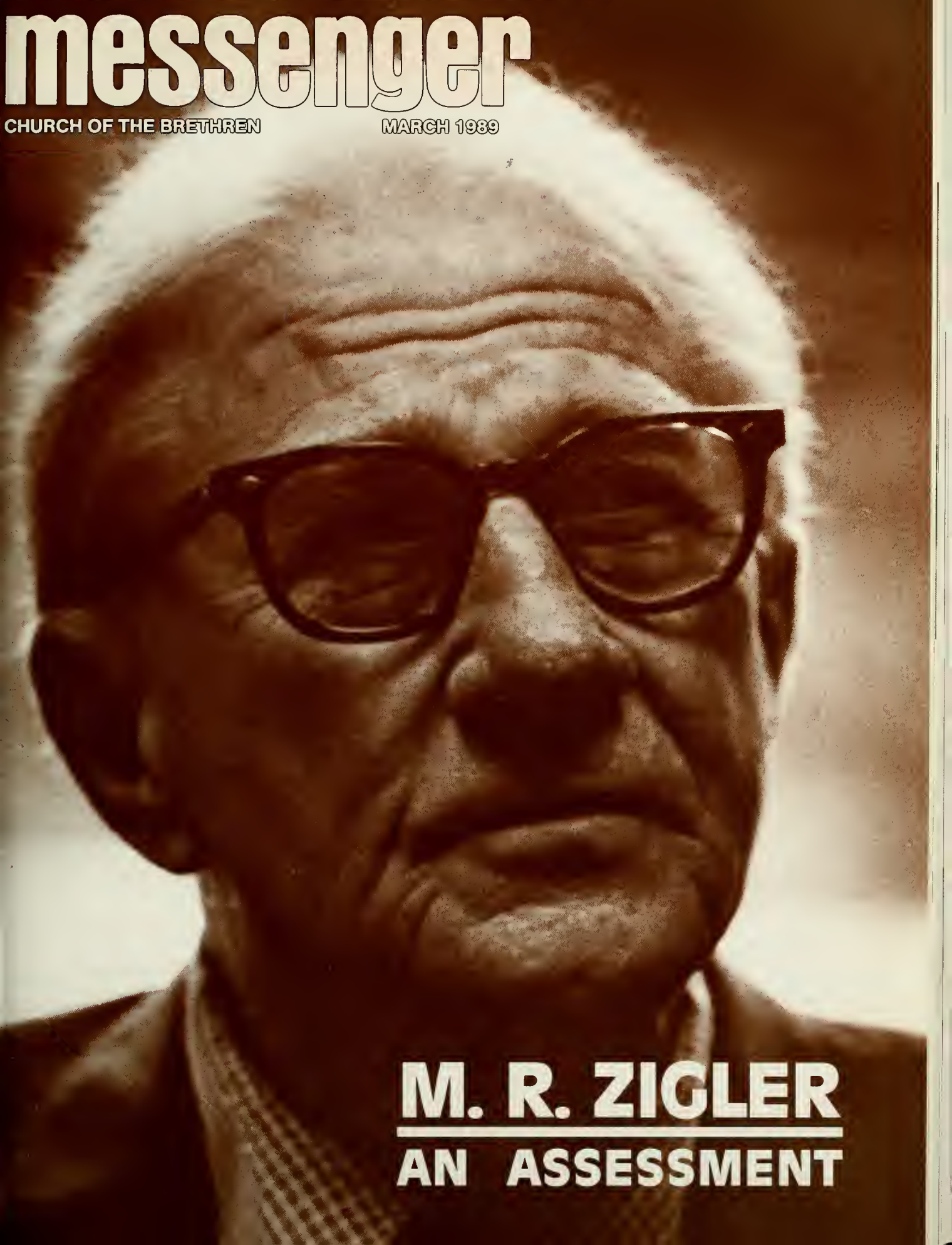
Information about Conference programs and reservation forms may be obtained by contacting your pastor or write:

**Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120**

messenger

CHURCH OF THE BRETHREN

MARCH 1989



M. R. ZIGLER
AN ASSESSMENT

- 9 Last Chance.** It's Jesus' last week on earth. He had a popular following, but when he was gone, would they simply look for the next star on the Messiah circuit? How could he make sure that his message didn't die with him? Easter thoughts by James Taylor.
- 12 Six Poems.** Poet Ingrid Rogers presents a sampling of her work, with subjects as humble as her eye glasses inspiring her to spiritual pondering.
- 14 M. R. Zigler: Pragmatic Prophet.** Donald F. Durnbaugh has just completed a biography of a leader who prodded his fellow Brethren along the path of peace for the past seven decades. MESSENGER's selection is excerpted from the summary chapter.
- 18 Ethical Investing: Putting Your Money Where Your Mouth Is.** Stewardship, tithing, and charity have been the traditional answers for the Christian's question of what to do with money. But Cheryl Cayford, interviewing some experts, tells us of another way to consider. Sidebars tell about the church's investment practices.
- 23 Greenville Helps the 'Hard of Seeing.'** Mary Sue Rosenberger describes new techniques for helping VIPs—visually impaired persons—to see what they have been missing.

COVER: M. R. Zigler, who long played the role of "pragmatic prophet" for the Church of the Brethren, died at age 93 in 1985. Now the story of his life and witness has been told in a Brethren Press biography by Donald F. Durnbaugh. Don was a protégé of "M. R." in the early 1950s in Europe and a co-worker with him to the end. See page 14 for Don's summing up his old mentor's life.

In Touch profiles Viola Brubaker, Rocky Mount, Va.; Steve and Shirley Broache, Washington Township, Ohio; and John Chapman, Manheim, Pa. (2) ... **Outlook** reports on General Dynamics. Christic Institute lawsuit. Global Women's Project's Philippines work. WCC meeting in San Antonio. Estes Park women's conference. Latin America Council of Churches meeting. Germantown development. Culebra workcamp. Youth ministries. Outdoor ministries. Staff changes (start on 4) ... **Worldwide** (6) ... **Update** (8) ... **Opinions**, "Korean Brethren Have Paid Price," by C. Wayne Zunkel (25) ... **Pontius' Puddle** (26) ... **Turning Points** (27) ... **Editorial**, "Are Ever the Twain to Meet?" (28).

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LIFE-LONG FRIENDS FROM INTERNMENT

I read Florence Daté Smith's "Days of Infamy" (November 1988) with special interest for my family has had a great friendship that developed through the World War II internment of Japanese-Americans.

My daughter's Bible teacher had her students send small gifts to the camp in Arizona. In return we received a lovely letter from the child and the mother.

We corresponded all through the war, and years afterward, I visited our friends in California. A few years later we enjoyed a visit from the mother and her youngest daughter. We still write and we exchange birthday and Christmas cards.

LOUISE L. ZWARTZ

Verona, Va.

JESUS THE GREATEST LIBERAL EVER

MESSENGER readers who write that the church should be non-political do not understand that Jesus had no more to do with "politics" than he did with airplanes and autos. The people Jesus spoke to had no say in the "politics" of the world, and the religious leaders who did were roundly lambasted by him for their "political" corruption.

Yet, Jesus clearly charged his followers to have right relationships in every area in which they had influence or responsibility.

I heard a brother muse that many "Christians" are preoccupied with Jesus' second coming when they hardly have given his *first* coming a serious glance. Further, he mused, when the disciples gather for their heavenly reunion, Jesus might well be watching out the window ... for Judas.

We fracture the faith and the family when we so readily judge one another fit or unfit for various "political" or so-called theological differences, judgments which are mostly petty and often just a disguise for less defensible attitudes.

Jesus came that we should be one—beginning with a "kinder, gentler" family spirit among us reaching around the world, in the name and example of the greatest "liberal" who ever lived.

ALAN KIEFFABER

Sidney, Ohio

A COMMUNION OF SINNERS

While I agree with James H. Hite (Opinion January) that the communion table is no place for non-believers or non-members, I wonder who can claim they are non-sinners? "All have sinned and fall short of the glory of God" (Rom. 3:23).

I am human, something less than the angel. And being human, a descendant of Adam, I am sinner. Christ is my Savior, however, and he paid the price for me. I stand blameless before God.

If we all agree on that, then the communion of the saints also can be said to be a communion of the sinners. But according to James H. Hite, the

impossible situation, and sinners cannot
r at the table. In that case, who is to be at
ble?

nes Hite also said, "While I do not hold to
aching of sinless perfection in this life, I
lieve we are saints and cannot practice a
f sin." I agree in part. But even while liv-
s Christians and desiring to be sinless, we
till human beings who have a sinful
re, so we are bound to be less than
ct.

JAMES H. GIBSON

hburg, Va.

STRENGTH IN BRETHREN 'WEAKNESS'

Brethren keep speaking of having an identity
crisis. I know many Brethren, such as I, who have
been in up in the Church of the Brethren during
the last 20 years. Through the nurturing of the
Church we have grown spiritually. How could a
Church with an identity crisis instill in us a sense
of spiritual identity?

The answer is that what often is cited as a
weakness should be seen as a strength. No
creed, no creed except the New Testament, no
adherence to tradition, no kicking people
out of the church—these can be seen as signs that
we don't know what we believe. But the founders
of our denomination knew exactly what they
believed: Christ must be first. Nothing must pre-
cede following Christ.

We only began to become "wishy-washy"
when we forgot why we didn't carve our beliefs
in stone. Nothing, no part of religion must be
used to separate us from Christ.

Brethren, we must stop doomsaying. We must
stop wondering what we can do. We are
worthy, but Christ loves us, nonetheless. We
must only trust in Christ and look to him. If we
truly seek to follow Christ, our identity will
be clear.

ERIC MILLER

an, China

RAH FOR THE DIFFERENCES!

I was disappointed in Mattie Gilmore's
November letter, "Outraged at Owl Creek."
How boring it would be if we were all alike and
held the same opinions and ideas. We are all
different and that adds to the joy of life. Differen-
ces should not make us enemies or lead us to
"mouth" those with whom we disagree.

DIANE BELLOMO

Burnie, Md.

ASIAN VISIT BROUGHT GOOD THINGS

I much appreciated the cluster of articles on
the Russian Orthodox Church (December). It
brought back good memories of Soviet visitors to
the Mount Morris congregation during the 1967
Brethren/Russian Orthodox exchange.

My husband helped plan their visit to Mount
Morris. Our children were young, the oldest
a high school sophomore. Our 10-year-old
was approached by America First pickets out-
side the Mount Morris church, asking him to
display anti-Soviet signs. He responded simply,

"No. I am a member of this church." He served as
our observer, reporting to us the picketing going
on in front of the church.

Four high school boys from a neighboring
town came to Mount Morris, bent on "causing
trouble" for us. One of them had just gotten word
of his brother's death in Vietnam, and in his
mind we were aiding "the enemy." We invited
them to attend the evening service and afterward
brought them to our house for refreshments and
conversation. One of those boys is now a mem-
ber of our Mount Morris congregation!

So Cheryl Cayford's December article "One in
Fellowship" evoked precious memories. Our
Brethren/Russian Orthodox exchange did lots
of good.

ESTHER E. FREY

Mount Morris, Ill.

'GOOD' BRETHREN AT JUNIATA

In a January letter, Jonathan Stayer recalled a
joke that he and his friends at Messiah College
had about Brethren students. They proclaimed
that "... the 'good' Brethren go to Messiah, and
the rest go to Church of the Brethren colleges."

As Church of the Brethren students at Juniata
College, we are disturbed by Stayer's insinuation
that we are "bad" Brethren because we do not
attend his alma mater. Who are he and his
friends to judge the "good" and the "bad"?

The purpose of a college education is not only
to provide formal schooling, but also to prepare
individuals to deal with situations in the real
world. By being challenged by new and
unfamiliar situations we learn the true meaning
of living out our faith and "taking the gospel to
all people."

JOEL MEYER

Huntingdon, Pa.

*(Other Juniata students signing the letter were
Walter J. Reese Jr., Suzanne Lydic, Steven Hess,
Heidi Lutz, Nancy Heisey, Kevin Oldham, Chris For-
ney, Eric Bowman, Karen Breidenstine, Pam Mertz,
Janelle Pheasant, and Gregory Howe.—Ed.)*

ADDITIONS TO CHINA STORY

I was pleased to read about China in the
January MESSENGER.

One correction to Karen S. Carter's article:
While Brethren medical work began in 1913 with
the arrival of my father, Fred Wampler (fresh
from the University of Chicago Medical School),
and one other doctor, the hospital at Ping Ding
was not a reality as a major structure until 1923. I
was interested to read about its current use for
traditional medicine.

Also, in Dorothea Winger Fry's article, when
she listed representative Brethren missionaries
to China, she could well have mentioned the two
Wampler brothers Fred and Ernest and their
wives. Ernest, especially, had long service in
China.

Brethren should send even more workers to
China today in the style of Dorothea and Ivan Fry
and John Doran (see page 2, January).

FRED WAMPLER

Bridgewater, Va.

A MESSENGER reader wrote me recently
with a modest proposal. He would like to
see the denomination's General Offices
relocated. I responded that we give priority
to letters that speak to issues that recently
have been treated in MESSENGER, or to
issues currently being discussed across the
denomination (and therefore would not be
using his piece in the Letters column). I
suggested that he write the Annual Con-
ference "Structure" Committee.

Naturally, he was disappointed. He
wrote again, reiterating that his letter ought
to be printed. "I believe it is far more impor-
tant than many of the trivial concerns you
give space to," he remarked.

And he voiced another concern: "How
do things get discussed in MESSENGER
unless someone raises the question?"

Well, now, that's a good question! To
answer it bluntly, things don't get discussed
unless the editor "takes a notion." He calls
the shots. He makes the final decision on
what goes into MESSENGER and what stays
out. But answering that way sounds not
only blunt, but arrogant and insensitive.
It's not quite that way.

The concern that was raised also
troubles me in another way. It sounds to me
as if this person had a misconception that I
find common among the readership—that
MESSENGER is a sort of denominational
bulletin board on which anyone can come
along and pin an item. It's not quite that
way either.

Ultimately it does come down to the
editor making the decision. But first of all,
the editor tries to stay a jump ahead of the
readership and take his own initiative in
raising appropriate issues... before some-
one has to remind him. To do it right means
keeping an ear cocked in many directions
at once—toward General Board program
areas, toward Annual Conference, toward
district activities, toward grassroots activ-
ity, toward ecumenical movements and
activity. But if he slips and somebody writes
in or calls in and suggests an issue that he
hasn't thought about or done anything
about, then the editor has to ponder that
issue, weigh the pros and cons, and make
his lonely decision.

Professional, freelance writers know not
to let their feelings get hurt when a rejection
slip comes. I deal, however, with lots of
"home folks" as well as professionals, and I
don't like to hurt anyone's feelings. But in
the business of editing a magazine, it's
inevitable occasionally. That's sort of
tough, but like they say, "It goes with the
territory."—THE EDITOR

Viola Brubaker: A not-so-simple life

When most people think of butter churning, they think of watching it at a folk festival. Not Viola Brubaker.

Born and raised in Franklin County, Va., Viola, 83, still rises at 5 a.m. to begin her day. She heads to the kitchen to put wood in her wood cook stove. She whips up a few fresh biscuits daily and combines them with bacon, eggs, fried apples, or "whatever I take a notion I want." To top these hot biscuits, Viola always has a ready supply of butter that she has churned herself.

When her cow, Brownie, is milking well, Viola may churn butter twice a week. She usually lets the milk sit in the refrigerator overnight so the cream will rise to the top. "I skim off the cream thick so it's not so hard to churn. I guess I'm kind of lazy," Viola says with a chuckle.

Viola takes the butter and washes the milk out of it. She adds enough salt to taste and presses it into the first butter mold she ever got, some 60 years ago. Viola rinses the wooden mold first with hot water and then with cold water to prevent the butter from sticking. How did she learn this secret? "I've known it as long as I can remember," she says.

When Viola and her husband, Isaac Brubaker, who has since died, used to sell their produce on the market in Roanoke, they might take as much as 10 pounds of butter for customers to buy. As farmers, they had chickens, garden produce, and other home-grown items to sell. They also needed the ready supply of food to help feed their seven girls and three boys.

Today, a pound of Viola's butter appears monthly at lunches of the Willing Workers Circle at the Antioch Church of the Brethren, Rocky Mount, Va., where she's been a member since 1931. Quilting is one of Viola's most enjoyable pastimes, and that is what the circle does to make money for its numerous service projects. "I also like being with the people at the circle," Viola says.

Viola admits she can't just sit all the time and read a book or the Bible. "I've got to be doing something," she says. That's probably why she still plants a garden with "a little of everything in it," uses homemade lye soap to scrub her



porch and wash clothes in her wringer washing machine, continues her 62-year family tradition of making gallons of apple butter cooked in a copper kettle over an open fire, and kills hogs around Thanksgiving.

For Viola, the simple lifestyle she leads is hard work. Her way of life is also a witness to the faith that "they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint."—REBECCA BAILE CROUSE

Rebecca Baile Crouse, a member of the General Board, is co-pastor of the Antioch Church of the Brethren, Rocky Mount, Va., with her husband, Gerald P. Baile Crouse.

Steve & Shirley Broache

Brian, Chris, Jeremy, Shawn, Tim, Angie, Jessica, Samantha, Dameon, Zach, Fred, and Ida all live in a big house on a 20-acre farm in Washington Township, Ohio. Their parents, Shirley and Steve Broache, have adopted the two largest sibling groups ever placed in their county: five brothers and sisters in 1985, and a group of seven in 1987.

"We always wanted to have many children," says Steve, pastor of the Freeburg congregation in Paris, Ohio, and the Reading church in Minerva. "We weren't going for a record."

The children were all in foster care for several years, because of neglect and abuse from their original parents. So the Broaches had time to plan and visit before the children came to stay.

How has it worked out? "Fair to middling," according to Steve. "There are a lot of struggles and a lot of bad baggage they bring with them. They're not going to be typical Brethren children. But at the same time, we see a lot of improvement."

John Chapman: Mini

John Chapman doesn't do things halfway.

During his nearly 10 years of active duty in the US Navy, he mastered the intricacies of nuclear submarines and achieved the rank of chief petty officer, one of the highest ranks an enlisted man can obtain.

Now, after six years with the Church of the Brethren, he is mastering the intricacies of biblical peacemaking.

Once a firm believer in nuclear deterrence, it took John, 45, nearly 40 years to discover a better way to make peace. Because he worked so many years with instruments of war, he feels especially qualified to talk about non-violence and peacemaking.

When John graduated from high school in 1961, going into the military was a natural step for him to take. Two of his brothers had already served in the military. So John entered the Navy that fall.

"I went in thinking I was going to see the world," he recalls. Mostly what he ended up seeing was the inside of a

n a baker's dozen

Shirley is afraid that the children "have a lot of emotional problems that they'll probably never work through." She thinks of friends who have had to deal with adopted children leaving their family.

"At 18 our older children may walk away from us. We have to say to them, 'This is it, this is permanent. I'm not going to get rid of you because you're old.'"

Steve thinks some of them have not yet realized that this is not a foster home, and that the social worker is not going to come around again. He hopes that the rural setting will help. "We can say, 'Go out and play.' We have a lot of control at home."

It has been little more than a year since the last child moved in, but Shirley feels that they are a family. "I think they see each other as brothers and sisters now."

Shirley takes one day at a time. "One of our biggest goals for them is that they must be contributors to the family." Tasks



The Broache family—Front: Shawn, Dameon, Zach, Brian, Tim. Center: Freddie, Angie. Back: Samantha, Jeremy, Ida, Chris, Jessica, Steve and Shirley.

are divided up, and the older children help out. But Steve checks to see that chores are done, because the children often just forget. "It takes a lot of effort. You don't just come home and sit down."

The couple decided to adopt after being told that they would probably never be able to have children of their

own. Now Shirley is pregnant and expecting her first baby around Easter. "That's a miracle in itself," Steve rejoices. "If the Lord sends more, well, that's fine. We might have to build on to the house."

— CHERYL CAYFORD

conciliation

nuclear submarine.

His several years in the Navy gave John experience with nuclear weapons systems. Afterward he worked for an engineering company that dealt heavily with military contracts.

But gradually John became disenchanted. When he got the chance to join a partnership raising hogs in Lancaster County, Pa., in 1976, he jumped at it. Amid the difficulties of transition to non-military work, John was led to the Lord. He picked up the Bible at one particularly trying time and realized "the Bible had all the answers I wasn't getting" anywhere else. He experienced a conversion.

After five years with a Lutheran church, John decided he was looking for something other than a sacramental church. Through friends he came to the Chiques Church of the Brethren in the fall of 1982 and found its version of anabaptism was what he was seeking.

Gradually, he was converted to pacifism. "I just came to the point where I realized taking another life cannot be



part of my relationship with the Lord," he says. "It's almost a gift to be able to understand that because so many Christians don't."

But the Lord wasn't finished with John yet. He felt the call to ministry. Though he had been at Chiques for just one year, the Chiques ministers (Chiques is a "free ministry" congregation where several ministers share responsibilities) affirmed his call and recommended him as a candidate for ministry. He was licensed one year later, and ordained in January 1988.

He has also become active with the On Earth Peace Assembly, serving on its board since January 1988.

John considers himself a biblical pacifist—a minister of reconciliation (2 Cor. 5:18)—more than a political activist. "Not all military people are crass, mean, evil people," he says. "Many people honestly think that deterrence is the best way" to make peace.

John Chapman was once such a person. Now, as a minister of reconciliation, he has found a better way.—DON FITZKEE

Don Fitzkee is a freelance writer from the Chiques Church of the Brethren, near Manheim, Pa.

General Dynamics out; local Brethren cheer

It seemed a bit like David versus Goliath.

But giant General Dynamics withdrew its plans for a weapons development plant in Rockingham County, Va., following stiff local opposition.

Brethren, the second largest denomination in the area with 25 churches in Harrisonburg and Rockingham County, took a leading role—joined by Mennonites, Quakers, and others—in opposing General Dynamics' plan to build a \$10 million research facility on 98 acres of land a few miles north of Timberville. The company hoped to develop an electrothermal gun for use on army tanks.

General Dynamics withdrew the proposal one day after the Rockingham County planning commission recommended that the board of supervisors deny the rezoning request. The weapons manufacturer issued a statement saying that it withdrew "because of a lack of government funds," not as a result of the recommendation.

J. D. Glick, pastor of the Harrisonburg Church of the Brethren, and David Banaszak, pastor of the Mount Olivet congregation in Timberville, both spoke at a November 9 public hearing on the rezoning request, where local churches came out strongly in opposition.

A second meeting, held December 1, was called by local citizens to ask questions about the proposal, General Dynamics' claims of safety, and the company's past business record. Concerns centered on the environmental impact of testing the gun, possible threats to the area's way of life, and effects of the continuing arms race. "We oppose the development of weapons for killing here or anywhere," Banaszak told the

Harrisonburg *Daily News-Record*. "It's not just 'Get out of my back yard.'"

Teresa Townsend, who lives next to the proposed site and is a member of the Timberville Church of the Brethren, was actively engaged in the campaign to keep the weapons facility out of Rockingham County. She helped form a small group which worked to bring the issue to a Timberville town meeting. Media representatives, including reporters from National Public Radio, attended. "We think that was a real boost," said Townsend. "The next day, we hit national news!"

She thinks that General Dynamics underestimated the potential for local opposition, and credits Larry Glick, associate district executive, with getting the word out to the Brethren. Several congregations, as well as a Brethren peace group in Harrisonburg, made statements in opposition to the proposal. "I've never seen the Brethren come out so strongly before here in the valley as on this issue," she said.

The General Dynamics withdrawal marks a victory for the Shenandoah District Brethren, who have also opposed the state lottery and the building of a Coors beer plant in the area, and lost on both issues.

Brethren support Christic appeal

Ten Christian groups, including the Church of the Brethren, are among those supporting an appeal of a lawsuit filed by the Christic Institute that alleges US participation in illegal drug trafficking to finance contra forces in Nicaragua.

In filing the appeal, the Christic Institute maintained that US District Court Judge James Lawrence King of Miami made legal errors and rendered decisions beyond the proper scope of a trial judge when he granted a summary judgment favoring 29 defendants, including several persons named in the Iran-contra hearings.

Others filing "statements of interest" supporting the appeal were the American Baptist Churches, American Friends Service Committee, Church Women United,

two United Church of Christ units, the Women's Division of the United Methodist Church, the Maryknoll Fathers and Brothers, and the General Conference Mennonite Church.

Women focus support on Philippines work

Brenda Stoltzfus tells of "Crazy Jerry," one of the 15,000 "hospitality women" in Olangapo City, near the US Naval Base at Subic Bay. Jerry is 20. She knows of no other way to support her two children, but her job has alienated her from her family. Twice she has tried to kill herself.

Stoltzfus is one of the Mennonite Central Committee workers who helped found the Buklod Center, which provides counseling and support for the women, retraining for other employment, and works in the areas of women's rights and health. "The women I know in Olangapo seem more victims of sin than sinners," says Stoltzfus. Recalling the biblical story of Jesus' response to the woman caught in adultery, she wonders, "What would Jesus say if he walked the streets of Olangapo?"

The Buklod Center is one of three projects in the Philippines now being funded by the Church of the Brethren Global Women's Project. Each project will receive \$3,000 a year for three years.

The other two projects are SELDA (the Society for Ex-detainees for Liberation Against Detention and for Amnesty), an organization on the island of Mindanao that works with women who have been arrested and held indefinitely without charges or trial; and Women's World Banking, in Manila, which enables poor women to start their own small businesses by providing necessary credit and management skill training.

Global Women's Project, formed in 1978 by Church of the Brethren women, makes grants to women's self-help projects around the world. It also seeks to establish links between women in the US and women in developing countries, and to help Brethren understand the interrelationship of materialism in the US and poverty in the Third World.

Current steering committee members are Fran Clemens Nyce, Joan Huston, Pearl Hostetter, Carolyn Schrock, Florence Daté Smith, Kim Hershberger Mitchell, and General Board staff members Jan Schrock and Judith Kipp.



Brethren supporting VCC mission event

Your Will Be Done—Mission in Christ's Way" is the theme of the World Council of Churches' World Conference on Mission and Evangelism, to be held May 2—June 1, in San Antonio, Texas.

The event is the latest in a series of world conferences on mission and evangelism, the last held in Melbourne, Australia, in 1980, and the first in Edinburgh, Scotland, in 1910.

In order to involve US churches in the conference, planners have created a program called "participating congregations." At least seven Church of the Brethren congregations are part of this (Fort: Bridgewater, Va.; First, Chicago, Ill.; Goshen City, Goshen, Ind.; La Verne, Calif.; North Manchester, Ind.; Prince of Peace, Denver, Colo.; and Skyridge, Alameda, Mich.

Participating congregations agree to publicize, promote, and pray for the conference; to use the study materials; to host a team of three to five visiting delegates before or after the conference; and to contribute financially.

These congregations may also participate in "Encuentro '89," an educational event simultaneous to the world conference and drawing on delegates from around the world as resource people.

Women's conference set for Estes Park

Marjory Zoet Bankson is the keynote speaker for the national women's event August 10-13 at Estes Park, Colo.

Bankson is president of Faith at Work, a nationwide ministry of experiential faith and renewal for the church. A member of the Church of the Saviour, Washington, D. C., she is the author of *Strained Streams* and *Seasons of Friendship: Naomi and Ruth as a Pattern*.

Bible studies will be led by Church of the Brethren minister Jean Lichty Hendricks, of Lawrence, Kan.

The conference is called "Needs and Support—Circles of Sisters," and will include small group studies, interest sessions, recreation, fellowship, and worship.

For registration information, contact Neva Carlson, 4825 East Ridge Dr., Fort

Collins, CO 80526. The conference is sponsored by the General Board's program for women and is planned by a local committee.

L. Americans press for unified witness

Social justice, peacemaking, and evangelization are emphasized in the six-year agenda adopted at the second assembly of the Latin American Council of Churches, held in Indaiatuba, Brazil. Under the theme "The Church: Toward a Solidarity of Hope," more than 600 Protestant and evangelical church leaders met October 28—November 2.

Regional issues addressed included Central America peace initiatives, Native American culture and land rights, the growing number of street children in Brazilian cities, colonialism in the Caribbean, and political justice for the people of Chile and Paraguay.

Representing the Church of the Brethren were Yvonne Dilling, Latin America and Caribbean representative, and Steve Newcomer, field staff for Latin America. The conference displayed a

growing ecumenical involvement on the part of Latin American evangelicals.

"In spite of the theological differences separating the majority Catholic population from the rapidly growing evangelical community in Latin America, the immediate social and economic crisis confronting the region has served to bridge the theological chasm and promote a common agenda for social witness among Christians," noted Newcomer.

In meetings marked by lively worship and singing, and intense discussion and debate, representatives from Pentecostal, Episcopalian, Lutheran, Baptist, Anabaptist, and "mainline" denominations focused on their common calling of expressing Christ's love and solidarity amid the widespread human suffering of the region. North American Christians were called upon to show their solidarity not by sending missionaries or money, but through becoming educated to the realities of the South and working to change US government policies.

Adonis Niño Chavarria, of the Iglesia Mision Cristiana de Nicaragua (a partner church of the Church of the Brethren) and a frequent Annual Conference visitor, was elected to the board.

Germantown partners look toward future

The ice forming at the edges of Wissahickon Creek in Germantown, Pa., was a chilly reminder of the first Church of the Brethren baptisms there on Christmas day, 265 years earlier. On this December day, in 1988, 27 people met at the Germantown Church of the Brethren to discuss the future of congregational and community ministries there and the development of a more complete historical center in Germantown.

The all-day session was convened by Dean Crouse, chairman of the Germantown Trust, and conducted by process consultant Allen Hansell. Those present for the meeting represented the Germantown Trust, the congregation, Atlantic Northeast District, the General Board, and the Old German Baptist Brethren.

The Germantown fellowship, located in a racially mixed, low-income neighborhood, provides much-needed day school and pre-school programs, currently for 28 children. In the past year a ministry to homeless people in Philadelphia has been organized by the congregation and now involves a presence among the homeless every Friday evening, staffed by volunteers from 15 area Brethren congregations.

In 1988 more than 1,000 people visited the meetinghouse, cemetery, and other points of historical interest on the property, reported pastor Ron Bailey. The worshipping community consists of 35 to 40 people.

At its meeting, the group reached several conclusions: there is a need for the development of a stronger historical center at Germantown, with updated exhibits attractively displayed; relationships among the numerous church agencies that have a stake in Germantown need to be simplified; and additional facilities to enable the development of community ministries may be required.

Roy Johnson, a member of the General Board's planned giving staff, was given responsibility for developing a proposal that provides for a strengthened historical center compatible with congregational and community needs. The proposal was to be shared with the Germantown Trust at its February 18 meeting and with the other partners in ministry at Germantown.—DALE W. MINNICH

Disaster grants from the Church of the Brethren are assisting people in North Carolina and in Bangladesh and eastern India. A grant of \$8,000 has provided for child care, clean-up, and rebuilding in the Raleigh, N. C., area, following November 28 tornadoes that affected 1,757 families. In response to a cyclone and resulting tidal waves November 29 in Bangladesh and eastern India, a grant of \$1,500 has helped provide food, medicine, tents, blankets, water purification tablets, and housing repair.

Nine US church bodies have approved a proposal for unity that would provide for joint worship and ordination while allowing each to retain its own structure and government. Following more than 25 years of negotiation, the Consultation on Church Union (COCU) has adopted an unusual style of unity called "covenant communion."

Leaders characterized the relationship as one of "unity without conformity." Each church would keep its own name, government, worship style, and ministerial training program, but add "Church of Christ Uniting" to its name. The churches would celebrate communion together regularly and have joint mission and service projects.

If the national legislative assemblies of the churches give their assent, the nine Protestant bodies could consummate the new relationship as early as the mid-1990s. The nine churches are the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, Episcopal Church, International Council of Community Churches, Presbyterian Church (USA), United Church of Christ, and United Methodist Church.

Women for a Meaningful Summit was represented at a peace consultation in Costa Rica that included a Salvadoran minister, a Honduran ambassador, former US ambassador Robert White, Charles Nelson of the US Institute for Peace, Mubarak Awad of the Palestinian Center for the Study of Nonviolence, and others. Linda Weber represented the Church of the Brethren and WMS. She also took part in a meeting in Brussels, where WMS met with women from 12 NATO countries and 6 Warsaw Treaty Organization countries to discuss a new approach to arms control. The sessions included a meeting with Rozanne Ridgway, US assistant secretary of state.

Apartheid in South Africa continues to be the major target of stockholder resolutions filed by religious groups operating through the Interfaith Center on Corporate Responsibility. This year the center has filed 91 resolutions on South Africa, calling either for withdrawal from South Africa or discontinuation of sales and services to South African government services. One new issue for the ICCR this year is tobacco. The center has helped file resolutions with RJR Nabisco and Philip Morris asking them to evaluate the health risks related to tobacco use and cease production if their studies agree with current medical information.



El Salvadorans carry one of the five people injured by a bomb attack on a refugee village January 10.

Recent bombings against church workers in El Salvador are part of a continuing campaign to discourage the church's activity there, say Lutheran officials. A January 10 bomb that killed one person and injured five, including two Lutheran relief workers, came just two weeks after a December 28 bombing extensively damaged the headquarters of the Lutheran Church of El Salvador. Church of the Brethren general secretary Donald E. Miller and staff member Yvonne Dilling sent a message of concern and solidarity to Lutheran bishop Medardo Gomez immediately following the December bombing. The Church of the Brethren has two volunteers, Jeff and Jacquie Schoonover-Higgins, working with the Lutheran Church of El Salvador.

The new agreement on human rights that was issued by representatives of 35 nations in Vienna January 16 contains several provisions specifically aimed at guaranteeing religious freedom. Participating countries pledged to "foster a climate of mutual tolerance and respect between believers of different communities, as well as between believers and nonbelievers." The signers included the United States, Canada, the Soviet Union, and all other European nations except Albania.

Theologians from all parts of the world met in November in Pyatigorsk, USSR, to work at overcoming the differences that have separated the Christian churches in history. Sponsored by the World Council of Churches Commission on Faith and Order, the meeting also sought "to help the churches express their common faith in order to become witnesses and instruments of God's renewing and reconciling will for all humanity." It was the first WCC meeting in this part of the Soviet Union, and attracted interest from government and media representatives. Among the 40 theologians was Lauree Hersch Meyer, of Bethany Theological Seminary.

The United Church of Christ's Office for Church in Society has called on the president to halt all "covert operations or covert war," and has urged Congress to prohibit such activities and take action to strengthen its oversight of the use of armed forces in conflicts. The Church of the Brethren took a pioneering role in this area when the 1988 Annual Conference adopted a resolution on covert war.

Culebra workcamp offered June 8-18

For the third year, the Brethren Health Foundation is sponsoring a workcamp on the small island of Culebra, Puerto Rico, the location of a service project coordinated by Brethren Bob and Martie Kaufman.

The Culebra project is supported and encouraged by Atlantic Southeast District and the General Board.

Workcampers will participate in an aquatic program for individuals with special needs and will help with construction projects that benefit the Culebra community. The June 8-18 camp provides an opportunity for personal growth, group building, faith sharing, and intercultural exchange.

The cost for eight days is \$250. Additional expenses are transportation to and from San Juan, evening meals, and any extra activities. Limited scholarship aid is available.

For more information, contact Earlene Bradley, 2810 Summit Dr., Sebring, FL 33870.

Youth office work expands in 1989

The General Board youth ministries office is celebrating 1988's achievements and planning for the next few years.

Russ Matteson, a Brethren Volunteer Service worker, has joined Chris Michael on the national youth program staff as youth program assistant. Working half-time for the youth program and half-time for BVS, he will organize the five national youth workcamps planned for the summer of 1989 and will help coordinate youth ministry training.

Last year saw the renewal of national youth workcamps and the continuation of district youth ministry training events. About 60 youth participated in four summer workcamps in Brooklyn, N.Y.; Germantown, Pa.; Chicago, Ill.; and Reynosa, Mexico—the first national youth workcamps to be held in 25 years. Four districts held training weekends led by members of the youth ministry training team.

The youth staff has also worked with the Brethren colleges to revitalize regional youth conferences, provided materials for National Youth Sunday and

National Youth Week to local and district youth fellowships, and published a devotional booklet.

A youth training project called "Youth to Youth" will be piloted in 1989. Some 15 youth in Shenandoah District will be trained to present national and district youth programming to local youth fellowships. Michael expects the program to expand to other districts in 1990.

The youth ministry office is also promoting the "Shalom!" youth and young adult peace initiative started at Annual Conference in 1988. The organization has grown to include more than 100 names on its mailing list. "Shalom!" is planning a peace walk next August in Shenandoah District. The group will produce a quarterly newsletter.

"We're open to contributions," says Eric Switzer, who with fellow Manchester College freshman Shawn Kirchner coordinates the group. They can be contacted at Manchester College, Box 246, North Manchester, IN 46962.

Outdoor ministries focuses on peace

Camp directors and managers focused on peace education at their annual meeting, November 17-22 at Camp Bethel, Finncastle, Va.

Leadership was provided by David Eberly, of the On Earth Peace Assembly, along with Charles Boyer, Ed Snyder, and Leland Wilson. Growing out of the emphasis on setting goals for peace education within camp programs, a committee was formed to prepare a peace curriculum.

The Outdoor Ministries Association steering committee also met in November to deal with issues related to transition in leadership. (Staff member Walt Bowman retired at the end of the year, and is succeeded by Nancy Knepper.) Ed Poling, pastor of the Carlisle (Pa.) congregation, was named chairman of the steering committee.

Among upcoming OMA events are two Venture Forth camps for high schoolers—an alpine wilderness hike August 13-20, and an Algonquin wilderness canoe trip June 16-24—and an OMA conference on volunteerism. The conference, to be held November 16-19 at Pennsylvania's Camp Swatara, will address the theme "How Volunteers are Called, and What Happens Then." Marlene Wilson, a national

expert on the management of volunteers, is the keynote speaker. Other leaders are Ed Poling and Joyce Conner.

Camp leaders are anticipating another 1989 conference—"Passage 2000," a sequel to a 1983 training event for North American camp leaders organized by the outdoor ministries committee of the National Council of Churches. "Passage 2000" will take place October 2-7 at Massanetta Springs, Va., and will introduce an updated series of the "Sow Seeds, Trust the Promise" curriculum. The Church of the Brethren will send six delegates to the conference.

Church announces three staff shifts

Karen Shallenberger has resigned, effective February 17, as staff for international personnel and Brethren Volunteer Service recruitment, in the General Board's Office of Human Resources. Shallenberger, who has held the job since July 1986, has also served the church as volunteer assistant to the director of BVS.

Martin Gauby, district executive for Idaho and pastor of the Boise (Idaho) congregation, has resigned to accept a call to serve as district executive for Southern Plains and to pastor the Waka congregation in Texas. He became executive for Idaho District in July 1987, and has served the Boise congregation for more than two years. May 1 marks the beginning of his service with Southern Plains.

Joseph M. Mason will retire September 30 as district executive of Southern Ohio. Prior to beginning that position in 1979, he served as executive of Middle Pennsylvania District from 1967 to 1979.



Martin Gauby



Joseph M. Mason



Sowing the seeds of life. A summer project of the **Brethren camps** has collected \$5,495.56 for fruit trees to be planted in India by Trees for Life. At \$3 a tree, this means 1,831 new trees will be planted.

Reaching out. The Mountville (Pa.) church, in a cooperative effort with Church of the Brethren Youth Services, is opening a family life center where a therapist will be available for counseling, and seminars and workshops on family life will be held. . . . **Christ** church, in Wooster, Ohio, holds a monthly children's movie night to reach out to the community. . . . **Miami First** church in Miami, Fla., sponsored a Peace Toys Workshop in December, in cooperation with New Hope Mennonite Church.

Names in the news. Darla Kay Bowman, of Buena Vista, Va., has been chosen 1988 Miss Teen of Virginia. She also won the Regional Youth Leadership Award of the Religious Heritage Foundation of America. . . . The Office for Ethnic Cooperation of the Pennsylvania Council of Churches has honored **E. Paul Weaver** "for Leadership in Christian Mission and Ecumenical Leadership." . . .

Frank Ramirez was recently interviewed by CBS television about the day care center sponsored by the Ladera congregation in Los Angeles, Calif. . . . Atlantic Northeast district executive **Earl K. Ziegler** preached at the morning worship service at the opening of the Pennsylvania State Farm Show on January 8.

All together now! The Kang Nam church in Panorama City, Calif., held its second annual family hymnsing contest November 20. Each family sang one verse of a hymn and one verse of a gospel song. Pacific Southwest district executives Irvn and Pattie Stern won a prize for not singing.

Talking about . . . The La Verne (Calif.) church presented a forum series on AIDS during January. . . . The Howard John Peace and Justice Lectureship of the **Manchester** church in North Manchester, Ind., and the Peace Studies Institute of **Manchester College**, sponsored the Eighth Annual Church as Peacemaker Conference March 5-6. William Sloane Coffin Jr., head of SANE/FREEZE, was the speaker. . . . Jesse Ziegler led a **Southern Ohio District** pastors' seminar on S. Loren Bowman's book *Power and Polity Among the Brethren* at the Trotwood church February 7. . . . Atlantic Northeast district executive **Earl K. Ziegler** is teaching a semester course on Brethren history and polity at Evangelical Seminary in Myerstown, Pa. . . . **Pacific Southwest District** held a "Tools for Reconciliation" workshop in Fresno, Calif., in February.

Campus comments. Elizabethtown College is hosting a Voice of America broadcast training center for young broadcast journalists from Southern African nations, the first structured academic program that the VOA has set up with any American college. The pilot program is to begin in August, and initially four Southern

African students will participate each year. "We chose Southern Africa over several other geographic regions because we felt our program would do the most good in a region in transition," said Robert C. Moore, chairman of Elizabethtown's department of communications.

"Elizabethtown College has an opportunity to advance significantly journalism's basic need to be free in a democratic society." . . . The **University of La Verne** has established an affiliation with Dohto University in Sapporo, Japan, which will enable students from the Japanese university to attend ULV. The first Japanese students will probably enter ULV in 1990.

On a district level. The Northern Ohio Women's Fellowship is working on what could be a \$10,000 project, updating the kitchen equipment of Camp Inspiration Hills. Among many other projects are stitching blankets for Bethany Hospital in Chicago and the Hattie Larlham Foundation in Ohio. Ellene Myers of Fostoria personally made 30 baby quilts, 16 lap robes for a nursing home, and 6 comforters for needy families in 1988. . . . The 12th annual Beef Canning Project of **Southern Pennsylvania** and **Mid-Atlantic** districts is set for April 10-18, at Meadow Brook Turkey Farm in York, Pa. The goal this year is to process 125 head of cattle. . . . Nearly 200 **Shenandoah** members met at the Bridgewater (Va.) church in October for the district's first music festival. . . . Junior highs from **Shenandoah** spent a weekend with Special Olympians at Camp Brethren Woods in November. . . . The **Southern Missouri/Arkansas** Women's Fellowship is participating in the "Fellowship of the Least Coin," an international ecumenical women's movement of prayer for peace and reconciliation. . . . **Atlantic Southeast** has formed a prayer chain for communication of prayer requests and "other timely information" throughout the district.

Wanted: Friends and associates of Warren F. and Ruth D. Groff are invited to send a letter or card to be included in a book of recognition and memories that celebrates their 31 years of service to Bethany Seminary. Groff retires June 30 after 14 years as president, and the couple will be honored at a dinner on April 14. Send letters by March 31 to Groff Recognition, Bethany Seminary, Butterfield and Meyers Roads, Oak Brook, IL 60521. Single-page letters are preferred; maximum size is 8½-x-11".

Remembered. Lois Detweiler Norris, 87, died January 9 at Morrisons Cove Home in Pennsylvania. She served, with her husband, Glen, as a missionary to Sweden from 1929 to 1934. . . . **Ruth Weybright Stauffer**, 88, died December 25 at Bridgewater Brethren Home in Virginia. She taught music at Bridgewater College from 1927 to 1979. She also served as organist for many Annual Conferences, and was pianist at the Massanetta Bible Conference for 25 years.

Last chance

This was Jesus' last week on earth. He had a popular following, but when he was gone, would they simply look for the next star on the Messiah circuit? How could he make sure that this message didn't die with him?

by James Taylor

Read Matthew 21:18-19; Mark 11:12-14, 20-25.

Imagine, for a moment, that you had just one more week to live. What would you try to do in that week?

In one week, you couldn't possibly complete everything you dreamed of doing. There wouldn't be time to travel to Tahiti, to climb Mount Everest, to write a novel, to be elected to high office. . . . One week is too short a time. The closeness of the end would probably overwhelm you—along with the paralyzing fear that you'd soon be forgotten.

Most of us, I suspect, are less afraid of *dying* than of *disappearing*. We can face death with varying degrees of courage. But the prospect of being forgotten, of vanishing without being missed—that really haunts us. It implies that there was nothing worth remembering about our lives. Whether or not we believe in eternal life, we still want to be remembered.

If you knew you only had one week left, the task of making sure you were remembered would probably dominate your final days. How would you do it? With generous gifts? With kind words? With final thoughts, carefully inscribed in letters to be opened only after your death?

That's precisely the problem that faced Jesus, as he came up to what we now call Holy Week. For three years, his words and actions had infuriated influential people. Time after time, his stories had made community leaders look like fools. He had punctured their pretenses, and deflated their pomposity. He exposed their narrow legalism and their hypocrisy; he called them "whitewashed tombs," and cautioned people against their example.

As long as he did his preaching, teaching, and healing in far-off Galilee, the nation's boondocks, they might have tolerated his trouble-making. But now he was coming to Jerusalem for Passover. He would be confronting the social and political leaders of the nation on their own turf.

Those leaders had already indicated that they were not prepared to tolerate him. At least once before, according to John's narrative, Jesus had fled from Judea to keep from being stoned by an angry mob (John 10:22-40). The temple authorities had already plotted to get rid of him (John 11:47-53). They were hardly likely to turn the other cheek when he showed up again.

Yet he had to go to Jerusalem. He was, in his own eyes, a devout Jew. Jesus never had any intentions of starting a new religion; he wanted to reform the faith he belonged to; he wanted to renew his nation's awareness of its special role in the world as God's agents, God's people. And despite the antagonism between him and the religious establishment, he remained a devout Jew.

All male Jews were expected to go to Jerusalem for the Passover. So he went. But he knew he might not come back.

Life was cheap in those days. In our relatively safe world, we can afford lofty principles about the sanctity of individual human life. In Jesus' time, people had no such delusions. Life was short anyway, with an average life expectancy of 35 to 40 years. Life was even shorter for those who risked the ire of the ruling authorities. The Roman army occupying the country crushed rebellions with brutal efficiency; the various Herods had a reputation for ruthlessness. Those who escaped these forces fell prey to disease, to accident, to zealots—the



"freedom-fighters" of that time—or simply to poverty and deprivation.

Jesus knew that if he caused trouble, he could easily be snuffed out, with no inquest or inquiry, no questions asked. One more death, more or less, would make little difference to anyone but the victim's close friends and family.

Yet in Jerusalem, of all places, he could not keep quiet. He could not simply perform his Jewish religious rituals and slip quietly away. Not without compromising his own principles. Not without betraying the God who was as close as a beloved parent—one whom Jesus spoke of, not as Lord or Master, but as *Abba*—Daddy.

Jesus must have known he had very little time left. And the question of being remembered must have haunted him, too, as he led the way towards Jerusalem with his reluctant band of followers trail-

The fig tree that Jesus cursed and killed stood for Israel, which had been nurtured by God for centuries and yet failed to produce the good fruit God wanted. Jesus had told an earlier fig tree parable, but this time he acted the message instead of telling it.

ing behind, arguing about who deserved the highest honors. Would they remember him when he was gone? And *how* would they remember him?

Jesus knew that he had been popular. People had crowded around to hear his parables, or to see him heal a cripple or a leper, a man blind from birth, or a girl demented by an evil spirit. But crowds had also flocked to hear John the Baptist. And when John was first imprisoned, then beheaded, there had been no popular uprising, no hue and cry, no demands for an investigation to probe the judicial system.

Jesus himself had seen huge crowds flock to him and then fade away at the first hint of political opposition. When he was gone, would they simply turn to the next popular speaker, the next star on the Messiah circuit?

Had the crowds simply seen him as entertainment?

How could he make sure that his message didn't die with him?

The prospect of death, as Samuel Johnson would observe many centuries later, wonderfully concentrates the mind. I'm convinced that in that last week of his life, Jesus stopped *telling* people his message, and started *showing* them. Every culture contains a saying like the English maxim, "Actions speak louder than words." In that last week, Jesus started acting out his parables.

In one sense, it certainly worked. The first three Gospels each devote about a third of their contents to that final week; John's Gospel gives it more attention than all the rest of Jesus' ministry. Clearly, the events impressed themselves on the disciples' memory.

It's also the only explanation that I can see for some utterly uncharacteristic actions. There is no indication anywhere else in the Gospels that Jesus resorted to violence. Yet two times in that last week, he seems to have chosen violent physical action. In one of those times, he stormed through part of the temple, scattering traders and money changers like chickens before a runaway tractor. In the

other, he killed a fig tree.

An innocent fig tree!

Apparently Jesus wanted a fig to eat. But he couldn't, because the fig tree had only leaves on it. So he cursed the tree. Later, as the group passed the tree again, the disciples noted that the tree had withered and died (Mark 11:12-14, 20-25; Matt. 21:18-22).

But the fault, if any, lay with Jesus, not the tree. The Passover is the wrong season for figs. Figs would not form—let alone ripen—for several months yet. *No* fig tree would have had ripe figs on it. And Jesus knew very well that he couldn't expect ripe figs at that time of year. He even used the fig trees ripening as an illustration of predictability, in the parable which started, "Learn a lesson from the fig-tree . . ." (Matt. 24:32-33; Mark 13:28-29; Luke 21: 29-31).

If Jesus destroyed that tree simply because it could not satisfy an irrational whim, his action was capricious, unjustified, and even malicious.

People today react with rage when they read newspaper stories about pet owners who find their pets inconvenient, and who throw kittens out of cars at high speed or leave puppies in a carton to be incinerated. If Jesus really killed that tree simply because it had denied him fruit, he took out his personal pique on an innocent victim that could just as easily have been a puppy.

His action, in fact, was no more justified than his own crucifixion.

Why then would he do it? Only because he didn't intend his action to be taken literally. It was a symbolic action. Instead of *telling* a parable, he *acted* one.

We need to remember that Jesus was not just a teacher, in the modern sense of the word, who instructed people in an academic discipline. He was a storyteller, a poet, a spinner of words and tales. He knew that all good stories build upon earlier stories. Even if we don't recognize the connections, a movie like "Raiders of the Lost Ark" capitalizes on

the story of St. George and the Dragon. The protagonist of any credible novel contains a bit of Hamlet, the villain contains a bit of Hansel and Gretel's witch.

So Jesus constantly alluded to other stories in his parables. Jesus could describe Israel as a vineyard, because the prophet Isaiah had done the same years before (Isa. 5:1-7). When Jesus spoke of scattering seeds, his hearers heard "seeds" as both a literal description and as God's promise about the descendants of Abraham. When Jesus called himself a shepherd, he triggered associations to countless references to God as shepherd in the Hebrew scriptures—among them what we call the 23rd Psalm.

Jeremiah—a prophet whom Jesus knew as well as most of us know fairy tales—had once spun his own parable around some figs.

"Jeremiah, what do you see?" God had asked Jeremiah.

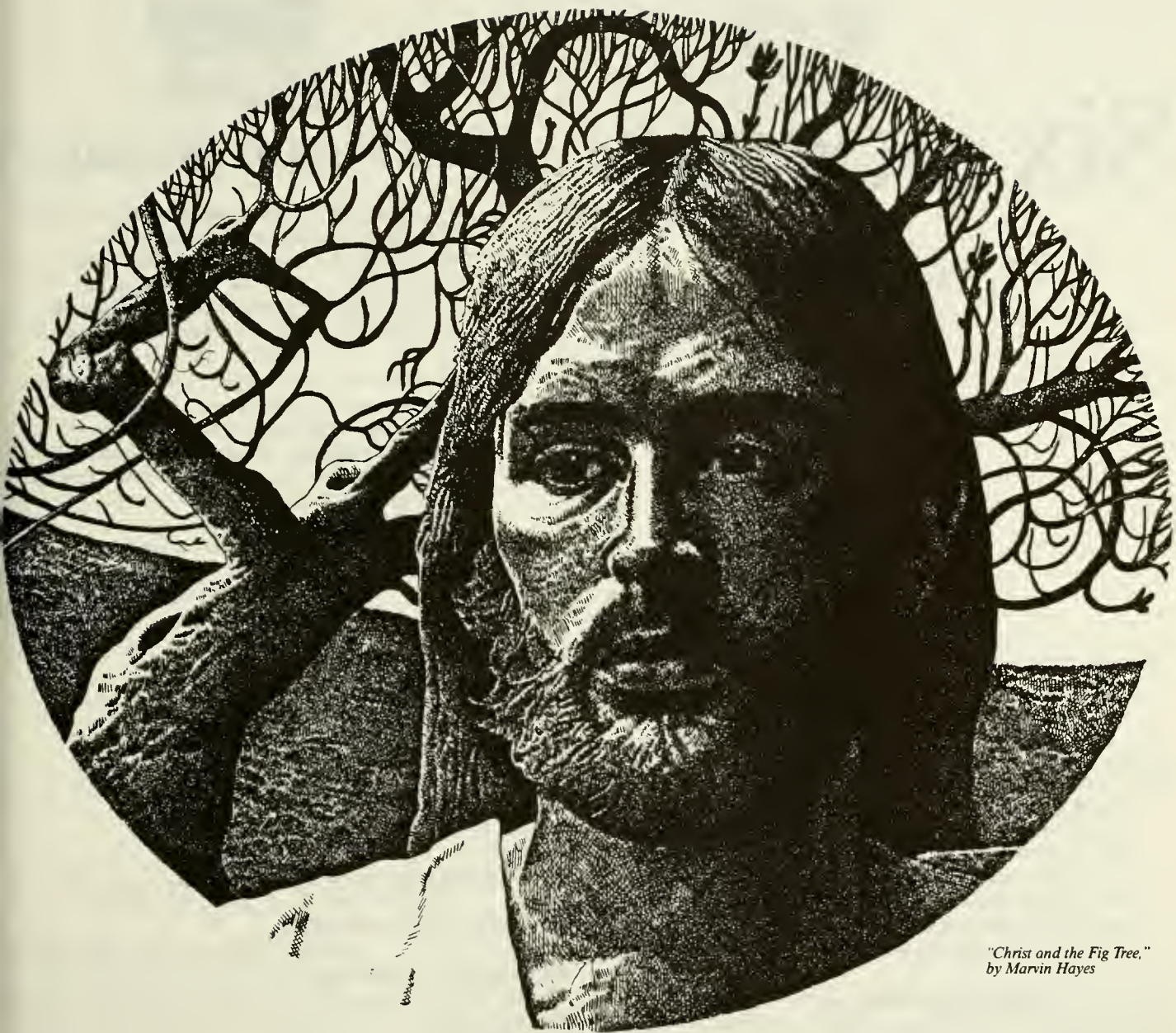
"Some figs," Jeremiah replied. "Some are good, and some are rotten, fit only to be thrown out."

"So are the people of Israel," God explained. "Some of Israel is still as good as those good figs, and some has rotted. I will take care of the good, but I will treat the bad parts of Israel like those rotten figs that are too bad to eat" (paraphrased from Jer. 24:1-10).

In that context, a fig tree that fails to produce fruit takes on a symbolic value. It stands for Israel, which had been nurtured by God for centuries, and yet failed to produce the fruit God wanted. Jesus specifically makes that connection in a spoken parable in Luke's gospel (Luke 13:6-9). There, Jesus suggested, the owner was willing to give a fruitless tree one more chance. If, with some care and nurturing, it produced good fruit, it could live. If not, it would be destroyed.

Just like the fig tree that Jesus destroyed.

Jesus gave much the same message in a parable repeated in all of the first three gospels, the parable of the tenants in the vineyard (Matt. 21:33-43; Mark 12:1-9; Luke 20:9-16). The tenants began to think



"Christ and the Fig Tree,"
by Marvin Hayes

they owned the farm they rented. When the owner sent servants to reclaim his property, the tenants beat them and threw them out. When the owner sent his heir, the tenants killed him. "What do you suppose the owner will do with those servants?" Jesus asked. "Why, he'll come and kick them out, and turn the vineyard over to others."

That was the message of the withered fig tree, too. But it was *acted*, not *told*.

If you find that concept hard to grasp, it's because we have traditionally paid much more attention to Jesus' words than his actions. We even have "Red-Letter Bibles," which emphasize Jesus' words

with red ink. That practice reduces everything else to gray background. For most of us, in fact, the story of Jesus' life is little more than a way of linking together his teachings.

So it seems strange to look at Jesus' actions instead of his words. Yet I think it's an important principle that helps us understand that last week of his life much better—or at the very least, that gives us a fresh look at a story that has become almost too familiar.

In that one week, Jesus had his last chance to get his point across, his last chance to etch his message permanently into memory.

If we concentrate only on the words he used, we have to read the stories of that last week as a series of unconnected incidents. By the end, Jesus becomes little more than a helpless pawn of powerful forces, tossed from trial to trial, beaten and broken, and finally defeated by death.

But if we read that last week as a series of deliberately enacted parables, we will get quite a different picture. □

James Taylor was managing editor of The United Church Observer for 13 years before becoming editor of Wood Lake Books, in Winfield, British Columbia. This article is excerpted, with permission, from his book, Last Chance, meditations on Jesus' final week, with lesson plans for Lenten study groups.

Six poems

by Ingrid Rogers



Going ashore

The candle calls me back,
a lighthouse to guide me amidst the waves,
a signal which takes me to shore, to safety.

I like to surf.
Propelled by wind and water
I bounce on the crest and feel the great force underneath.
I bend with it.
I throw my weight into its pressure,
keeping a careful balance.
What drives me on is the thrill of riding the waves:
Come, waves, keep coming!
You will not subdue me.

But after a while, fear takes hold.
Another wave, yet another.
Can I manage?
Victory over one wave is denied by the onslaught of more water.
The wave cares little for my sport.
With cruel indifference, it moves on, making room for the next.
My muscles grow weary.
Lesson plans, exams, classroom teaching.
More work.
One class done, another coming.
One problem solved, another arising.
One test returned, another to prepare.
One obligation met, another to face.



Figure skating

You are my partner, Heavenly Friend,
leading me safely across the ice.
You toss me high and catch me again.
In perfect trust, I bend into the death spiral
knowing your hand will lift me in the end.
What lightness, what joy, as I learn from you!

Thank you for your patience with me.
Forgive when at times I forget
the moves we have rehearsed so often.
Forgive when I don't grasp your outstretched hand,
when, stumbling on life's ice, I touch down hard.
Don't give up on me.
I am still learning the dance.

Wave upon wave, I struggle.
The thrill of surfing
becomes battle for survival.

What if I lose my
balance
and the wave overtakes me?
What if, as soon as I
surface I
am pulled under again?

My muscles ache. My soul aches.

On the shore, the candle calls me.
"Come," it says, "be renewed.
Rest on the beach.
Feel the strength of solid ground.
Only when you return to the land,
when you remember your source of strength,
when you take time for the candle, your lighthouse,
and the steady shore,
when you allow yourself to breathe,
when you let your soul's muscles expand to the wind of truth,

Only then
will you have the strength
to go forth, brave the waves, and be free."





A pastor's leave-taking

Leave me the key to this place
so that I can return some quiet evening
and be still

I will sink my soul into the mellow light
around the communion table
"Do This In Remembrance"

I will remember
the dogwood's rich splendor against gold curtains
the hands placed on my head for commissioning
the circle of children surrounding me at story time
the drippy wetness of a newly baptized member

I will take off my shoes
and know
that I am on Holy Ground



Spring promise

Dandelions
carry thoughts of peace,
thousandfold
irrepressible

Shalom wind
kisses the joyful bloom,
propels its creative ideas
forward
everywhere

Hope says
there is yet new ground
for laughter and play,
hate-resistant
contagious

Peace will spread.



Upon my glasses

For thirty-five years I lived with smallness
and believed it was reality.

Now my surroundings have grown clearer,
larger, less burdensome to decipher.
I marvel at the change.

But where, in this change, is truth?
How can a world be real if I need glasses to make it so?
Why should I call unreal what I have seen with my own eyes?
I came to trust my narrow vision,
defended with passion my crippled sense of truth.

Gracious Spirit, focus the lens of my inner eye
until I let go of my strained endeavors
and read your clear message with joy.



Only one God

My God,

Let me not always seek the approval of my peers,
nor shed a tear at their scorn,
for it is *you* I am called to serve.

Forgive me when I am
too eager to please,
too upset with unjust criticism,
too ready to keep silent for fear of offending.

Do battle for me with my ego.

Ingrid Rogers teaches German at Manchester College, North Manchester, Ind., and serves as a member of the Church of the Brethren General Board.



M. R. Zigler: Pragmatic prophet

by Donald F. Durnbaugh

How does one sum up the life of a man such as Michael Robert Zigler? An anonymous and undated analysis of his signature, found in his papers, reads: "Your handwriting shows a reserved nature. You are good natured and enjoy helping others. You are willing to wait for those things that you want. You are firm and inflexible in your personal decisions. Loyalty is one of your pronounced qualities. An intensely emotional nature is shown in your writing. You sometimes have difficulty in making decisions. Your mind is crowded with unresolved ideas." People who knew him well can register some misses but also some clear hits in this appraisal.

M. R. Zigler was a hero to many people, and heroes are not in fashion in the late 1980s. In society's drive for equality, with its attack on "elitism," the exceptional person is a rarity. The public no longer gives automatic deference to those placed in position of authority in state and church, in the wake of the Vietnam debacle, sleaze in government, and egomania and immorality among televangelists. Society both longs for someone to look up to and lusts after the latest exposé of the weaknesses of the celebrated.

A Brethren editor asked, "Now that Anna Mow and M. R. Zigler have died," is it the case "that we have run out of heroes?" He answered his own question by observing that he saw no one on the horizon who would faintly match the two named, but expected that others would come forth. He later found one such in a Brethren pastor in Florida, devoted to his work in a troubled area, who was killed by a young man of the community he was trying to help.

M. R. Zigler was a great man. Even his detractors would grant that. He thought in large terms, acted boldly, and was

never petty. He was a visionary, never satisfied with current achievement, always pressing the church and its members toward better things. At the same time, he was eminently practical, recognizing and forgiving the frailties of the human personality.

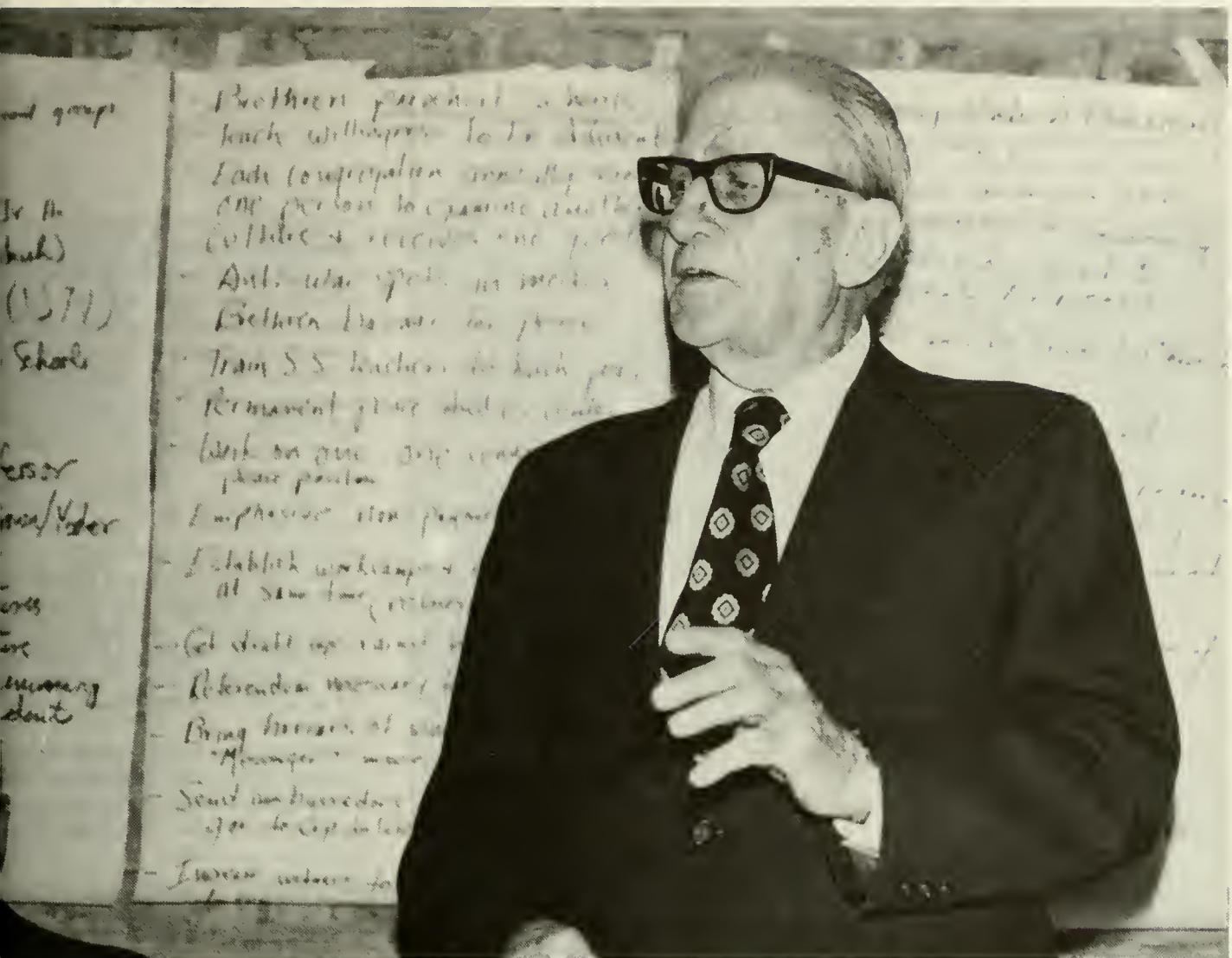
Caring for people—that is the *leitmotif* that runs all through his life. M. R. Zigler genuinely liked people; it would not be too much to say he *loved* people. They sensed it and loved him back. There is ample evidence that he never outgrew childhood playmates, college chums, YMCA friends, church colleagues, pastors he recruited for "home missions," conciliar leaders he met in New York and Chicago, Civilian Public Service veterans on whose behalf he worked during World War II, Brethren Service workers in Europe, ecumenical staff at Geneva, European churchmen and churchwomen, members of the congregations he served briefly as interim pastor, or retired folks at Sebring. He stayed in close touch with all of them.

His correspondence files bulge with letters of gratitude from those who were remembered. If a Brethren minister he once knew died, he would write a word of comfort to the widow. If someone was appointed or elected to a new position, he would write a letter of encouragement, at the same time prodding the recipient to great accomplishment. One of the most telling proofs of his concern was the care he took to keep in touch with the aides and secretarial staffs of the many organizations with which he was connected. He was concerned about the Swiss, German, and Austrian secretaries with whom Brethren Service staff had worked after 1945. He wrote them, he visited them repeatedly, he made them feel part of the Brethren family. They reciprocated his interest.

It would be impossible to reckon the number of friends M. R. Zigler had. A conservative estimate would reach into the thousands. He had a genius for friendship, for total attention to the person with whom he was involved at the time. He was not abstracted nor distracted nor thinking of the next item on the agenda. He followed up, with calls or letters, to reassure each one of his continued interest.

Some people whose lives he influenced gave witness to that fact by naming their children after him. He took such events more as a cause for sober reflection than as a flattering compliment: "I just received word that another child has come to the LaVonne Ikenberry Grubb home and it shook me (when) they informed me that his name will be Michael Robert. Now I have to be good the rest of my life. I don't know what it means to be named this way. I am not sure how I can play a part in the life of a child."

He was a public person, continually being invited to speak or preach, though always conscious of his limitations as an orator. In part this was of his own doing, as he was eager to spread the message of his current project, and constant communication was necessary. He could be extremely inspiring and he could also be tedious, going on and on in rambling fashion. It is very difficult to outline his messages. But when he was "on" he could have people laughing at a witticism in one breath and nearly crying with the next, as they listened to his picture of need. He had the gift of orators in sensing how he was reaching the audience. When he spoke at too great length, it was because he realized that he had not made contact, and would keep trying to find something that worked. Noted American Methodist Bishop G. Bromley Oxnam said of him: "He makes the worst speeches I've ever known, but he can



Newsprint filled with peace ideas symbolize M. R. Zigler's life witness as he speaks at a 1970s formation meeting for On Earth Peace.

move people to action faster than anyone I've ever known."

Many persons, on reflection, were struck with his ability to place them in challenging positions, give them the feeling of confidence that they could handle the job, and trust them to do their best. Invariably, people outdid themselves to try to justify the faith placed in them, to avoid letting him down. One way of understanding this gift is to think of M. R. Zigler as a *bishop*. Although Brethren polity did not have the office during his lifetime, that was what he was in functional terms. He recruited people, "ordained" them for service, backed them up when necessary, and, especially, inspired them. He found the material resources they needed, gave them a direction, and trusted that the Lord would guide.

This caring, this love, also helps to explain the power and influence that M. R. Zigler had in the life of the church. There were always people who would

respond to his call to service and people of means who would supply resources. More than one has said, at times ruefully, "I can't say 'No' to M. R. Zigler." Straightline administrators did not always understand this power; or, if they understood it, they tended to resent it. And, on more than one occasion, M. R. Zigler used this influence to go around the set and agreed policy of the church organization to get his own way.

Another hallmark of M. R. Zigler was his genuineness. There was nothing duplicitous about his nature. Ecumenical friends noted that quality in his life in Geneva at the center of world Protestantism. The multilingual, cosmopolitan, and sometimes hectic atmosphere might have tempted a lesser figure to adapt his ways to try to fit in better. Not Zigler.

He never learned more than a few phrases in French and German, but was just himself—hearty, friendly, with a passion for peace and service. When it came his time to lead the devotional services

held regularly at the ecumenical center, he would open the Bible, read a text, and then speak quite informally about what the text meant for the daily walk. No acute exegesis, no abstract theologizing, just simple exposition and exhortation. There is a phrase in computer talk that fits M. R. Zigler: "What you see is what you get."

But with this, there was a shrewdness, an alertness that revealed that he would not easily be fooled. He read people's faces, watched their manner. He liked to say that he could tell what a person was going to say as that person came into his office. He followed sharply the flow of business sessions or conference gatherings and called it a game, with its rules, failures, and victories. He could map strategy to prepare for meetings, so that desired outcomes would occur.

He kept up with the flow of current events and was uncomfortable if cut off from news. Although he liked to pose as someone who did not read, he subscribed

A letter from M. R. Zigler

Steve Hoover, the young son of Warren and Ruth Hoover, had heard M. R. Zigler speak about peace. When he asked his mother how M. R. got started on peace, his mother replied: "Steve, I am not sure. That is a very good question, so why don't you write and ask him?" Somewhat later, the child reappeared with this handwritten letter, covering a page: "Dear M R How did you get started in Peace Love Steve Hoover." This is M. R. Zigler's reply:

November 26, 1976

Dear Steve:

You should have had a letter from me sooner but I have been away and now before I go again this afternoon I will try to answer your wonderful question. I guess you know that I am 85 years old and that is a long time since I was a little boy your age. I can remember those days when I used to ask questions of older people and I am glad that you felt like asking me how I got started in peace.

First, I was born in a home where they believed killing was wrong, and they were against war as a method of settling problems.

Second, the church I attended as a boy helped me to understand that war was wrong and that I should not participate in violence, even little fights on the school ground or other places. It seemed fun for awhile until anger developed, then fight.

Third, it was understood in my family that I should love everybody and help them in every way possible to have a good life, especially when children needed things. At age 10 I decided to join the Church of the Brethren. When I was baptized, several questions were asked. Among these was, "Will you promise not to participate in war or learn the art of war?" This I promised and I feel as long as I am a member I must do this or leave the church.

Fourth, I attended a college that helped me as a young man to keep my vow never to go to war.

Fifth, during World War I, I was a YMCA secretary and observed young men joining the Marines in training for war. For three years I lived with this, and every day I thought that the greatest injury to our nation was the waste of the lives of young men all physically well and intelligent.

Sixth, with my training of not participating in war, I decided that another war should not occur, but it did and we had World War II. The suffering beyond the battle scene after the war was over was terrible—refugees, starving people, homeless families, lost children, burned out property leaving so many dead people and the living having trouble finding places to sleep because the buildings were destroyed.

After this, one cannot help hoping that war will never come again. It is the business of Christian people to prevent wars.

You will see that I have gone beyond your question how I got started in peace making, but I thought you would be interested. If you do not understand this letter, next time you see me let's talk more about how I got started in peace.

It has given me much joy to write this letter and I hope that we will meet many times in the future. I hope that you will be a person who will talk and write to others about bringing peace in the world. □

The hospitality of the Ziglers' small apartment in Geneva was legendary. It often resembled a hostel, with wall-to-wall overnight guests. In one letter, Zigler spoke of picking up a Swedish hitchhiker on a French highway who was headed for Geneva. He took him all the way to that destination, gave him dinner, a night's lodging, and a hearty breakfast (which he cooked himself) the next morning before sending him on his way.

M. R. Zigler loved to receive visitors to Europe, show them about, take them to his favorite Chinese restaurant in Geneva, all the time filling their ears with the work of Brethren Service and recruiting their support for the program. In some sense it was public relations work, but it flowed from his expansive spirit and never seemed nor was narrowly calculated.

M. R. Zigler was prophetic. He always looked ahead. He was never content with the church as it was but as it could be in the future. He liked to work with young people—as the future of the church—and knew how to get their attention. One device he used was to make them sit on the front benches in the church sanctuary. He liked to ask them what they expected to be in 20 years. After hearing some answers, he would have them turn and face their parents, at which point he would say, "That's what you will be." He then would ask them what kind of a world they wanted for *their* children. And then the discussion would soar.

He liked to say that he "wouldn't give a nickel for the church as it is" but he "would die for the church and its potential." His closest friend was Orie O. Miller, of the Mennonites. A trait they shared, which brought them together, was their vision for what their churches could become. It can be said of both that they were powerful change agents in shaping the future direction of their denominations.

At the same time that M. R. Zigler was prophetic, he was intensely practical. He saw no use for dreams that did not include careful thought about how they could be realized. That is why he was always concerned about people and about resources. He maintained that the best test of whether an idea was good or

to many periodicals. They covered a range of theological viewpoints, from conservative to radical. He needed to know where the cutting edges of contemporary action and thought were. He bought many books and read them. He continually prodded the Brethren to produce more literature to educate their own people and interpret themselves to others. In this sense, he was truly an intellectual, because of his drive to analyze, to understand.

M. R. Zigler was generous—generous with time, generous with emotions, generous with resources. During all the

time he was in Europe, he supported the Highland Avenue congregation in Elgin, Ill., where he and his wife, Amy, had their memberships, with weekly contributions. Although he never earned more in church employ than \$5,000 in a given year, he gave to a host of good causes. In the 1970s there was tension in the Church of the Brethren between conservative and liberal factions. Although personally quite liberal in theological bent, Zigler contributed to the Brethren Revival Fellowship and to William Freed's schismatic Broadfording congregation near Hagerstown, Md.

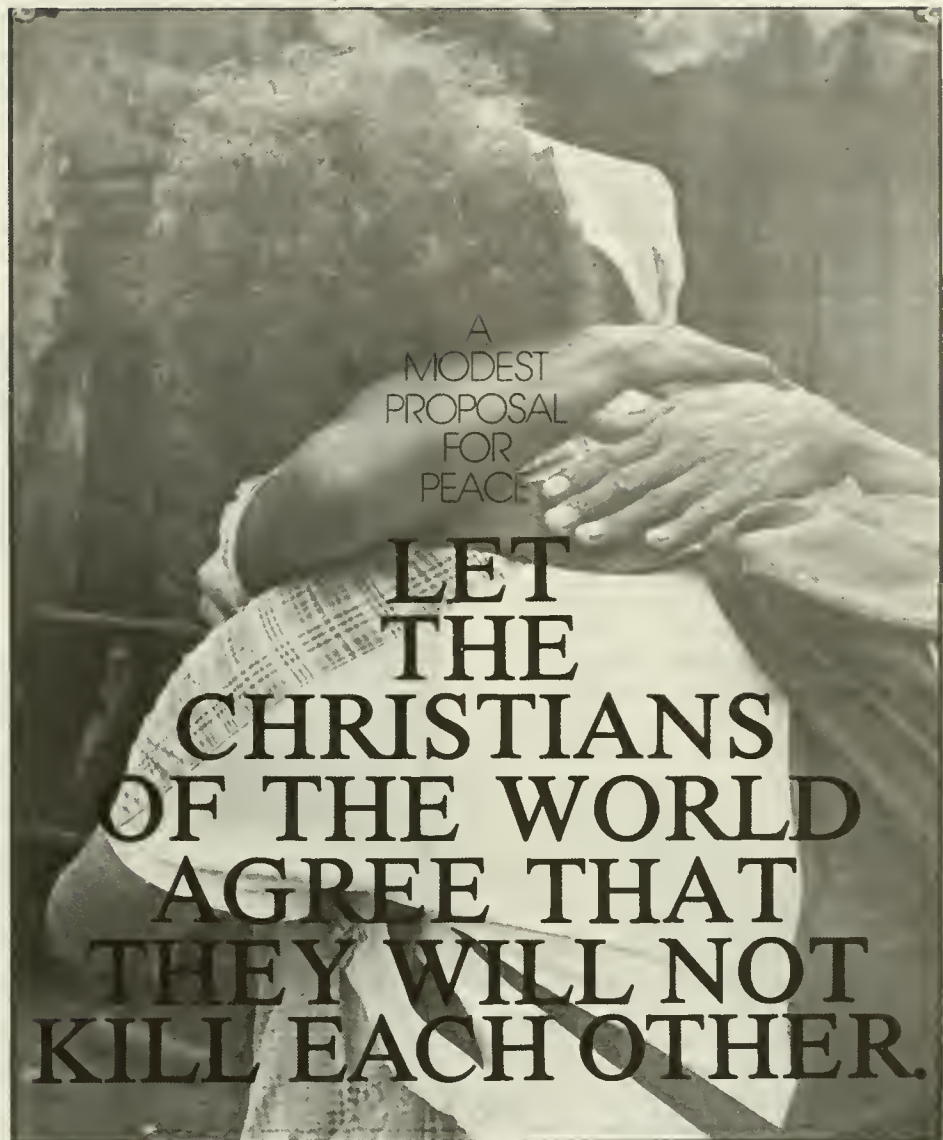
not was whether people would give time and money for it. When he had the vision of On Earth Peace in 1974, he took to the road to see if he could raise money for it. After six weeks he had \$30,000 in pledges and was convinced that the concept had wings. All his life he was an administrator, taking ideas and making them work in practice. To do that, he had to be pragmatic, to know what he could do with his people and what he could not do.

M. R. Zigler combined the prophetic with the pragmatic. And that helps to explain the genius of the man. His head was in the clouds but his feet were firmly planted on the soil. He was what he was because he had both the courage of his visions and the caninness of his pragmatism. He had both. He was a pragmatic prophet.

M. R. Zigler's best remembered saying was his claim that many wars would never have taken place if Christians had refused to kill other Christians. John Stoner, executive secretary of the Peace Section of the Mennonite Central Committee, heard of this from Dale W. Brown, of the Bethany Seminary faculty, in February 1984. Stoner was struck by the statement, meditated upon it, and came up with what he called a "Modest Proposal for Christian Unity." He sent this to the WCC periodical, *One World*, the editors of which published it in May 1984. Among other things, Stoner wrote:

"Rarely does one find an idea so attractive in its beauty, so compelling in its simplicity and so piercing in its truth. . . . There is a great longing in the church around the world for that unity of the human family which Jesus promised. . . . Some progress has been made, but the world still sees a very divided body when it looks toward the church. Christ's prayer—'May they be brought to complete unity to let the world know that you sent me'—still waits to be answered. What might the church do to bear unmistakable witness to the love of God in Jesus Christ, in a manner at once relevant to our times and faithful to the received tradition. Here is a modest proposal: *Let the Christians of the world agree that they will not kill each other.* . . .

"I claim no originality for this proposal. It has been raised previously. I



M. R. Zigler's well-known saying—that many wars would never have taken place if Christians had refused to kill other Christians—led to this poster calling for peace. Distributed around the world, it is a tangible reminder of the witness of M. R. Zigler.

only claim to hear the voice of God in it, and confess that the Holy Spirit does not allow me to be silent about an action so attuned to the mind of Christ."

The statement was printed as a poster and soon more than 6,000 copies were distributed on five continents. It drew requests from all across the USA and Canada. It caught the attention of a Marine in Chicago, a student at a Southern Baptist seminary, a Ugandan church leader who ordered 20 copies for all of the bishops of the country, and

church workers in Central America and Japan.

And so the message of Michael Robert Zigler finds its way across the North American continent and around the world. Who can say when or where it will stop? □

*Donald F. Dumbaugh is professor of church history at Bethany Theological Seminary, Oak Brook, Ill. This year he is in residence at Juniata College, Huntingdon, Pa., where he is the J. Omar Good Visiting Professor of Evangelical Christianity. The article is adopted from his forthcoming book *Pragmatic Prophet: The Life of Michael Robert Zigler*, to be published by Brethren Press.*

Ethical investing: Putting you

by Cheryl Cayford

What should a Christian do with money?

Stewardship, tithing, and charity have been the church's traditional answers. This usually means giving the money away.

But Christians today have many reasons to try to make more money with what they have. Raising children, saving for retirement, providing for emergencies—all of these things are becoming more and more expensive. Even the simple life requires quite a bit of money.

Ron Freund, Chicago-area independent investment advisor from Evanston, Ill., has an answer: "Ethical investing is a way of both preserving and enhancing your financial as well as your social well-being. I think of it as having your cake and eating it too, in the sense that not only can you feel good about making money, you can feel good about how your money's being made. Profits and principles can go together."

Ethical investing means investing according to ethical or moral guidelines. Ron specializes in ethical investment and works with "socially conscious" mutual and money market funds that invest according to guidelines intended to enhance social well-being. He also works with larger managed portfolios.

"I find that there's a deep need on the part of people to have their values and their investments coincide," says Ron. "Too many people have found that their value systems are being undermined by their investments. And, as I like to say, it's an opportunity through ethical investing to earn interest on your principles."

The ethical concerns of Ron Freund's clients vary widely. "Some people are absolutely opposed to any weapons involvement. Others are just concerned with nuclear weapons. Some people are concerned with South Africa. Others are concerned with pollution and the environment, fair labor practices, occupational safety . . . there's a whole

range of issues. So we tailor each person's, or each institution's portfolio to their special needs."

The funds that Ron works with also vary widely in their objectives. This does

in alternative and renewable energy companies, that look to develop cogeneration, geo-thermal energy, solar paneling, trying to make solar energy an economically feasible alternative energy



Independent investment advisor Ron Freund specializes in ethical investment and works with socially conscious mutual and money market funds whose goal is social well-being.

not mean, he says, that ethical funds do not perform well financially. "It is amazing how well the ethical funds are doing at this time, in the last year especially."

The Parnassus Fund, for example, which does not invest in companies involved in weapons manufacturing, nuclear energy, or South Africa, was "the number one growth fund in the country in 1988," says Ron. "That's out of about 260 growth funds. They returned over 42 percent in 1988."

He works with another fund "involved

use. They will not invest in nuclear energy, and they're the number one natural resource fund in the country with a return of 23.9 percent in 1988."

A third fund, Working Assets money market fund, had less than a million dollars in assets when it began in 1983, and now has over \$135 million. "So there's been a phenomenal increase both in the assets and in the performance of ethical investment funds."

Ron provides a variety of services to his clients, who range from individuals

money where your mouth is

with \$1,000 to invest, to institutions with several million. He recommends money markets and mutual funds for smaller clients, but provides active management of portfolios for clients investing more than \$100,000. These managed portfolios did quite well in 1988, significantly outperforming the market, he says.

In order to keep track of company policies and involvements, Ron subscribes to a large number of publications, and also does his own monitoring of company practices. "My specialties happen to be nuclear weapons, South Africa, and the environment. But any client I work with can set up their own special set of social and financial screens. If someone has a greater need for income, we'll look for income-producing portfolios. If they want an IRA (individual retirement account), and they're young and won't touch the money for 30 to 40 years, we'll look toward a growth-oriented portfolio."

He often advises congregations, including some that have declared themselves nuclear weapon free zones. "Part of being a nuclear free zone is to not be profiting from nuclear weapons. I'm working with a number of congregations wanting to implement that, to take it beyond the symbolic declaration. If you take that seriously, you've got to look carefully at the way in which your own financial resources are being used."

Currently a member of a Chicago commission looking at the impact of military spending on the economy of the city, which is itself a nuclear free zone, Ron Freund has had much experience in the area of economic justice and social concerns. He directed the metro Chicago office of Clergy and Laity Concerned for several years, and has worked for over 10 years in the area of corporate responsibility.

Ron was invited to testify before the US Catholic bishops at hearings on their pastoral letter on the economy, specifically on alternative investing. "What I said was basically there are two fundamental principles, the first being that of justice, economic and social jus-

tice. The Christian has a responsibility to promote and work for justice. And that has to be exemplified in the way we use our capital and our money. The other principle is that of stewardship. Not only do we have a responsibility to bring about justice today, but we have a responsibility to the future, to generations to come after us."

Christian stewardship requires active involvement, says Ron. "To me that suggests that we have to take certain steps to protect our world from global destruction, which has to do with the nuclear arms race, in particular, and the environment—environmental contamination, pollution, toxic waste, the greenhouse effect that we're beginning now to experience. All of these are ways

government is looking at a possibly massive taxpayer bailout."

"You may be insured," he points out, "but is your money really safe? Do you want to put your money in an insolvent bank, or a bank that may go insolvent shortly, or that has made questionable loans in the first place which have led to insolvency?"

A number of the banks offering very high interest rates are precisely the banks which are least safe, he says. "Many of those banks are chasing dollars because they're in trouble. By chasing the biggest bucks for the dollar where they're offering high rates for short-term money, you may be not only hurting yourself in the long run, but hurting the country by contributing to this crisis. All of us may



Socially conscious Brethren investors should consider the church when investing. The investor's money helps to fund the worldwide program headquartered in Elgin, Ill.

we've been destroying the planet we are inhabiting. And it's really tied to our economic policies. Too many people invest solely for profit and not for principle. In the long run, you will neither get profit nor will your principles be upheld."

The developing savings and loan crisis illustrates his point. He estimates that almost one third of the nation's savings and loans are or may shortly become insolvent. "It's becoming increasingly clear that more and more banks and savings and loans are failing. So the

have to be bailing out savings and loans and banks which made very poor financial decisions, and some day there may be no bail. That's another reason I would be urging people to be looking for alternatives to banks and savings and loans for their investments."

Another area of concern for Ron is the world debt crisis. Most large banks have been or are involved in lending to Third World countries, "and of course are facing the prospect of loans being defaulted on. Not only is it morally questionable

how they've been lending their money, it's questionable if it's financially wise to have done so in the first place."

A bank has the right not to reveal where loans are made, but that policy of secrecy makes it difficult for socially conscious investors to find a bank that fits their values. "The advantage with mutual funds," Ron says, "is that they must by law state exactly how their funds are being invested. Anyone who becomes a shareholder will receive reports periodically on the types of investments that are being made."

Another advantage of ethical investment funds is the mutual relationship between fund managers and shareholders. Ron has worked with several clients who have brought ideas of companies to invest in, or not to invest in, and have affected the investment practices of fund managers. "It's an active involvement and people have a real sense of satisfaction from it."

For the beginning investor, Ron advises starting with a money market fund because "it's the simplest and the safest. You have free checking, the principal is safe, you're going to earn a good yield, always get inflationary protection because the rates will go up with inflation, you don't have constant fees as with banks, and you've got total access to your money."

A socially responsible money market fund is where Brethren volunteers Carine Ullom and her husband, Steve Foulke, have begun their ethical investing. "It just seemed to me that what I do with my money should correspond with my value system," says Carine of their account with Working Assets. "I was really impressed by their objectives that corresponded to what I thought was important."

Carine had first put her money into ordinary mutual funds and kept track of what happened to them through the financial section of the newspaper. "Somewhere along the way I realized that I didn't know what was being done with my money. My parents didn't know that (ethical investing) was an option. Most people don't know that their money in savings is being spent, or they don't think about it."

Carine adds: "I feel more comfortable storing up treasures here on earth if

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How does the church

by Cheryl Cayford

"Fiduciary responsibility and social responsibility are often at odds," says Wilfred Nolen, executive secretary of the Brethren Benefit Trust (formerly the Pension Board). He and Darryl Deardorff, treasurer for the General Board, agree that social responsibility in the work of the church is a complicated matter.

Wil points out that most of the money held by the trust is not actually the church's money. "It belongs to the employees of the church. When you are entrusted with management of someone's pension resources, individually and collectively, you are entrusted with resources which will provide them income for the last third of their lives. That fiduciary mandate is the primary social responsibility. There is a moral and legal obligation to insure that responsibility is met. We've got to realize that there are built-in conflicts in the area of social responsibility."

The General Board is in a similar position. The board invests nearly \$7 million, mostly in endowment and annuity arrangements for individuals and the denomination.

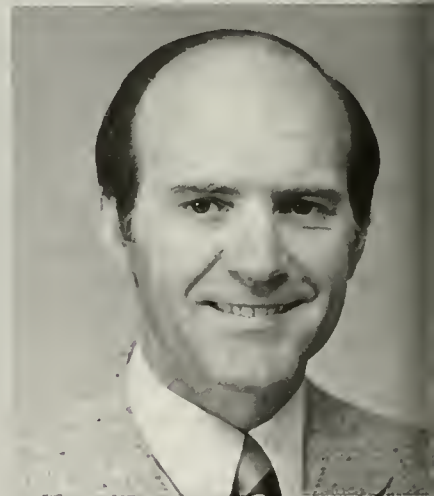
There are two socially responsible investment philosophies, says Darryl. One is to establish guidelines of stocks or equities the church is willing to purchase. A second philosophy is to intentionally buy into some companies involved in activities unacceptable to the church, in order to raise recognition of the problems through stockholder resolutions.

The Church of the Brethren has generally followed the first philosophy, but has also been active in stockholder resolutions. Both the General Board and the Benefit Trust follow investment guidelines.

The social responsibility section of the board guidelines calls for the board to invest in activities beneficial to the public, and to be responsive to the decisions of Annual Conference. "Weapons, alcoholic beverages, tobacco

products, and gaming have long been regarded as unacceptable for Brethren investments," the guidelines state, and require exclusion of companies depending on these products for more than five percent of revenues.

Four other social goals are listed: investments should be made in companies that protect the environment from unnecessary damage, have fair and non-discriminatory employment practices, treat consumers fairly, and are responsible citizens of countries in which the company operates—"cooperation with



Wil Nolen

apartheid or similar violations of internationally recognized human rights should lead to exclusion from investments if efforts to change company policy are unsuccessful."

In addition, board guidelines list methods of exercising influence through investments—dialog or informal petition to management, filing of stockholder resolutions, electing directors of companies which have failed in social responsibilities, and stockholder derivative suits, where the board has a right to sue others for damages or to restrain activity to help fulfill a social responsibility.

Brethren Benefit Trust guidelines are more specific. No investments will be made in "the currently listed and

make its investments?

ned top 25 companies receiving the dollar volume of prime contract s from the Department of Defense" e than 10 percent of their revenues rom defense contracts. (Wil says practice, the Benefit Trust does est in the top 100 defense contrac- he Benefit Trust is also prohibited uying stock in companies making an 10 percent of their revenues colcoholic beverages, tobacco, or ng. "No investments will be made panies doing business in South unless the investment managers the case' for exceptions in order to e the investment and fiduciary ves." And priority is given to nents which are consistent with l Conference statements.

he case of South Africa," says Wil, vested as many companies as we without shirking our prior ary) responsibility. Annual Con- e called on all church agencies and nbers to divest stock 'subject to ry constraints.' Brethren Benefit ook that very seriously, and divest- ' the 10 companies. The remaining rug companies, one of which has eft South Africa. In effect, a com- ie was made. We divested some nies and replaced them with other ctory investments. But we could erate a properly diversified invest- portfolio and divest of all major ompanies, which are tremendous s. I think that's what most of the a agencies have to do. You can't be compromises are necessary." ally responsible investing "auto- ally lowers your rate of return," says Dearnorff. "One of the safest in- nts is treasury bonds or notes—you uy them. And most money market uy treasury bonds or notes. You o find other things that are govern- backed, such as housing

General Board is currently invest- three or four affirmative social re- bility efforts, according to Darryl, ing a minority-owned bank. It also

has a history of stockholder resolutions and actions dating back to a 1978-79 Union Carbide shareholder resolution objecting to South African involvements. The board is making no such resolutions at present, mainly because it currently holds only about 10 percent of its investments in stocks.

Darryl is excited about an expansion in the work of the board's investment committee, which was increased in 1988 from three to five members. Committee members Sidney King, Harold Mohler, Ivan Patterson, Keith Pontius, and



Darryl Dearnorff

Phyllis Kinzie, have begun meeting regularly to set and review investment strategy. The board receives information from the Interfaith Center on Corporate Responsibility (ICCR) regarding company policies and shareholder activities that might be going on, and from board investment advisor Melva Jimerson at the Washington Office.

"We're beginning to work on the process of reviewing our social responsibility and the question of whether to take stockholder action or not hold the stock," says Darryl.

The Brethren Benefit Trust is also trying to consolidate a position on fiduciary and social responsibility. Wil says the church agency made a conscious deci-

sion to become more active in the area of social responsibility in 1988, and as a result signed on to several shareholder resolutions last fall. The Benefit Trust maintains an associate membership in the ICCR through the Washington Office.

"Personally I feel it's a much stronger witness for Christians to use stock ownership to speak to the company than to divest," says Wil. "I've never thought the church should run away from the world and wash its hands of the evil, but should stay in the midst of the world and speak to the world."

Two years ago Wil researched ethical investment funds, intending to offer pension plan members the option of a "radical responsibility fund." He found that Pax World Fund and Calvert Social Responsibility Fund were closest to Brethren values. "I thought that they would both be void of companies doing business in South Africa, but that is not the case. Pax divests unless the company deals in health care, housing, food, and drugs. Their point would be, how could you not hold stock in companies that provide health care and other humanitarian services in South Africa?" Darryl is also trying to find an ethical mutual fund for General Board investment. "We have not really found any that are pure enough to invest in," he says.

Conflict and compromise seem to mark the financial activities of the church. "It is almost impossible to be pure," Wil reiterates. Even in program areas, he says, the church has had to compromise. He cites the Lilly Foundation grants accepted by the General Board for development of leadership in small churches and for Education For a Shared Ministry, even though the board will not hold stock in Lilly because of its involvement in South Africa.

"Discipleship and trusteeship are the challenge and the witness of the church's investment programs," Wil concludes. "The effort to be responsible Christian stewards requires compromise. The way you compromise is determined by the witness you want to make." □

(continued from page 20)

they're being used in ways that allow me to have a clearer conscience. It all comes back to stewardship. Is good stewardship making sure the money is not being used for nuclear weapons, or for Star Wars, or making sure that it is being used for low-income housing?"

The fund seems responsive to shareholder opinion, says Carine. She and her husband have a Working Assets VISA card, which gives a nickel per transaction to charitable organizations chosen by the shareholders. And, says Carine, Working Assets replaced its solid blue return envelopes with plain white ones because of outcry among shareholders that the solid ink printing was harmful to the environment.

She has also traced an increase in her return over the last year and a half. Interest is going up, from 5.9 percent in August 1987, to 7.54 percent in November 1988. Ron reports that the fund yielded 8.2 percent in early January 1989.

But does ethical investing show a return on the social side? Ron admits that it is still "a small part of the whole investment picture—most people are still concerned only with the bottom line in

terms of financial profit. The investment community as a whole does not regard (ethical concerns) as a central criterion."

On the issue of South Africa, however, Ron has seen an effect. "The combination of shareholder and divestment actions has had tremendous impact. Here in the US these actions have raised the consciousness of institutions which had not thought about the moral implications of their investment and purchasing policies. It's raised the consciousness of corporations. More than 170 foreign companies have withdrawn from South Africa in the 1980s."

And in South Africa? "The leadership from the United Democratic Front, Bishop Tutu, and others that I've had a chance to talk to have welcomed the divestment movement, and the move toward economic sanctions. In my mind, it represents one of the few nonviolent alternatives available to us here.

"Black leaders will readily admit: Yes, we will suffer, but we're suffering now. They said slaves wouldn't be able to afford the clothing on their backs if they were made free. Is that a reason not to

have emancipation of slavery? I think international economic pressure in the long run will be an effective tool in bringing about majority rule in South Africa."

Investors can combine avoiding evil with doing good, says Ron, by also following guidelines that affirm certain practices. Investors can choose companies that have demonstrated a commitment to meeting social needs, and through government agency securities money can be targeted to housing, education, small businesses, and family farms.

Constructive government agencies are an alternative to treasury bonds, a very safe investment but one which "raises the issue whether one wants to invest in the current priorities of our government where so much money is spent on the military budget," says Ron. "Out of every federal tax dollar, 52 cents is tied to past, present, or future war preparation or war making."

IRAs are another way people can reduce their tax contributions to military spending. Earnings on an IRA are tax-deferred until retirement. In many cases IRAs are tax-deductible. It is also possible for employers to set up tax-deferred retirement plans at the workplace through which taxable income can be lowered by the amount workers voluntarily defer into their accounts.

The major problem investors face, according to Ron, is not being aware of where companies are involved. For example, AT&T is not just a telephone company, but also operates nuclear weapons laboratories for the government. "Many of my clients felt guilty when they realized how their money was being used or that they had remained ignorant about their investments."

"What I'm saying is you can have guilt-free investing," Ron sums up. "Here's a wonderful opportunity to put your money where your mouth is, and practice what you preach. You can do it in a responsible way, and get a competitive return. We try to improve the world through our votes. Why not through our dollars too?" □

For more information contact: Stewardship Education Office, Church of the Brethren General Board, New Windsor Service Center, P.O. Box 188, New Windsor, MD 21776, tel. (301) 635-6464; or Ron Freund, 835 Judson, Suite 507, Evanston, IL 60202, tel. (312) 869-2424.

Investing with the church

One option for the socially conscious Brethren investor is to invest in the church. The General Board makes available plans that combine charitable giving to the church with various returns to the giver. Benefits may include income-tax deductions on the principal given, and the money is invested according to General Board guidelines.

Giving plans include:

Gift annuity agreement: Make a gift to the church and receive annual payments for life, based on your age when the gift is made.

Pooled income fund: Contribute to a pooled fund and receive your share of the vested earnings.

Life estate agreement: Transfer title to your home or farm, and retain the right to use the property.

Revocable charitable trust: Make a gift of money or property to the church and receive income on it, knowing that if you need money later the gift is revocable.

Charitable remainder annuity trust, and charitable remainder unitrust: Make an irrevocable gift which is held in trust by the church. The annuity trust pays a fixed income, while the unitrust pays a fluctuating income based on a fixed percentage of annual value.

For more information, contact Donald Stern, Director of Planned Giving, 1451 Dundee Ave., Elgin, IL 60120.—CHERYL CAYFORD

Greenville helps the 'hard of seeing'

by Mary Sue Rosenberger

one of the marks of the Messiah that Jesus applied to himself was the recovery of sight to the blind." All four gospels share stories of Jesus, moved with compassion, fulfilling that calling using every technique available to him. He restored sight to blind eyes by the application of mud (John 9:1-7), the blind man's own initiative (Luke 18:35-43), by touch (Matt. 9:27-31), spittle (Mark 8:22-26), and by the forgiveness of sins (John 8:1-7).

The technology has changed but the calling remains the same for a group of volunteers at The Brethren's Home in Greenville, Ohio—recovery of sight for visually impaired persons (VIPs). In the United States, there are about 11.4 million people with low vision, the main causes of which are diabetes, glaucoma, cataract, trauma, aging, or congenital conditions.

VIPs are not blind but "hard of seeing." Their vision cannot be corrected beyond 20/70 with corrective lenses or surgery. They have heard from the medical profession "there's nothing more that can be done" and have been left to fight the hopelessness of a dim future, limited in familiar activities. But there is hope for VIPs at The Brethren's Home, and technology and compassion are the keys. Daryl Parker, former Brethren missionary, specializes in the care of the eye and had moved his medical practice to The Brethren's Home in 1974 when he and his wife, Martha, became residents there. Through his practice at the home, he discovered that possibly 50 percent of the residents there had some limitation of vision.

His interest in the special needs of VIPs was furthered by contact with the low vision center at Goodwill Industries in Dayton and a professional education seminar that stressed the developing technology in the field of low vision. Equipment being developed ranged from a special self-threading sewing needle to a CCTV (closed circuit television) that enables the VIP to read and write by enlarging printing 45 to 60 times. Special lenses and lighting devices, signature forms, talking clocks, large numbered



Irene Mikesell, a resident, uses a CCTV (closed-circuit television) in The Brethren Home's low-vision resource room to enlarge print sufficiently for her impaired vision.

telephone dials, and special techniques for organizing and labeling equipment are available. These and other types of assistive devices were being added to the traditional helps for the visually impaired such as guide dogs, long canes, and Braille and talking books.

"If only my low vision patients at The Brethren's Home had such services available to them," reflected Daryl. A visit by Mary Workman pointed the way. Active in the Church and Persons with Disabilities Network of the Church of the Brethren, she had been employed in rehabilitation services for the blind in Elkhart, Ind. She had also been a supportive partner to her husband, the late Ronald Workman, as he continued his active life of business and community involvements despite total blindness. "Why don't you develop a low vision center here at The Brethren's Home?" Workman asked. "Why not?" thought Parker.

He knew exactly whom to contact for assistance in realizing this dream. Registered nurse Betty Via is in-service education director and infection control nurse

for The Brethren's Home. Visually impaired herself due to a congenital condition called retinitis pigmentosa, she was already using a CCTV, a talking clock, and a cheerful and adventurous attitude to overcome the problems caused by declining sight.

The administration of The Brethren's Home offered space within the building and accounting assistance with fundraising, and appointed Dale Schlater of the Social Services Department to serve as liaison.

A key volunteer was Kathleen Harley, resident of Chestnut Village. She, Daryl Parker, and Dale Schlater, along with five other members of the home and community, became a steering committee.

By January 1, 1988, the support group for VIPs was meeting regularly. Directed by Betty Via, the group meetings include educational presentations about available helps and time for sharing common problems in adjusting to declining sight. An attractive brochure was developed to introduce the VIP services. Donations of money were encouraged to make possible

the purchase of a CCTV for the use of low vision residents of the Home.

Assisted by a generous contribution from the Auxiliary of The Brethren's Home, the group purchased a large CCTV, which was placed in the home's low vision resource room. Additional gifts made possible the purchase of a second, smaller CCTV for the library. Large-print reading material and VIP resource catalogs near the CCTV have begun the development of a "low vision corner" in the library.

A membership list was developed and volunteers were enlisted. The personal assessment required by every VIP is time-consuming because residual sight varies for each person. Capabilities differ, and requirements for assistive devices must be determined on a one-by-one basis. In less than a year, however, 12 trained volunteers are assisting 49 VIPs at The Brethren's Home and 24 in the surrounding community. One of those volunteers

from the community, Carmen Skiles, blind since childhood, wants to learn her way around the home so she "can help others." Volunteer assistance to VIPs includes assessment, ordering and education for the use of appropriate assistive devices, individual counseling, and encouragement.

Educational activities have extended into the community, too. Informational presentations have been made to several community groups and resources have been placed in community libraries to help acquaint the Darke County public with the special needs of VIPs.

Already looking toward the future, the group has begun conversations with two community eye doctors. Their cooperation and support would expand the types of technical and technological assistance offered to VIPs and would help in the development of a full-service low vision center at The Brethren's Home. Education of nursing staff at The Brethren's

Home and in area nursing homes would expand the support for VIPs into needy areas not now being serviced.

Daryl Parker assumed responsibility for coordination of the program on a volunteer basis when he retired in January. "When money permits," he says "we'd like to see CCTVs purchased for county libraries, schools, and nursing homes." He sees the low vision services as "a gift the home can offer to its community."

Not all has gone smoothly. The time it takes to assess the needs of each VIP is often magnified by fear of new techniques, apathy, depression, or co-existing health problems. Volunteers have found some VIPs reluctant to admit to failing vision. And, of course, learning new methods of performing familiar tasks is discouraging and difficult. There is little public knowledge about the special needs of VIPs and even greater ignorance of the specialized types of technology available to assist them. "Pastors could be more helpful to VIPs in their congregations if they knew more about available resources," says Kathleen Harley.

But, through the VIP support group at The Brethren's Home, word is getting around and persons with low vision are getting help. With the help of a CCTV, Mary Alice Storer has been able to resume her avocation of creating works of art out of eggshells. Lighted magnifying lenses have helped Sarah Vought to read again. And a check signature form helps Mary Eller continue to handle her own business affairs. Talking books and tapes circulate widely within the home, and Zelma Mikesell's subscription to MESSENGER-on-Tape even travels to Indiana after making its rounds in the home!

Using simple technology and the healing power of the Holy Spirit, Jesus restored sight so that persons looked like persons rather than "trees walking" (Mark 8:24). Inspired by such healing stories and the same Holy Spirit, compassionate volunteers at The Brethren's Home are utilizing more complicated technology to help visually impaired persons once again be able to read a letter from a family member or see a picture of a beloved grandchild. □

Mary Sue Rosenberger, a nurse and a writer, is a member of the Greenville (Ohio) Church of the Brethren.



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On Koreans as 'good Brethren'

C. Wayne Zunkel

Korean Brethren have paid price

It was good to hear from Onaldo Alves Pereira (December 1988 Opinions, page 27). It would be good to engage him in a discussion of the meaning of salvation. Salvation is not only "being saved from something." The New Testament concept is that salvation means being whole, well, right with ourselves, with others, and with God.

But the primary area where I would like to reflect on what Onaldo has written was to do with the Brethren "selling out." The New Testament faith is that way. Jesus entrusted his gospel to 12 common men: fisherfolk and tax collectors and would-be revolutionaries. The apostle Paul took the gospel to pagans. The church at Jerusalem was convinced that Paul's missionary foolishness would change the character of the church and that some day there would get to be more of them than there were of the Jewish Christian church. And the church at Jerusalem was right! The church did change! And there did get to be far, far more of "them." And the church was better for it!

The early Brethren "sold out," too, sending missionaries across the countryside in early America. And then sending missionaries to such God-forsaken places as Denmark and China and India, Nigeria and Ecuador and Indonesia.

I cannot evaluate the fidelity to Brethren understandings of the New Testament faith by the Haitians and the Filipinos who have come to us. I do know

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

something about Korean understandings.

When Dan Kim first brought his little Korean congregation to our Panorama City church, we spent many hours

worshiping and talking together, having fellowship and sharing in the love feast.

Through Brethren night at Dodger Stadium, we made contact with Howard



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and Soo Yu, Koreans from McFarland, deacons and members there for 12 years. They further helped make sure Dan understood what we believed.

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All materials due by deadline date: April 15, 1989.

After joining, the learning process continued. Dan and a cluster of other Korean pastors met weekly with Bob Earhart and me. We went through *Heritage and Promise* chapter by chapter, page by page, sometimes word by word. They wanted to know exactly what we were about.

Later, Dan Kim resigned his pastorate, helped his congregation merge with another congregation that was becoming Church of the Brethren, and headed for Bethany Theological Seminary. Although he had a master of divinity degree, a master's degree, and a doctor of ministry degree, he wanted to spend more time in school to learn about our church in a more formal way at our seminary. He did so at considerable expense to his family. I do not doubt his dedication. He works *full-time* for one-third salary at cultivating other pastors for the Church of the Brethren. The *one* criticism I hear from Korean pastors he seeks to win is, "Dan is too Brethren." Too committed to who

we are and what we are about.

I know of other job offers that come regularly for far more pay and prestige. There must be a depth of commitment to stay with us.

I could reflect on other Korean pastors. Dan Kim and I led (what would one day become) our Hung Jae church down in Laguna Hills in their first love feast. Their pastor, Abe Park, was nervous. He had never experienced it before. But after the service he and his people were deeply moved. Abe said, "The love feast is a spark to start a brush fire to sweep Korea." He felt that ordinance contained the very message his nation most needs today.

I think of Joon Su Gang, now pastor of our Kang Nam church in Panorama City. He had been on the pastoral staff of the Young Nak Presbyterian church in Seoul, the largest Presbyterian congregation in the world. Because he joined the Brethren, his status in the US is being questioned. Immigration insists he changed religions by moving from Presbyterian to Brethren.

Some who come to us pay a heavy price for being a part of us.

As I say, I do not know the Haitians or the Filipinos who have come. I cannot reflect on whether or not they are "worthy" to be among us. (Indeed, who among us is "worthy"?) But with regard to the Koreans who are coming, I know that the charges are simply not true. □

C. Wayne Zunkel is pastor of the Panorama City Church of the Brethren, Los Angeles, Calif.

Pontius' Puddle

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TRAVEL—Tour Europe July 16-30, 1990 with Mark & Mary Jo Flory Steury. See Switzerland, Austria, and Germany (which includes Passion Play in Oberammergau and Brethren sites in Schwarzenau). For more info. & itinerary contact Mark & Mary Jo Flory Steury, 24 N. Norwich Rd., Troy, OH 45373. Tel. (513) 335-3041.

WANTED—Applications for Director of Victim-Offender Reconciliation Program (VORP) initiated by Lafayette Church of the Brethren. Training or experience in areas of social services, peace studies, counseling, and mediation would be helpful. For job description contact Lafayette Church of the Brethren, 1107 S. 18th St., Lafayette, IN 47905. Tel. (317) 474-5021.

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turning points

Licensing/Ordination

Caldwell, Rodney R., licensed Nov. 6, 1988, Freeport, Ill./Wis.

Cary, Jack L., licensed Sept. 17, 1988, Osceola, N. Ind.

Herr, Horace, ordained Nov. 18, 1988, Pike Run, W. Pa.

Gibble, Ann Earhart, ordained Dec. 11, 1988, Arlington, Mid. Atl.

Osborn, James Leon Jr., licensed Jan. 1, 1989, Sebring, Atl. S.E.

Overpack, Michael John, licensed Sept. 17, 1988, New Paris, N. Ind.

Roberts, Debbie K., licensed Nov. 30, 1988, West Manchester, S/C Ind.

Roland, Jimm A., licensed July 12, 1988, Ephrata, Atl. N.E.

Scheffer, Joel Arliss, licensed July 19, 1988, Middlebury, N. Ind.

Shuman, David E., ordained Oct. 7, 1988, Mt. Olivet, S. Pa.

Steele, Dorothy Greenleaf, licensed July 19, 1988, Memorial, Martinsburg, Mid. Pa.

Stevens, Glenn Douglas, licensed Sept. 17, 1988, Elkhart Valley, N. Ind.

Pastoral Placements

Attaway, John, from Nocona, S. Plains, to Trinity, W. Plains

Cain Norman, from secular employment, to Williamsburg, Mid. Pa.

Cox, Raymer, from Lone Star, W. Plains, to Rockford, Ill./Wis.

Douglas, Lucinda, from secular employment, to Holmesville, W. Plains

Graff, Kenneth R., from Rileyville/Trinity to Oak Hill, Shen., part-time

Grove, Rosalea, from secular employment, to East Chipewawa, N. Ohio

Martin, Donna, from Franklin Grove to Mt. Morris, Ill./Wis., co-pastor

Martin, Timothy Ritchey, from Franklin Grove to Mt. Morris, Ill./Wis., co-pastor

McDaniel, Alton, from Quinter, W. Plains, to Pine Grove, Shen., part-time

Paterson, Harry, from Lewis-

ton, N. Plains, to Raven Run, Mid. Pa.

Peters, Donald, from other denomination, to White Branch, S/C Ind.

Skillman, Michael J., from secular, to Pleasant Hill, Shen., part-time

Stauffer, David C., from Stover Mem., N. Plains, to Green Tree, Atl. N.E.

Yeager, Harold E., from secular, to Dry Run, S. Pa., part-time

Wedding Anniversaries

Mongold, Ollie and Bessie, Englewood, Ohio, 55

Brinkmeier, Reuben and Arlene, Pearl City, Ill., 50

Rhinehart, Clarence and Nora, Brooklyn, Iowa, 50

Henry, Ira and Kathryn, Brooklyn, Iowa, 50

Weaver, Urban and Alise, Springfield, Ohio, 50

Rader, Clarence and Arrillia, New Carlisle, Ohio, 55

Keenen, Luther and Eunice, Bellefontaine, Ohio, 50

Barnhart, Harold and Gladys, North Hampton, Ohio, 64

Deaths

Arnold, Wayne E., 64, Greenville, Ohio, Dec. 8, 1988

Barnes, Sears C., 81, Hedgesville, W. Va., Sept. 18, 1988

Bohrer, Mamie D., 80, Martinsburg, Va., Nov. 17, 1988

Bosserman, Marie, 68 Weyers Cave, Va., Aug. 13, 1988

Brown, Ruth K., 86, Hanover, Pa., Dec. 8, 1988

Campbell, Louise Garber, 78, Staunton, Va., Aug. 12, 1988

Cline, Edith W., 79, Dayton, Va., Aug. 4, 1988

Clouse, Belle, 102, Woodburg, Pa., April 26, 1988

Craun, Henry Harvey, 76, Weyers Cave, Va., Aug. 3, 1988

Davis, Joseph K., 65, Bainbridge, Pa., Sept. 9, 1988

Diehl, Gertrude B., 79, La Verne, Calif., Dec. 14, 1988

Ebersole, John, 93, Ephrata, Pa., Dec. 2, 1988

Flory, Amiel, 85, Defiance, Ohio, Nov. 3, 1988

Flory, Edna, 83, Defiance, Ohio, Dec. 1, 1988

Forbes, James Edward, 89, Charmco, W. Va., Nov. 27, 1988

Foster, Glen Randolph, 68, Bridgewater, Va., Aug. 1, 1988

Garber, Charlotte, 75, Petersburg, W. Va., Aug. 5, 1988

Geib, George W., 94, Neffsville, Pa., Nov. 27, 1988

Geiman, Richard Henry, 77, Alexandria, Va., Jan. 25, 1988

Gingrich, Bertha, 85, Palmyra, Pa., July 16, 1988

Gochenour, Floyd W., 75, Stanley, Va., Aug. 14, 1988

Gosnell, Bertie M., 74 Johnsonstown, W. Va., Dec. 22, 1988

Gross, John, 60, Sarasota, Fla., Nov. 19, 1988

Gump, Trudie, 94, Huntersville, Ind., Oct. 1, 1988

Hartman, Ona Ellard, 73, Timberville, Va., Aug. 24, 1988

Herring, Vernon L., 72, Vienna, Va., March 30, 1988

Holsinger, Lillian E., 76, Falls Church, Va., Dec. 8, 1988

Horn, Evelyn J., 87, Greenville, Ohio, Dec. 3, 1988

Huffman, Ralph S., 88, Wabash, Ind., Dec. 2, 1988

Hughes, Jane, 74, Palmyra, Pa., March 24, 1988

Hundsley, Cecil A., 64, Hillsville, Va., July 29, 1988

Are ever the twain to meet?

"Oh, East is East, and West is West, and never the twain shall meet. . . ." Rudyard Kipling's opening lines from his poem "The Ballad of East and West" easily came to mind as I read about the furor raised by Iran's Ayatollah Ruhollah Khomeini's reaction to Salman Rushdie's new novel *The Satanic Verses*.

And as I read the outraged responses of the Western press and Western governments to the Ayatollah's death sentence on Rushdie, another memory came to mind:

I caught the rickety little river boat at Wadi Halfa, where the Nile crosses from Sudan to Egypt. At the end of a 3-year stint in Brethren Volunteer Service I had taken the long way home from Nigeria and was seeing some of the ancient historical sites along the fabled Nile. The boat was jam-packed with humanity, livestock, and baggage. I was traveling "deck passage," which meant riding and sleeping right on the deck—the cheapest way to go.

In this horde of people from several African countries I struck up an acquaintance with a Nigerian Muslim making his way to Mecca on the *Hadj* (pilgrimage). He had been a long time on his way and was wise in the ways of traveling at our economic level. Among deck passengers it's every man for himself, with *caveat emptor* thrown in for good measure. Perhaps out of plain pity, or out of charity dictated by his religion, this Muslim pilgrim took charge of me, showing me how to stake out and maintain a claim to a spot on the deck and where to buy food. He taught me how to guard my possessions while I slept and other survival tactics for deck passengers.

I have never forgotten this loving and generous Muslim pilgrim who on the trip of a lifetime took pity on a Christian youth and showed him kindness. I don't know if Muslims anticipate a "great judgment" scene when they reach paradise, but if there is one, that pilgrim I met on the Nile won't need to sweat the part about "When did I see thee a stranger?"

So many have been my positive experiences among Muslims that I must be forgiven if I am not so quick to rush to judgment when East confronts West and it seems that never the twain shall meet. That is not to say that I condone the Ayatollah's condemning Salman Rushdie to death for writing his controversial book. Far from it. I am for free expression and don't take kindly to the leader of one country "sentencing to death" the citizen of

another country (or one of his own countrymen, for that matter). I would not even be so bold as to suggest what the proper diplomatic response to Iran should be.

No, all I would say is that here we have another good case of "East is East, and West is West," and if ever the twain shall meet, we of the West must come to realize that not all God's children think like us, and those who don't are not mere aberrations from some divinely ordained norm.

Think back to the recent furor among conservative American Christians over the film "The Last Temptation of Christ." If Christians in a Western, secular, pluralistic society can get so worked up over one more Hollywood movie about the life of Christ, think how Muslims might feel about *The Satanic Verses* in an Eastern theocracy, where Islam is the state religion and virtually the *only* religion.

The Satanic Verses has a mischievous scribe (ill-advisedly named "Salman," the same as author Rushdie's first name) repeatedly changing the revelations of God as recited by a prophet, Mahound (clearly corresponding to the prophet Muhammad). Since every Muslim, fundamentalist and liberal, believes the Koran is literally the very word of God, preserved in heaven and transmitted by the angel Gabriel through Muhammad, I don't need to describe the offending novel any further to show why the fanatical Ayatollah Khomeini cried, "Off with his head!"

Fortunately for us in the USA, author Rushdie is neither a Christian nor a US citizen, so we can sort of sit on the sidelines and watch this East/West confrontation with some detachment. But it does afford an opportunity for Christians to broaden their horizons a bit. Do a little bit of reading about Islam (which is growing by leaps and bounds); get some understanding of "where Muslims are coming from"; shake yourself loose from the provincial idea that everyone in the world is supposed to think and act like Americans.

Kipling's verse runs on to say that East and West shall not meet "Till Earth and Sky stand presently at God's great Judgment Seat." East met West so amiably that evening on the rickety little river boat on the Nile. Would that East could meet West on a global scale long before we get to "God's great Judgment Seat."—K.T.



1989 Conference Logo

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CHURCH OF THE BRETHREN

APRIL 1989



AIDS

'I can't believe this is happening to me'
an interview with Chuck Garza

Pete and Vel Puig: Through God they do valiantly

A revolutionary response to AIDS

Brooklyn brings a blessing

AIDS in church and out: Brethren tackle the issue

What will the church do?

- 8 Fast Food Religion.** C. Wayne Zunkel says Christians are getting along with "fast food"—something to grab on the run. But Jesus calls us to a banquet, where the food is the greatest, and you sit down with others to eat it.
- 10 'I Don't Believe This Is Happening to Me.'** Chuck Garza, in an interview with Cheryl Cayford, gives honest answers to questions of what it's like to have AIDS.
- 14 Pete and Vel Puig: Through God They Do Valiantly.** Things seemed to be going so well—their marriage, their ministry, their baby daughter. Then Pete learned he had AIDS. Almost three years later, their faith remains strong that God will bring them through this ordeal. Story by Kermon Thomasson.
- 16 A Revolutionary Response to AIDS.** According to Ralph McFadden and James Corrigan, the best way to respond to persons with AIDS is one in which we meet in the arena of mutual brokenness and of mutual vulnerability, not in moral debate.
- 19 Brooklyn Brings a Blessing.** Brooklyn Church of the Brethren does more than pray over people with AIDS. John Spangler tells how Phill Carlos Archbold and the Brooklyn congregation "bring a blessing."
- 22 AIDS in Church and Out: Brethren Tackle the Issue.** Cheryl Cayford does a roundup of churches and individuals who are constructively meeting the AIDS challenge.
- 25 What Will the Church Do?** Ann Showalter says that education is at the forefront of the church's AIDS agenda. Too long, she says, the church has ignored society's most severe problems and heartaches and pains.

COVER: Just a few short years ago we had never heard of AIDS. Then we learned it was a dread and deadly new disease. But it seemed likely that AIDS was something people far removed from us needed to worry about. But now it is among us. Some of us must deal with AIDS because a family member, a loved one, a friend has the disease. Our purpose in presenting a cluster of articles about AIDS (starts on page 10) is to raise our awareness of our Christian responsibility to those whose lives are touched by the disease.

In Touch profiles Mari Malgwi, Maiduguri, Nigeria; George Zabelka; and Tony Mancha, Brodbeck, Pa. (2) . . . **Outlook** reports on General Board meeting. Hunger. Structure Committee report. Capital punishment. Conflict resolution. Health care. Personnel (start on 4) . . . **Worldwide** (5) . . . **Update** (7) . . . "What's It Like to Know?" by Chuck Garza (13) . . . "Phill Carlos Archbold: Tell Them I Love What I Do," by Cheryl Cayford (20) . . . **Pontius' Puddle** (26) . . . **Opinions** (28) . . . **Turning Points** (31) . . . **Editorial**, "What's so Wrong With Helping the Poor?" (32).

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OPEN MINDS AND ONALDO

I was trying to read the December MESSENGER with an open mind and felt I was doing pretty well. Then I came to Onaldo Pereira's opinion piece, "Brethren Are Selling Out."

I did not know that the Brethren believe in universalism, "the final restoration of humanity by God." All of Onaldo Pereira's biblical references do, indeed, refer to God's salvation plan. But we must take into consideration that we have a choice in the matter. The Bible plainly teaches that salvation is a personal matter requiring our personal decision (Rom. 1:16-18; John 3:16-18; John 12:46-48; 13:13).

As for Onaldo Pereira not liking the term "restoring souls," that is a term used by no less authority than angels, Jesus, Peter, Paul, James—to name a few (Matt. 1:21, 18:11; Luke 7:50, 9:56; John 12:47; Acts 2:40, 4:12, 16:31; 1:12; Eph 2:5, and 1 Tim 1:15).

The biblical teaching of an eternal hell was first taught by the Catholic church in the 16th century, but long before that by Jesus himself (Matt. 8:12, 25:41-46).

I agree that in these times of the AIDS curse we need to reach out to homosexuals, but only with the good news of redemption and deliverance from our old nature that is set against God. Jesus came that we might have life and have it more abundantly. How can the poor misguided deceived homosexual (Rom. 1:17-32) have a more abundant life while living in a destructive lifestyle?

The Church of the Brethren needs to build a strong community of believers, but let's do so according to the Word of God, lest we lead someone astray.

BEA PAINTNER

Stanley, Va.

(There is a good article on universalism in the Brethren Encyclopedia. Alexander Mack Sr., considered the chief founder of the Church of the Brethren, expressed in his writings his belief in universal salvation. Universal restoration was a prevalent theme among the Brethren in colonial America according to writers of that era. The belief has been steady, although often discussed, until the present day. Interestingly, Annual Conference, throughout the 19th century, counseled Brethren not to pre-empt debate publicly in favor of final restoration.)

LEAPFROG WITH ARNETT

I am enthusiastic about Ron Arnett's February article on "Brother James." He has understood the point of my piece and made proper application in leapfrogging Deuteronomy to grace. James. His treatment is right on the mark.

So, in that spirit, I propose to leapfrog Arnett. He follows James in suggesting that God should be seen as the rationale, the motivation, the "why" behind our Brethren "good works." James 1:5 is probably the best verse in this regard, any of you lacks wisdom (as who of us does not let him ask God. . . .)

That's fine. Yet, in addition to making God the wisdom behind our good works, we need to know him the power behind these works as well.

... would be James 1:17: "Every good endowment and every perfect gift is from above. . . ." Above come the endowments and gifts of powerment and ability as well as those of disment and instruction. It is God who enables do what is good, as well as understand what is . . .

I now am going to leapfrog over James to treat hymn by Martin Luther: "Did we in our strength confide./Our striving would be . . . /Were the right Man not on our side./The of God's own choosing/. . . Christ Jesus, it . . ."

VERNARD ELLER

erme, Calif.

AT PICTURE OF BRETHREN

on Arnett's February article, "Brother James: First of the Brethren?" explicitly and fully answer the question "Who are the are?" As an 84-year-old man with 76 years membership in the Church of the Brethren, I attest that this is the best picture of the are that has ever been presented. as especially significant for me, since I have en a book, *Pathways to Remember*, in which I much thought and consideration to the rch of the Brethren and the impact that the Brethren had upon my life.

ne February editorial, "Still Taking Abel to Fields," was well done. The writer surely believe with 1 John 4:13 that "God is love," that all who abide in love abide in God, and abides in them.

CLYDE KNIGHT

ardsville, Va.

T THAT BACK DOOR

reading "Brother James: The First of the hren?" (February) convinced me that while Brethren have gone out the front door doing James thing" the devil has come in the back , bringing the evils of divorce, abortion, osexuality, liberal Bible interpretation, and repudiation of conservative Christian rine.

the same MESSENGER, the "Pontius' Pud-cartoon raises the question of what happens icial programs if the United States goes com-ist. Don't you pacifist lovers of communism ze that "the bomb" kept the Russians off our es these many years? Where is justice when ecute the innocent (perform abortions) and e unrepentant murderers live?

ith without works may be dead. But works out faith are equally repulsive.

MYRON HORST

t, Pa.

ANKFUL, LIKE THE BIRDS

m Frye's bird photo on the February cover an inspiration to me. The birds have rmed to Brethren Village campus, and each niny they sing while perched high on the en branches of a tree outside my window. too, can sing, for, like birds, I am thankful to e survived another Pennsylvania winter.

Through the eyes of faith I can visualize green leaves soon emerging on those barren branches, giving shelter to the birds and their young and, for me, protection from the summer sun's bright rays.

Meanwhile the birds, through instinct, and I, through faith, patiently await the miracle of springtime.

RUTH G. KNISS

Lancaster, Pa.

NO FOOD FOR MY SOUL

I join the chorus of voices telling you over and over, "I am sick of politics in MESSENGER."

I am a certified liberal—both politically and theologically—but I find no better way to say it than "Let's put the gospel back in MESSENGER."

Since Tim Jones ("Windows in the Word") has left for greener pastures, where can I turn in MESSENGER to find food for thought of God, of my own spiritual journey? There is an occasional article of a spiritual nature, mixed in with world events, politics, and Brethren history, but shouldn't it be the other way around?

Keep "Letters," "Opinions," and "Editorial" (although the editorials are usually lacking in spiritual value). But re-evaluate the rest of the contents. Sometimes, if I look really hard, I can find something to feed my soul. And sometimes I find a good many things to feed my soul. But most of the time I don't.

I did enjoy the editorial comment to the February 1987 letter "The Bible Clearly States." I have a hard time with the unaccepting nature of some of my "brethren and sistern" toward other people and "their sins."

LINDA HATFIELD

South Bend, Ind.

SOUNDS LIKE HUMANISM TO ME

I do not want the General Brotherhood Board renamed "Global" (February, page 4). When I hear "global," it suggests humanist teaching.

Too many people are slipping humanist teachings into our church. MESSENGER also carries articles that try to teach humanist beliefs.

We need to keep our minds on Jesus as our Lord and Savior and not think of ourselves as little Christs.

DOROTHY MAUST

Goshen, Ind.

(The writer is referring to a news article about the upcoming Annual Conference report from the denominational structure committee, recommending that the present General Board be replaced by a 12-member "Global Mission Board." In the final draft of its report, the committee calls instead for a 15-member "Global Ministries Board." That final draft will be featured in the May MESSENGER.—Ed.)

CORRECTION

In the February MESSENGER we gave the name of letter writer Butch Weaver as "Bruce" Weaver. We regret the error.—Ed.

I met Charles and Kathryn Roller for the first time last December. It didn't take long to get acquainted. Over a pleasant lunch in their Richmond, Va., home, we played the familiar game of making Brethren connections. It was easy and fun: We are all Virginians. Charles is one of those Shenandoah Valley Rollers. Kathryn is an Eller from the Roanoke area. I grew up south of Roanoke. I knew Charles' sister Naomi on the Nigeria mission field. Kathryn's sister



Charles and Kathryn Roller

Janet is a close friend of my wife. The connections went on and on.

I had interrupted a Christmas visit with homefolks to nip over to Richmond for interviews that led to an article in this issue of MESSENGER (page 14). The interviews clearly would be no chore, for this couple was as much "homefolks" as those I had left in my hometown. Charles and Kathryn are active in the West Richmond Church of the Brethren. They have given time as volunteers with Heifer Project and anticipate more involvement in that and other volunteer projects. Clearly I was talking to typical Brethren of their age.

Or was I?

Charles and Kathryn are parents in a family struggling with AIDS. Is that typically Brethren? I don't think so. But certainly there are other Brethren families confronted directly with the AIDS issue. Likely most of them are keeping quiet—embarrassed and confused by the stigma society has associated with the disease. As editor of MESSENGER I had difficulty finding a Brethren family dealing with AIDS, and even more difficulty finding a family willing to talk about its situation and to be featured in the magazine.

If this marvelous couple is at Annual Conference in July, look them up through the AIDS Ministries Task Group. That group's activities will be listed in your *Conference Booklet* program section. Your time will be well spent.—THE EDITOR

Mari Malgwi: Weathering a trip to America

Mari Malgwi was unimpressed that on his first trip outside his native Nigeria he arrived in Elgin, Ill., on the warmest January 31 since 1877. The temperature was 60 degrees, downright balmy by Elgin standards for that date, but to Mari it was bitter winter, something he had learned about in long-ago geography classes, and had not looked forward to experiencing.

Mari had learned a lot about the world—particularly the western world, while he was growing up and attending Church of the Brethren mission schools. Later on he earned university degrees, and today he heads adult literacy work in his home state of Borno. He watches television, listens to international news on the radio, and reads avidly. ("My wife complains about my buying so many books," he confided.) Nothing, Mari claimed, really surprised him on his first visit to the United States.

In fact, Mari had a message for Americans—viewpoints from his vantage point as an African. "Those of us who are from other areas of the world are worried about you people in the West," he told one audience. "It appears to us that you are less grateful to God than you should be for the abundance with which you have been blessed. Affluence has overtaken you, giving you a sense of superiority over the rest of us."

In spite of this judgment, Mari is not at all negative about this country and its people. "In a sense I have come for a visit to the land of my ancestors," he remarked more than once. What he meant was *spiritual* ancestors. Speaking as a member of Nigeria's *Ekklesiyar Yanuwa a Nigeria* (EYN—the Church of the Brethren in Nigeria), Mari said, "We have been made members of the same family with you Brethren in America by the mystery of Christ's act to make us heirs to God's kingdom."

Mari feels that 1 Timothy 2:1-2 is good advice for us all: "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high

positions, that we may lead a quiet and peaceable life, godly and respectful in every way."

It was a remarkable reaction to affluent America from a remarkable brother from Nigeria. America? Mari loved it . . . except for that bitter winter weather.

As he boarded his KLM flight for home, he said to his host, "I just hope it's not snowing in Amsterdam."

—KERMION THOMASSON



George Zabelka: Violence solves no problems

Father George B. Zabelka thought he was doing something for peace back in 1945 when he blessed the men who dropped the atomic bombs on Hiroshima and Nagasaki.

Today, the white-haired ex-army chaplain has modified his approach to peace-making.

The 73-year-old priest, clad in a dark suit, clerical collar, and running sneakers, spent a week last December sharing the story of his conversion to pacifism at more than a half a dozen stops in Pennsylvania and Maryland.

Escorted by retired Brethren pastor and long-time peace advocate E. Paul Weaver, the pacifist priest spoke before ecumenical audiences in Pittsburgh; Altoona; and at the Walnut Grove Church of the Brethren, in Johnstown, Pa.; before heading east for engagements at Juniata College and the Elizabethtown

(Pa.) Church of the Brethren.

His week culminated December 9-10 in New Windsor, Md., at the winter On Earth Peace Assembly, a program of the General Board's World Ministries Commission. One of the highlights of the weekend, according to Harold Smith, executive director of OEPA, was the showing of a new Olive Branch Communications video called "Zabelka: The Reluctant Prophet," a documentary of the Zabelka story.

Since his conversion to pacifism, George Zabelka has walked thousands of miles across the US and Europe calling on people of all faiths to renounce war and handing out buttons with a simple plea—"Do Something for Peace."

As the Catholic chaplain of the 509th Composite Group, which dropped the atomic bombs, George blessed the Catholic members of the bomber crews

before they flew their missions. Ironically, thousands of the bomb's victims were also Catholic.

His conversion began a few months later when he saw firsthand some of the survivors in Hiroshima and Nagasaki. As he saw the faces of innocent children maimed by the bombs, "A worm started squirming in my stomach," he recalls.

Through the example of civil rights leader Martin Luther King Jr., he later began to see the implications of scriptures such as Romans 12:14 ("Bless those who persecute you") and Matthew 5:44 ("Love your enemies"). He eventually realized that killing could not be reconciled with the teachings of Jesus Christ.

George says Christians are being



brainwashed. "Right from our childhood we are brought up with the idea that violence is the way to solve problems." He called on Brethren to share more effectively Christ's way of peace.

The problem with most Christians, he said, is that they have adapted Christianity to the war mentality, failing to recognize the power of love. "If Jesus is God," said George, "then he knows the best way to peace. Christ never said it would be easy. Dying on the cross wasn't easy. But what seems impossible to men is possible to God."—DON FITZKEE

Don Fitzkee is a freelance writer from Elizabethtown, Pa., who is a member of the Chiques Church of the Brethren. He served as an intern with MESSENGER, 1986-1988.

Tony Mancha: A spirit soaring free

On December 29, 1987, Tony Mancha went to work healthy. On the way home the van he was riding in skidded on a patch of ice, slammed into another vehicle, threw him into the windshield, and broke his neck. Tony became a quadriplegic.

Eight months of hospitalization followed. Physical and occupational therapy have been a daily ritual since Tony came home from the hospital in August. So is pain. Tony is one of those few quadriplegics who, even though they can't move their legs and have no feeling in their arms, have constant pain. "It feels like someone poured gasoline on your arms and then put a match to them," he says.

What keeps him going? Tony talks about gratitude. "I'm thankful for what I have," he says. "I survived the accident. I could have been killed. There is no brain damage. I can see. I can hear. I have good food. I have clothes to wear. I live in a warm house. So many people don't have these basic necessities of life."

Before the accident Tony was on the move. He often worked two jobs. Neighbors frequently asked him to assist them in home repairs. Now he sits in a wheelchair.

"This feeling of helplessness is the hardest of all to accept," he says. "I'm dependent upon people for everything. I have no control over bodily functions. I can't even blow my nose. All I do is sit and watch Karen (his wife) work all day. This puts a lot of pressure on her. It's humiliating."

Tony gets his strength from the helpful conversations he has had with other paraplegics and quadriplegics, visits from family and friends, personally written notes from church members, and the encouraging presence and support from Karen, who quit her job following the accident to help him. "And I pray a lot. I've prayed more the last year than all the rest of my life put together."

Since the accident, Tony has become more aware of the needs of people. "Before the accident I saw people in

need. Since the accident I have become aware of how many more people there are who need help and the amount of effort needed to help them," he says. "Once I get my new van I want to find ways to help other people."

Many unanswered questions cloud



Tony and Karen's future. But one thing is becoming more clear as time goes on: Tony's body may be confined to a wheelchair, but his spirit soars free.

—L. GENE BUCHER

L. Gene Bucher is pastor of Black Rock Church of the Brethren, Brodbeck, Pa.



Lydia Elena Mercado, American Baptist Churches observer at the General Board meetings in Elgin, Ill., March 4-7, chats with board member Harold Mohler.

General Board appeals for peace in Nicaragua; speaks on South Africa and religious liberty

The Church of the Brethren has called on the US government to end the embargo against Nicaragua and to support the regional peace agreement in Central America.

The US embargo against Nicaragua, which is scheduled for renewal May 1, is "a clear violation of our treaty obligations and of international law. It has been destructive to life in Nicaragua and our relations with Nicaragua and the rest of the world," said the General Board, meeting March 4-7 in Elgin, Ill.

The board noted that the presidents of the five Central American nations have agreed to deactivate the contras based in Honduras. "We appeal to the new Administration and the Congress to support the regional peace agreement and to reject any form of aid to the contras, including non-lethal aid, which would sustain them as a military force," said the board.

The General Board also adopted statements on South Africa and religious liberty.

In the South Africa paper, the board recalled the birth of the Church of the Brethren in 1708, when the first Brethren were persecuted for their opposition to the state church. "The Brethren heritage of faithfulness in adversity enables us to embrace a 'theology of accompaniment.'"

While acknowledging that some Christians in South Africa feel pushed into a violent response to the violence done against them, the board said, "We always will seek to act in a manner that gives integrity to our historic position of non-violent peacemaking. Any reconciling role we play, however, must acknowledge that there can be no compromise with the apartheid system. Apartheid is evil and evil cannot be reformed; it can only be

dismantled and replaced by a just and humane system of government that protects the rights of all citizens regardless of race, color, sex, or creed."

The resolution on religious liberty describes the importance of religious liberty in the formation of the church and its prominence in secular arenas such as the United Nations. The board endorses freedom of witness and the need for public religious expression, such as chaplains serving in Congress and religious symbols in public places. The board opposes government-prescribed religious practice, such as prayer in public schools, and said that required pledges of allegiance are inappropriate, as well.

The paper praised recent developments in public policy: the Intermediate-Range Nuclear Forces Treaty, the opening of political dialog with the Palestinian Liberation Organization, and preliminary indications of a new approach toward Central America. It urged attention to a number of other areas: children who are victims of poverty and other violence; the homeless; gun control; environmental issues; a just minimum wage; refugee asylum, particularly for Salvadoran refugees; nuclear weapons testing; foreign aid; Central America and the Caribbean; and the Middle East.

The Church of the Brethren General Board also approved statements on health care in the US, education of the public, and the ecumenical sharing of resources. All five statements will be forwarded for consideration by Annual Conference in July.

In other business, the General Board:

- adopted a budget parameter of \$5,519,000 for 1990;

- approved directions for the board's planning related to Goals for the '90s;
- endorsed the launching of a financial campaign, pending approval by Annual Conference;

- named Bitrus Sawa, of *Ekklesiyar Yanuwa a Nigeria* (the Church of the Brethren in Nigeria), as the Church of the Brethren's representative in Nigeria;

- discussed responses being made to last year's Annual Conference query about opportunities for professionals who wish to serve as volunteers;

- discussed reactions to the final report of the Annual Conference Committee on Denominational Structure.

The **General Services Commission** engaged in a discussion of *MESSENGER* magazine; confirmed the appointment of Donald F. Durnbaugh as a member of the Brethren Historical Committee; and expanded the charter of the Germantown Trust to include development and oversight of historical exhibits.

The **Parish Ministries Commission** approved loan requests for two new church development projects—Christ Our Shepherd at Greenwood, Ind., and North San Diego in California; and worshiped at Christ church in Carol Stream, Ill., another new church start.

The **World Ministries Commission** endorsed a "working paper" that offers guidelines for congregations and districts in overseas partnerships and relationships; and reinstated to full-time the position of director of the Cooperative Disaster Child Care program.

—WENDY CHAMBERLAIN MCFADDEN

Donald Miller endorses anti-hunger statements

Donald E. Miller, general secretary of the Church of the Brethren General Board, has endorsed two statements urging government support of anti-hunger efforts.

Forty-nine religious leaders appealed in December to then President-elect Bush to help lead the world in "bold new efforts to reduce hunger." While touching on several issues, including aid programs, initiatives for peace, and debt relief, the signers chose not to offer "detailed prescriptions."

Miller also joined other religious leaders in asking members of Congress to expand the Special Supplemental Food Program for Women, Infants, and Children (WIC). The leaders said the

program had been "exceptionally successful in reducing malnutrition and its harmful effects during pregnancy and in the initial years of a child's life."

The two statements were initiated by Bread for the World, a Christian organization in Washington, D. C., that focuses on hunger concerns.

Structure committee issues final report

The Annual Conference committee on denominational structure has completed a final report. Advance copies have been sent to all congregations and districts.

According to the committee's recommendations, if the paper is adopted at Annual Conference in July, members of all the new bodies would be elected at the 1990 Annual Conference. A transition committee of five, to be named by this year's Standing Committee, would create new charters and bylaws and job descriptions for the executives. These documents would be submitted for approval by the 1991 Annual Conference.

The final report retains many of the proposals circulated in an earlier draft

(see December, page 5). Among these are the incorporation of Annual Conference, a three-year term for the Annual Conference moderator, the employment of the Annual Conference secretary, formation of a smaller program board to supersede the General Board, establishment of a Council of Cooperative and Emerging Missions, and strengthening of the Council of District Executives. The committee no longer recommends that the moderator be paid one of the three years.

The committee did not address specific program units of the "Global Ministries Board" (successor to the General Board), but recommended at least a 20-percent reduction of staff by 1992. It recommended that programs with separate boards or committees (such as Brethren Health and Welfare Association) be established as independent entities responsible to Annual Conference.

The committee urged that certain programs be scrutinized for viability and importance, singling out SERRV Self-Help Handcrafts and the Washington Office in particular.

The treasurer's office and most of the General Services Commission (stewardship, communications, and the

Brethren Historical Library and Archives) would be shifted to the staff of the Central Committee.

While the committee continues to recommend a reduced number of districts, it acknowledges that the major differences between districts may require exceptions to the plan, and offers two alternative patterns for districts.

The committee's task came from four queries assigned by the 1987 Annual Conference. One query related to district boundaries, two to the way in which district representatives to the General Board are elected, and one (from the General Board) asked for a "review of the structures and interrelationships within the denomination." In response to the first three queries, the committee recommended that no changes be made in the procedures for changing district boundaries or in the system for electing representatives to the General Board.

The committee is urging that all delegates to Annual Conference study the document and discuss it with members of their congregations. A hearing on the topic is scheduled for Tuesday evening, just prior to Annual Conference in Orlando.

worldwide

Central American refugees stranded along the Texas border are receiving help from churches and voluntary organizations that oppose a new government refugee policy. In the latest clash between the Immigration and Naturalization Service (INS) and refugee advocacy groups, immigration officials have required refugees to remain at their "port of entry" while they pursue claims for asylum. Previously, refugees could travel anywhere in the US while their applications were being processed.

The advocacy groups claim the new policy will harm refugees and place impossible burdens on small towns along the border. About 40 representatives of church and voluntary service organizations at a February meeting in Austin, Texas, expressed willingness to assist but said they could not carry the burden alone. They also pressed for passage of bills before Congress now, such as a House bill that calls for temporary "safe haven" status for asylum seekers from El Salvador and Nicaragua. Detention was "simply not appropriate treatment for persons fleeing persecution or warfare," said the representatives.

The Brethren Emergency Disaster Fund has sent \$2,000 to assist Central American refugees in Texas.

Thousands of Soviet Pentecostals are arriving in the United States, under the Soviet Union's policy of *glasnost*. Church World Service is one of four Protestant agencies finding new homes for these devoutly religious people. In 1988, CWS and its participating denominations, offices, and churches welcomed some 2,000 Soviet Pentecostals, but more sponsors are needed, says CWS.

James A. Forbes Jr. has been called as senior minister at Riverside Church in New York City. He becomes the fifth senior minister of the 2,200-member church established by John D. Rockefeller Jr. A professor of theology at Union Theological Seminary, Forbes inherits the prestigious pulpit vacated in 1987 by William Sloane Coffin. Forbes addressed the Church of the Brethren at the 1981 Annual Conference in Indianapolis.

Leaders from many religions and cultures met in late January in Melbourne, Australia, for the fifth assembly of the World Conference on Religion and Peace. "Building trust is a complex experience, especially with people who usually don't or won't meet," said WCRP general secretary John Taylor. But, he said, after two decades, WCRP "can bring together people from painful conflicts, or deeply distrustful blocs." One of the 600 delegates at the conference was the Church of the Brethren's H. Lamar Gible.

Church leaders oppose capital punishment

Religious leaders are launching a major campaign to abolish the death penalty. The effort begins April 14 in Atlanta with a program called "Lighting the Torch of Conscience."

The gathering includes Church of the Brethren general secretary Donald E. Miller.

In addition to a public statement that all leaders will sign, the day includes a visit with prisoners on Death Row and an educational meeting for people who want to work against the death penalty.

The one-year campaign will focus primarily on resources for congregations, including a study guide and two videos. Coordinating the campaign is Bob Gross, a Church of the Brethren member who heads the National Coalition to Abolish the Death Penalty.

Also sponsoring the campaign are the National Interreligious Task Force on Criminal Justice and Amnesty International.

Conflict resolution attracts Brethren

"Taking stock and moving forward: Today's vision for a peaceful future" was the theme of the North American Conference on Peacemaking and Conflict Resolution held in Montreal, Canada, February 28-March 5. Several Brethren involved in mediation work and eight Manchester College students attended the meeting, along with many other historic peace church participants.

Sponsored by the National Conference on Peacemaking and Conflict Resolution, and by The Network: Interaction for Conflict Resolution, the conference included workshops and small group sessions. Barbara Daté, consultant to the General Board's ministry of reconciliation program, led a workshop on "The Foreign Language of Caring," and New Call to Peacemaking (a historic peace church initiative) held a small group session. A plenary lunch featured Rodrigo Carazo, former president of Costa Rica.

This is the fourth such conference sponsored by the NCPCR. Attendance has grown from a couple of hundred participants in 1981, to more than 1,000 this year. "As the numbers show," says Sara

Speicher, assistant for the General Board's ministry of reconciliation, "this field is growing quickly, and this conference is an incredible opportunity for the professionals and interested people to get to know one another, to share ideas, and generally find out what's going on."

General Board member Larry Hoover, a mediator in Harrisonburg, Va., and Gary Zimmerman, a Manchester College professor who works in Manchester's reconciliation service, were among Brethren at the meeting.

BHWA health task force formed to do advocacy

A new Brethren Health and Welfare Association task force has been formed to do advocacy on health care issues. David Fouts, of Lutherville, Md., is coordinating the group. Other members are Evelyn Frantz, Ann Fouts, Forrest Collier, and Modena Wilson.

One task force goal is to make health care available to all Americans, regardless of economic standing. "We are rationing medical care on the basis of who is able to pay," says Fouts, who outlined a basic plan for a national health insurance program in a fall presentation to the BHWA board.

He proposed a program consisting of a) universal coverage, including preventive, curative, mental health, dental, and rehabilitative services; b) comprehensive coverage, eliminating out-of-pocket payments; c) hospitals maintained as private but receiving lump sum payments from the government, an annual operations budget, and capital improvement funds upon request; and d) public administration of the plan. The group plans to present "a more Brethren" proposal, including "more faith language" at the BHWA board meeting prior to the BHWA pre-conference event this summer.

Fouts has been working with the Church of the Brethren's Washington Office to secure legislative materials and become acquainted with Brethren health care policies. The Washington Office considers the new task force "especially significant in light of the probability that the major political domestic issue of the 1990s will be health care."

In addition, BHWA is holding a Congregational Health Promoter Workshop, April 7-8, in Corapolis, Pa. Taken from a

Third-World model, the workshop will focus on prevention and lifestyle. David Hilton, associate director of the Christian Medical Commission in Geneva, Switzerland, is resource leader. Jay Gible, BHWA executive secretary, anticipates the workshop will "start a movement in our denomination" because of its emphasis on "putting health in the hands of the laity rather than giving it to professionals."

Three staff changes announced by church

Debra Eisenbise began March 2 as coordinator of Brethren Volunteer Service orientation and recruitment, in the General Board's World Ministries Commission. A licensed minister, she has been working on a master of divinity degree at Pacific School of Religion in Berkeley, Calif.

In 1983-84, as a BVSer, she served as assistant to the coordinator of BVS orientation in Elgin. Recently she has worked as site director for the Sierra Service Project in Fortuna, Calif., and as ministry intern for the Fellowship in Christ/Fremont (Calif.) Church of the Brethren, where she is a member.

Linda Jacobson has begun as SERRV marketing and International Gift Shop manager, at the New Windsor Service Center in Maryland. She has been Gift Shop manager since January 1984, and has been a salesperson in the Gift Shop since 1977.

Susan Sunflower began March 1 as SERRV product/producer development manager, at the New Windsor Service Center. A crafts person herself, she has

Debra Eisenbise



Linda Jacobson



had many years of experience with crafts producers, most recently in Sudan and the Ivory Coast. She has also worked in a variety of health systems projects.

Susan Sunflower



What can \$10 do? Southern Pennsylvania churches have been asking the district office what to do with the \$10 given each delegate at last year's district conference. The \$10 was to be used in a way that gained money for a district ministry. So far, Rouzerville has made \$400 with its Christmas candy, West York made change with the bill and gave each family a dime and a challenge to increase it, Bermudian is passing the \$10 from Sunday school class to Sunday school class to see how much money each can make in six weeks, and Falling Spring turned its \$10 over to help a needy child.

"A Time to Speak." Brethren joined Dan Berrigan, Jim and Shelley Douglass, Jim Wallis, and other religious peace movement leaders in a **Lenten vigil at the Nevada underground nuclear test site** 65 miles northwest of Las Vegas. The vigil, in its eighth year, lasted from Ash Wednesday to Easter Sunday and included prayer, worship, and nonviolent action in witness against the making and use of nuclear weapons. A contingent of Friends, Mennonites, and Brethren were at the site March 10-12 for a Historic Peace Church vigil, and members of the La Verne (Calif.) church participated March 20-22.

CO celebration. On Earth Peace is joining Friends, Mennonites, and others interested in planning a national 50th anniversary celebration of conscientious objection, to coincide with the 50th commemoration of World War II. Peace churches created the National Service Board for Religious Objectors at the time of US preparation for the war. A five-year plan of celebrations is envisioned.

Chosen! Regional youth conferences this year treat the theme "Chosen!" The conferences take place at Brethren colleges: at McPherson March 3-5; at Juniata March 18-19; at Bridgewater April 22-23; and at Manchester April 28-30.

Campus comments. Manchester celebrates its centennial this year with a special homecoming, a centennial ball, class reunions, and a time capsule presentation. . . .

Manchester welcomed two Soviet southern Africa experts from the Institute for African Studies at Moscow's Academy of Sciences, on their month-long visit to US universities including Yale and Princeton. . . .

Elizabethtown hosted a spring lecture/symposium series examining democratic capitalism and current issues in the world marketplace. Two former Presidential cabinet officers, a State Department economic officer, a former NATO Supreme Allied Commander, and representatives from five European countries and Japan participated.

Milestones. Pleasant Dale (Ind.) Church of the Brethren this year celebrates its 100th anniversary. . . . **The Church of the Brethren Home Inc.** (Mexico Home and Timbercrest in Indiana) observes 100 years with an April 16 service honoring memories of the Mexico Home, and a June 17 celebration at Timbercrest. . . . **The Arcadia (Fla.) church**, recently renewed with assistance from out-



Brethren, Baptist, and Methodist friends help paint the Arcadia (Fla.) church: Gerald Jagger, Gerald Hively, Calvin Keister, Everett Harris, and Glen Targgart.

of-state friends and local ecumenical help, is 75 years old in April. . . . The **New Carlisle (Ohio) church** celebrates its 75th anniversary April 30. . . . The **Hartville (Ohio) congregation** observed its 75th anniversary November 5, 1988. . . . April 15-16 **Miami First** celebrates the 25th anniversary of ministry at its present site. Emily Mumma and Sam Longenecker were speakers at services that focused on rededication of the site and the congregation.

What a good idea! Youth at **First church** in Miami, Fla., provided child care for Christmas shoppers as a fundraiser for National Youth Conference. . . . In November **West Marva's Peace Emphasis Committee** distributed 3,000 leaflets in stores and churches to condemn war toys. . . . Members of **North Liberty (Ind.) church** have been making toys for children from disadvantaged homes, selling them to parents for \$1 as Christmas gifts. . . . **La Verne (Calif.) church** women are among Pomona Valley church women who protested the use of pesticides with a fast in February.

Names in the news. Warren S. Kissinger, a subject cataloger in religion at the Library of Congress and editor of *Brethren Life and Thought*, recently received a special achievement award and pin commemorating 20 years of federal service.

Improved. . . Camp Colorado, in Sedalia, built a recreation center last summer and is to build a new boys' dormitory this spring, with help from an \$801 donation from the junior camp director's wedding. When Stan Noffsinger and Debbie Burkholder were married in November, they turned their cash gifts over to Western Plains District in support of the camp.

On a district level. Illinois and Wisconsin is loaning \$10,000 to the Illinois Valley Broadcasting Corporation, an ecumenical ministry begun by a group representing eight denominations in the Peoria area, to help start Peoria's new radio station WECU. . . . **Western Plains** is encouraging Kansas Brethren to write letters in protest of the state governor's intention to reinstate the death penalty, announced January 16, Martin Luther King Jr.'s birthday.

Remembered. Ruth Elizabeth Forney Brooks, 92, died February 11 in Herndon, Va. She served as a missionary in India from 1923 to 1960.

Fast food

'There is a kind of junk food sameness about much of the popular religious diet out there. But it does not satisfy. We may begin with McDonald's. But most of us grow beyond that. We grow up.'

by C. Wayne Zunkel

To our three-year-old Johnny, there is nothing in this world that tastes better than a cheeseburger from McDonald's. Never mind potatoes and gravy. Never mind steak or lobster tail. Never mind a wonderful home-cooked meal.

A McDonald's cheeseburger, the small size for less than a dollar, is the best meal on earth . . . to our Johnny.

And there is something to be said for McDonald's. I spent a week in Kobe, Japan, with a group of pastors and the Japan Church Growth Institute. Evenings were special. The meals were great: char-broiled salmon. Kobe beef. Sukiyaki. Tempura.

At noon times we were on our own. One young pastor, Tanaka, said, "Let me take you to a McDonald's nearby." People make fun of Americans traveling halfway around the world and then stopping in at a McDonald's. But it seemed like a chance for a "slice of home." An oasis of America in a very distant land.

The young woman who waited on us knew no English. She had a plastic card with Japanese printing and pictures of what they had to sell. The same things McDonald's sells everywhere.

I pointed to a Big Mac and a Coke and fries. Although she spoke no English, in her Japanese accent she repeated it back to me: "Big Mac, fries, Coke." I nodded and it was done.

To me, a Big Mac is not all that great. It is not my favorite hamburger. But there in the midst of Kobe, Japan, with

Japanese shops all around—the sights and sounds and smells of a strange land—that Big Mac tasted exactly like one I would get at any McDonald's in America.

Not all Dennys are equal. But all McDonald's, the world over, serve exactly the same food. Blindfolded, you could not tell the difference.

I feel sadness when great restaurants go out of business. But McDonald's goes on. And grows.

Why? Their food is all the same. That is their strength and their weakness. The food comes fast. It is always in a clean setting. Somehow they have captured what the masses want. Even so, I confess it remains something of a mystery to me that McDonald's is such a roaring success on every major intersection in our town, and down the highways, and around the world.

But life should be more than a Big Mac and fries and a Coke. Alert human beings should crave for more.

There is a popular religion abroad today. It is like the Big Mac that always tastes the same. It is like those ladies' gloves that are advertised as "one size fits all." Sometimes one size doesn't fit anyone very well.

McDonald's intends to grab every taste. Appeal to everyone. At least appeal enough that everyone will latch onto it.

There is almost a mood in America that if you do not like Big Macs, you are not really 100-percent American. And across the countryside there are those who seem to say that if you are not satisfied with "junk food religion," if your faith is not "cut from their cloth," you are lacking.

I know a young woman who started attending a large independent church that compared itself to the Bereans in Acts 17. "Test everything," they said. "See if what we say is not true."

But once in, the doors swung shut. What the pastor said went. "Accept it, or leave."

religion

There was no freedom. It was as if someone suddenly said, "You must live on a diet of Big Macs and fries and Cokes, morning, noon and night, seven days a week, 52 weeks a year. You must live on a total diet of junk food." I think even our little Johnny would protest.

There is a kind of junk food sameness about much of the popular religious diet out there. But it does not satisfy. We may begin with McDonald's. But most of us grow beyond that. We grow up.

The Apostle Paul wrote in 1 Corinthians 3:1-3a that we may begin with baby food and bottles of infant formula, but we grow to want to sink our teeth into something more. We come to find we have minds of our own. We want things that speak to us and are more deeply satisfying. We want to be fed on the whole wheat bread of life, not on the same fluff and emptiness.

But there is this pressure to have us be satisfied with the "fast food" version of religion.

A man was stopped on one of the very dark streets in a terrible section of Belfast, Northern Ireland, late one night by a mean looking man with a knife.

"What religion are you?" asked the one with the knife.

Thought the other: "If I say Catholic, he may be a Protestant. If I say Protestant, he may be Catholic." He hit on the perfect solution. Smiling broadly he said, "I'm Jewish."

"Hot dog!" exclaimed the man with the knife. "I've just gotta be the luckiest Arab in all of Northern Ireland!"

Three hundred years ago in Germany there was religious turmoil like that in Northern Ireland today. For 30 years, Lutherans and Catholics and Reformed tortured and killed each other in an attempt by each to control Germany. Out of that came many people who wanted no part of that violence. Out of that turmoil was born what today is the Church of the Brethren.

The early Brethren were so persecuted

for their faith that at the heart of their beliefs was the conviction "No force in religion." They befriended many who were persecuted and they themselves never persecuted a soul.

When people killed other people over creeds, they said, "We will take no creed but Christ. Each person is free to explore what faith means and to come to honest convictions."

In one of my pastorates, a young father drove over an hour each way to our church. He thought himself to be very liberal. He had gone to the Unitarian church. But he came to us saying, "You know, you are actually more accepting than the Unitarians. The Unitarians pride themselves on accepting everybody. But they have a *liberal line* on everything. If you are different, they are as harsh toward you as the most fundamentalist church. You accept me even though my views are different. You are more accepting and I feel more at home here than with the Unitarians, even though I agree with the Unitarians on more things."

I visited a church school class taught by former Manchester College professor Paul Keller. The topic was, "Is it important for the Church of the Brethren to survive?" Paul Keller had prepared a two-page working paper of his own reasons why our church is needed. The first of his reasons was the "significant individual freedom for religious growth." He said, if our church had not granted him great freedom to find his way years ago as a student in Chicago, today he probably would not be a part of any church. Our church's emphasis is on love rather than judgment, he said. Our church is democratic. Creative minority views are encouraged.

Jesus compares the kingdom of God to a *banquet*. He calls us to more than grabbing a sandwich served up in minutes and heading on down the freeway.

First of all, a banquet is *with others*. You may eat a McD.L.T. in your car by yourself as you speed along. But a banquet is something you sit down to with

others. You are there not only to enjoy the food but to enjoy the presence of others. You do not go to a banquet alone. And faith that is rich and full is always in the company of others. We must take time to sit, share, enjoy.

Second, *Jesus himself* is the host. He issues the invitation. He bids us come. Jesus said, "Wherever two or three are gathered in my name, there I am in the midst of them."

Third, the food at a banquet is not something fried on a grill or dropped into oil like french fries and then kept warm under heat lamps for a long time. My Linda tells our Johnny he must have something "substantial," not just sweets and snacks. What Jesus would give us is *substantial*. It is quality stuff.

Jesus would say to us, Ask your honest questions. Hold fast to your deepest convictions. Explore the doubts you have. Follow them on through. Know that no honest question is every frowned on by God.

Jesus did not treat all people alike. With each person Jesus started at a different place with their different needs. He was like a boat sailing around an island, looking for the inlet to make contact.

To a rich ruler he said, "Sell all you have." To a tax collector he said, "Sell half of what you have." Jesus approached each person differently. For each person is unique. Like a snowflake. Like the bites of Fruitful Bran, which promises: "No two bites exactly the same." God meets us where we are. We bring our honest questions and God gives us honest answers.

Refuse to be treated like a child. Know that God wants you to stand on your own two feet—with eyes wide open, with ears alert, with your mind in gear, your thinking engaged.

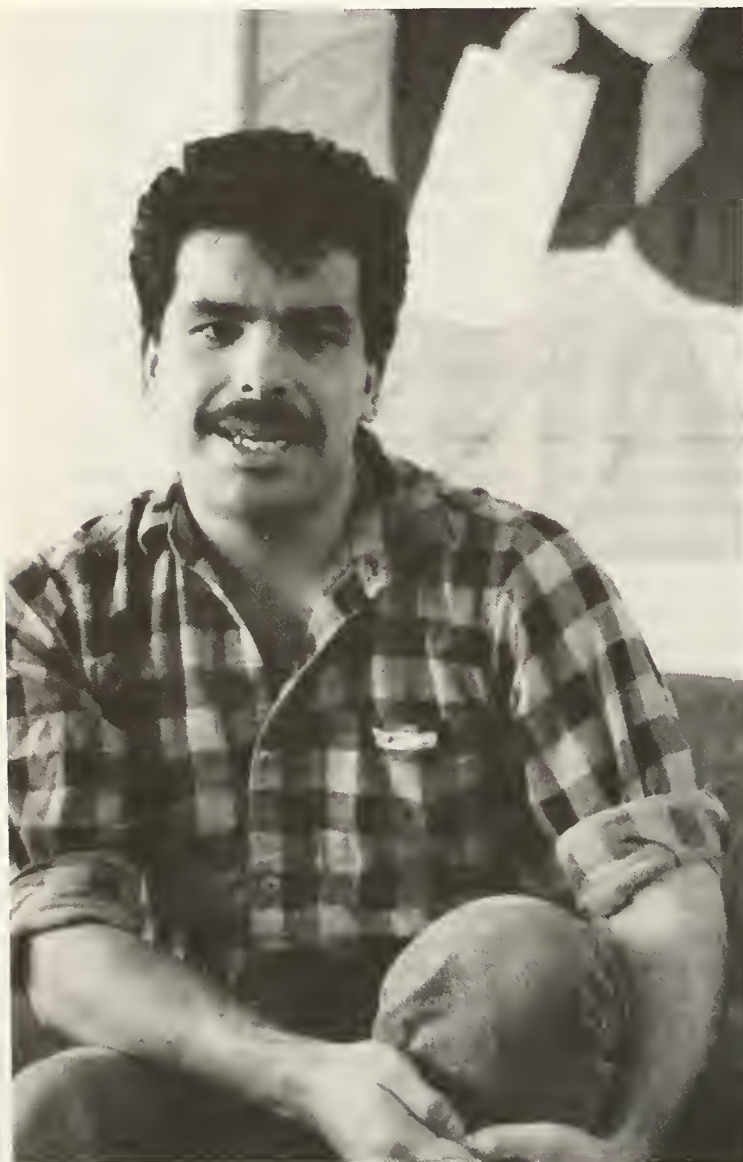
Be worthy disciples of the Christ who said, "You shall know the truth. And the truth shall set you free."

For nothing less than that can ever fully satisfy. □

C. Wayne Zunkel is pastor of the Panorama City (Calif.) Church of the Brethren.

'I don't believe this is happening to me'

an interview with Chuck Garza by Cheryl Cayford



Chuck Garza has AIDS. He is 25 years old, and has been a member of the Bella Vista Church of the Brethren in Los Angeles for three years. Chuck lives with pastor Gilbert Romero and his family, who have also welcomed people leaving prison or the drug culture into their home. Chuck helps lead church worship, teaches Bible study, plays piano, and sings. He and Gilbert also play and sing together in prisons. Chuck is a member of the Church of the Brethren AIDS Task Group.

Deacons Ralph and Lucille Robison, Chuck's "Grandpa" and "Grandma" at church, recall when Chuck told the congregation he had AIDS. Afterward the group prayed for him. "We felt he was healed," Lucille says. "When we go back to pray for him again, we feel we are just repeating our original prayer." The Robisons have a hard time realizing the seriousness of Chuck's illness. "Chuck is so healthy and active," Ralph says. "You can always hear a lot of laughter wherever he's at."

Church members Tino Lopez, Mary and Victor Olvera, Erlinda and Sal Vindiola, and Mary Helen Guevara all live in the same house and are friends of Chuck's. "When I first found out about AIDS," Tino says, "I saw guys dying and an ugly disease, and had a picture in my mind that that's what AIDS is like. When I saw Chuck, I knew that's not what it is."

Sal, a former drug addict, is very aware he could have caught the disease. Erlinda remembers he looked like he had seen a ghost after going to the AIDS treatment center with Chuck. Erlinda herself is not afraid, "We're not going to catch it unless we get it from doing something else." Mary Helen agrees, "The only contagious disease he has is the love he has."

The household often prays for Chuck. "Part of the church's ministry is praying for the people there," Tino explains, "and everyone who walks through that door's got something wrong with them. We come to church to lift each other up. Chuck is a great lifter himself, through prayer and his music. When I found out about the AIDS, I looked at the man."

Chuck came to Bella Vista about a month after Gilbert became pastor. They have become good friends. When Gilbert found out Chuck had AIDS, he did not know how to deal with the situation. In the end he told the church, "Anyone who can't accept Chuck leaves." The church accepted him. Gilbert and Chuck "go back a long ways," the pastor says. "We have our ups and downs, but we don't quit. I hold him accountable to me, and I am accountable to him."

When did you find out you had AIDS?

It's going to be two years in June. I found out I was HIV-positive a year before, but there was no way of telling if there was AIDS virus inside me. I decided I needed to be tested to get my own peace of mind, because I was constantly thinking about it.

It would have been a miracle if the results had come back negative. I already knew, pretty much. But somehow hearing it from somebody else's mouth, especially a doctor who knows what's going on, was really hard. And then when you give your blood specimens it takes two weeks.

So the waiting, and the paranoia, and maybe I don't have it, and you know you have it, and how am I going to tell my family? Are they going to disown me, be ashamed of me? I thought if the tests came back positive I'd move away and disappear out of everybody's lives. I'd tell them something so they didn't have to see me ill. It was a rough time, but I had a lot of support from people at church.

Whom did you tell?

I didn't tell everybody. I told the deacons, Gilbert, his wife, and a couple of my friends. I'm sure it was difficult for them because they've never had to deal with something like this. But they were right there, no matter what. They loved me; they prayed for me when they saw I was dragging or down. It makes all the difference in the world.

We had some trouble through it. We had gotten involved with a lady who has a ministry to handicapped people. Gilbert and I went to sing in her ministry. I told her I was going to be tested, and for some reason (I guess she wasn't too well informed; nobody was then) she just got this fear come over her. She didn't talk with me, but she started calling the pastor, telling him I shouldn't be allowed to minister, I shouldn't be allowed to play the piano, I shouldn't be allowed to use a microphone, I shouldn't be around children, I shouldn't be in the church. It was ugly. She was really coming off the wall.

So we got a phone call one morning early from a church member. She had told them I had AIDS. This person called up, just panicked. We had to act before she called other members and started a panic. So we called an emergency meeting of the church. It was terrible—but it ended up good. I was just so nervous.

They hardly knew about my past, or my involvement in the gay lifestyle, much less this. I had to come clean.

You had to tell everything?

Yes. That day we happened to have a church barbecue. Afterwards we called everybody in. I didn't want them to hear it from her, or somebody else. So I told them. I told them how I got it, that I had it, and I told them about the past.

There were some tears. It was a real heavy time, but it was a good spirit, of love. Everybody was looking right in my face, and they were nothing but loving. And the fear left. I could see in their faces they would stand by me and this lady could go jump in the lake.

They prayed and every person hugged me and told me they loved me. That was hard to go through, and it was just good. It turned out to be a beautiful thing. It's like nothing else matters when you are in the same family and one in the Lord. It's like, so what? We're all in this together.

She also called my family and told them. That was nasty, because they didn't know. It really angered me. We're a pretty close-knit family; everybody knows what's going on with everybody. I had to go to my family and do the same thing. Just tell them. I had to.

You hadn't told them before?

No. That was one of the things I was so afraid to do. I was going to wait until the last minute, because I felt I couldn't deal with telling them. I was adjusting to knowing it myself.

Telling my family was difficult because their heads were down and they didn't know what to do. My mom sat there numb, and my sister and my brother and all just sat there. Nobody spoke or did anything. That was hard, because that was the place I expected, or hoped, would stand by me, support me, not care about the circumstances. It is hard for them to deal with, and it's still not talked about. They'll ask how I'm feeling, but I don't open up and tell details, or what the doctor says. I guess I'm trying to protect them.

How do you try to protect your family?

By not telling them everything. I mean, they know I'm sick. But if the doctor were to give me some bad news today, they wouldn't hear about it. I think they want to hear about it, but I don't want to lay it on them. The thought of putting them

through anything so heavy as this is hard, knowing that some day they might have to take care of me, and thinking about what they're going to go through.

We lost my dad about two years ago, and it's taken us until now to get over it. Remembering how they were right when he died, all these little scenes come back and it's like, I don't know what they're going to go through again.

Your family doesn't go to the Bella Vista church?

No, they're involved in other churches.

Do you have other people to talk to?

Sure, when I choose to. I can open up to my friends, but it seems sometimes the things I feel nobody's going to understand, because they're so strange. Sometimes these big waves of feelings will try and knock me over.

What kinds of feelings?

Desperate, sometimes, and I know there's nothing I can do. When I go to the hospital and see somebody who's farther along, or somebody just as far along but having a rough time, I'll say, my gosh, that's what's going to happen to me. It's scary. It's this fear I can't do anything about, and it just breaks me.

What do you do at a time like that?

Either I'll mope around and close up and pretend it's not there; or do what I'm supposed to do and take it to the Lord. I say, Lord, I can't carry it, it's too much. He tells me, "It's not meant for you to carry anyway. I'm to carry everything, the little things and the big things you can't handle." When I don't give him the feelings, they fester and get worse and build up, and something else will pile on, and pretty soon I'm a wreck.

Sometimes I don't have the strength to pray for myself. Then I'll say to the church people, "Hey, I need prayer." And it's beautiful because they have a lot of love, and in that love is a lot of power, the same power that's going to break the wave of depression, and the fear and anxiety and hopelessness and grief and guilt.

Like this interview today—I didn't think I was ready for it. This morning I opened my eyes and said, oh gosh, this is really happening. Someone is going to write about me because I have AIDS. These things, if I let them, will eat me up, tear me apart. They'll get bigger and bigger until I'm afraid. But they all knew, at the house, that I was going to do this

today. So we prayed, and it was gone. I remembered the Lord's in control of everything, so why be afraid? That's the way it goes. There are battles every day.

Do you think this has changed you? Not physically, but in other ways?

It's given me compassion for people. It's made me appreciate little things that normally I wouldn't. It sounds corny, but when I take hold of a flower, I see God's hand in things like that. I grow to appreciate life. Or I see people throwing their lives away, giving up, and I know there's hope in the Lord. I know how much feelings can damage you. When I see anybody depressed or sad it makes me want to help.

Before I had the Lord I was real hard. I didn't have time. Even after I came to the Lord, I didn't have time for a lot of things, and people. But he's showed me how the love he's given me is given to pass on. That's what it's all about, we're called to love.

I heard Mother Teresa say, "Every human being is created to love and to be loved." She's so right! Whether it's the bum on skid row or a leper, or an alcoholic, or a drug addict—somebody who would usually gross me out or rub me the wrong way—I remember that. He was meant to love and be loved.

Tell me about your life before joining the church.

Looking back, my growing up time was real lonely and sad, and it seems like I

had a difficult time with everything. When I was 12 I discovered drugs, pot, liquor. I found something I liked that was easy, that other people liked to do. Then I got into high school, and I still didn't quite fit in with other people.

In high school I met this girl—we were doing drugs together. We were close that year, and one day she told me she was gay. I didn't tell her I thought I was, or always wanted to be, or felt like that, because I was afraid. I told her two weeks later. And she said she'd heard about this place in Hollywood where everybody was like us. Neither of us said "gay." We tried not to use those words. I guess we were uncomfortable with it.

So we went, and I just said, Wow! This is it! The people were nothing like the people at school. It fascinated me—the way they dressed, the way they danced. We went the next day, we went the next week. I started meeting people, and everybody had the same thing in common.

I stopped going to church. I thought I'd found my place, the excitement and acceptance I'd never had. And it went beyond that. Right away I also discovered the aspect of caring about somebody who really loves you and wants you, somebody to share everything with. I thought, this is where I belong and I feel great here.

For some reason, the Lord pulled me out. One night I was in bed asleep with

my friend, and something woke me up. All of a sudden I felt the power of God in the room. He wasn't angry, I just knew he was there. You can't deny the presence of God when he's close.

I got out of bed and walked up and down the beach. I felt love, and the Lord saying, "You don't belong here. This isn't the place I have for you." I just couldn't deny it. So I went back and said, "Take me home. I've got to go." All the way home I was praying. I know the Lord wasn't angry. He was just calling me out.

It's happened more than once. I would try and ignore the Lord's call because everything in me is telling me, "You like men, and you want to be with a man." I'm not interested in women sexually, I'm not attracted to them. That's the way my instinct still tells me. A lot of anger came up, because I asked, why do I have to change? What's wrong if I'm a good boy and with one person? But once I got a taste of the Lord, that was imitation love and acceptance. I guess we all need to be around people with the same goal. I want to serve the Lord with all my heart and my life, and my gay friends don't. But I'll always love my gay friends. I don't judge them, but I don't belong with them.

Are you being treated for AIDS? Where do you go for treatment?

To the University of Southern California medical center. It's busy. You go in and the room's full of people with AIDS. You sit there two or three hours at least, so you talk. "How are you doing, man? How're you feeling?" They tell you things they're going to have done. You don't even know their name, but that's a part of it. Sometimes I walk in and look around, and sense defeat. It's really sad, especially when I've had a good time with the Lord, and I have a deep sense of his presence. Then I go there and I see death—spiritual, physical death. And the people are so bitter against God.

They feel that they've been chosen?

Or don't believe in God. If there's a God, why did this happen? You hear that a lot. I remember one guy, very good looking, maybe 23 years old. He had a career in acting. He didn't look like he had it but he had just found out. And he was all scared and freaked out. "How am I going to tell my mother?" he was saying.

He asked, "How are you coping?" I said, "If I tell you, you're not going to freak out or anything?" He said, "No." And I said, "The Lord keeps me going." And he said, "I don't want to hear that. If

Chuck Garza gathers for a moment with a group of friends from the Bella Vista church.



there was a God he wouldn't let this happen." He was angry and wouldn't let me go on. Seeing, it's so hard to judge or condemn people. But I hear Christian people talk about somebody who has AIDS, and I see they really haven't come to grips with it.

In what way?

It's just not horribly real to them. They hear about it but they only want to go so far, and after that they shut it into a box. It's like that with a lot of issues today, like the homeless. And AIDS grosses a lot of people out. They're offended by it. I guess I see it more because I'm always faced with it. Even I don't want to deal with it sometimes.

Do you have a job?

No, I've been a waiter at some nice restaurants, but you've got to be fast and on top of it with your mind, and you've got to do a lot of running around. I'd get sick with something and wouldn't go in for a couple of days. The boss gets tired of that. Then I was just tired. I couldn't keep up anymore. So my doctor told me to give it up. I'm on disability, but that's nothing. Waiters make all their money in tips, but the government doesn't recognize that. I want to work, but I can't.

Do you get help with medical expenses?

Yes, that's all free. But anything else, clothes or food. . . .

What kind of medical treatments are you getting?

I haven't been getting anything. My doctor and I don't feel we need to do something yet. But last time I went to the hospital, they checked and my T cells have gone down to 250. T cells are supposed to be at 550 to 1800. That scared me, because all those guys at the medical center who are in bad shape are around that stage. It's hard to get used to it getting closer and closer. A week goes by, a month, getting closer to danger.

When I came back from the hospital that day I felt terrible. I went to Bible study, and somebody said, "Gil, let's pray for him." I know they love me, I know they care for me. If I need money, or a place to stay, they would be there to give whatever I needed. But I didn't think they cared to the extent of what I saw that night. They gathered around me, and one girl started praying for me. She cried as she prayed, telling God how much she loves me. I had my eyes closed and I thought, "Listen to these people!" I'm lucky to be here. The Lord led me here.

What would you tell people about your

experience with AIDS?

Little things nobody knows about. Like they did a blood gas test to check the oxygen in my blood. They can't get it out of a vein, so they stick a needle halfway through your wrist and take the blood from an artery. They did it once, and the results were negative. Then I got real sick and the doctor said we should do another. So they're preparing to do it, and I'm sitting there saying, "I can't believe this is happening to me. I can't believe I have AIDS. And I can't believe I have to do this stupid test." The pain was bad, and I was really low. The doctor called me in and said, "Your tests came back negative. We didn't find anything wrong." I just started crying. I said, "God! I don't believe this!" It wasn't that I had to go through it all for nothing. It was the reality of *you have AIDS*.

Sometimes you catch people being paranoid. It hasn't happened too often to me but I have heard about people saying things, or staying away from me. I remember when my mom first found out. I went over to my mom's and my nephew came out and hugged me, and I hugged him. I squeezed him real tight. And my mom came to me, and she said, "Chuck!" I turned around and looked at her. She

shook her head, like, "Don't do that." And I looked at her, and I let him go. He ran off and didn't think anything of it. But that put a bullet in my head when she did that to me. I left there, after that, because it was too much. I felt like everything was going to be taken away from me, little by little.

What else? The spots that I get—little cancer spots. Nobody notices them, and I'm used to seeing them. But sometimes I see one getting bigger, or I'll see a new one, and it'll hit me again. What's happening to me? Knowing that more turn into more, turn into more. It's hard to see yourself changing physically, to see it manifested in your body.

Do you have something to tell the Church of the Brethren?

Pray, and let the spirit of love fill you. We are called to love, and this area is such a touchy one in the church. People don't want to deal with it, but blessings can come out of it. Try to put aside the judging and the why. It doesn't matter why. That's not going to make it better. But ask, what can I do to help? We're all one body, and the Lord said, the weakest parts are most important to me. The ones that are most powerful are least important. So give yourself away. □

What's it like to know?

by Chuck Garza

What's it like to know? What's it like to know your days on earth are few?

What's it like to know your times for being with friends are short? Days come and then go, and I feel it's closer today than yesterday. How many more crisp clear mornings before I won't care what kind of mornings I have?

What's it like to know you'll soon be so weak you can't stand or sit?

What's it like to know babies and small children you love will never see or know you as they grow? What's it like to be in a room full of normal healthy people, and know you're dying?

What's it like hearing about a well-deserved curse God sent on wicked, disgusting people who deserve to die, then burn, and hold your heart and tears because you come from those people?

How does it feel to be afraid to tell people you have a disease that is killing you?

How is it to want to tell your momma you're scared 'cause you're gonna die?

What's it like to want to tell your best friends or friend you're quiet because you're reflecting on your funeral, or that day it's over?

What's it like to feel doomed and hopeless?

How is it to just want to be held tight for an hour by your best friend and not have to worry about ever letting go?

Ask me. Maybe I'll tell you. □

Pete and Vel Puig: Through God they do valiantly

by Kermon Thomasson

"There are times when I just want to run out of the house and leave it all! But I know I won't do that because I have got the Lord here and he will supply all our needs."

Vel Puig was expressing the frustration she sometimes feels, caught in the situation of being the wife of a man who has AIDS. "Sometimes I scream at Pete. Sometimes I scream at the baby. And sometimes I even scream at the Lord. But then I go to the Lord in prayer, and I go to him also through the Scriptures:

'Through our God we shall do valiantly.' "

"Through our God we shall do valiantly."

This verse that sustains not only Vel, but her husband, Pete, comes from Psalm 60:12 (KJV). The verse goes on, "... for he it is that shall tread down our enemies."

"We sing a song in church based on that verse from Psalm 60," Vel explains. "It's going to be the Lord who 'treads down our enemies.' And AIDS is one of our enemies."

AIDS has been Pete and Vel's *chief* enemy since they discovered in September 1986 that Pete was infected with the fatal virus. Over two years later, Pete is still alive. Although he has been in and out of the Medical College of Virginia Hospital in Richmond with various ailments symptomatic of AIDS, is on

medication, suffers severe headaches, has lost weight, and is weak, Pete still does not look like a person at death's door. Too weak to do any regular work for the past year, Pete now can manage only an occasional walk to a nearby convenience store to buy a newspaper. But for someone the doctors expected to be dead months ago, it seems miraculous that Pete seemingly is in such good physical condition.

Pete and Vel are under no illusions about what the ultimate outcome of his illness could be. They have other "miracles" about which they can rejoice.

Vel (a nickname; her real name is Wyvetta) is the daughter of Charles and Kathryn Roller, of Richmond, Va., members of the West Richmond Church of the Brethren. When she met Pete she was working as a volunteer for New Life for Youth, a Richmond-based ministry for drug-addicted young people. Pete grew up in New York City, leading a rough life on the streets. He shot drugs for several years until his close friend Angel Cruz convinced him to come to Virginia with him to be rehabilitated at the New Life for Youth ranch in rural Spottsylvania County. Angel earlier had found new life in Christ and dedicated himself to a drug ministry.

"Angel used to pray for me every day. He would come to New York, and I would hide from him. But after about a year something happened and I confessed that I wanted to get off drugs. I called Angel. He was so happy. He said, 'I knew I would get you!' " That was 1980.

When Pete met Vel he had joined the New Life for Youth ministry as a staff



trainee. They were married in 1984. Their daughter, Rebekah, was born in 1986, about the same time Pete found out he had AIDS.

Pete and Vel view their daughter as nothing short of miraculous. "Rebekah was an answer to prayer—*very directly* an answer to prayer," says Vel. "Pete and I both are over 40. We had prayed hard to have a child. The pastor's wife at church had laid hands on me and prayed that I would be fertile and have a child."

A strong personal faith is evident as Pete and Vel describe the birth of Rebekah. "So the Lord knew what he was doing when he gave us this baby. The Lord knew the whole situation at the time. He knew what was best for us. The Lord didn't create the AIDS situation but he will see us through it. We prayed for the baby and the Lord knew then that Pete already had AIDS. But he still gave us the baby."

Vel sees as a miracle her and the baby escaping AIDS themselves. "Statistics show that the woman has a 60 per cent chance of picking up AIDS in unprotected sex. The Lord protected us because Pete and I kept our relationship according to the Scriptures."

Ironically it was with Angel Cruz that Pete contracted AIDS, during their drug-shooting days in New York City, long before AIDS was even heard of. Both Angel and Pete had quit drugs, accepted Christ, turned their lives around and were serving other drug abusers when AIDS hit. In 1986 Angel, after a bout of ill health, was diagnosed as having AIDS. His wife, Lydia, also had the disease. They both died soon after diagnosis. Troubled with the memory that he and Pete had used dirty needles during their drug-addiction days, Angel insisted before his death that Pete be tested for AIDS. The results were positive. Those test results came just after Vel gave birth to Rebekah.

Important to Pete's well being, as well as to his survival this far, has been a strong community of support, in his family and in the church. Vel's parents—Charles and Kathryn—were completely open in telling the West Richmond congregation about their son-in-law's illness. Says Charles, "We keep our church informed about Pete's condition. When there has been any particular change, we have told them about it during 'sharing

time' on Sunday morning. We are asking for West Richmond's continuing prayers for Pete and his family. A number of people are very concerned. We hear inquiries about Pete every Sunday morning."

Pete and Vel have yet to run into anyone who has shown them any hostility because of Pete's AIDS, or felt that anyone was avoiding them out of fear of the disease. They attribute this lack of prejudice largely to the tragic and shocking death from AIDS of Angel and Lydia Cruz.

"They unwittingly made the way easier for us," Pete and Vel acknowledge. "They were highly respected in the church. When they were diagnosed as having AIDS there was an outpouring of love and compassion. No one had even dreamed they had AIDS. They were such wonderful Christians and church leaders. And suddenly they were dead. Angel was a powerful witness for God's grace, even as he was dying. The nurses and doctors said he never stopped telling others about the Lord, as long as he had breath and the ability to speak. That touched people."

"It was as if they figured that if such wonderful Christians as Angel and Lydia could die of AIDS, it could hit anyone. Then we found out Pete had AIDS. No, we haven't experienced hostility or prejudice. We have been surrounded and supported by love."

Just as important as having support from their church is the strong Christian faith to which Vel and Pete openly witness. "In our church we definitely believe that sin is a destructive power. Pete picked up AIDS because he was living in sin. And now, although through the power of Jesus Christ he has repented and turned his life over to the Lord, the consequences of sin are still there to be borne. God doesn't always take away the consequences of sin, but he has given us the support group and the care. He is bringing us through this."

Pete confesses that when he is sitting at home alone he sometimes wonders why AIDS had to happen to him. "I ask God, 'Why?' If I had known about AIDS back in New York I never would have come in contact with it. So I ask God, 'Why? Why me?'"

But when despair hits Pete, he takes comfort in the Scriptures, likening him-

self to Job, who, when beset by illnesses and misfortune, stood fast in his faith in God. "Vel loves the Lord, and I love the Lord too. That's the main thing, right there," Pete concludes.

Vel believes that keeping one's sexual relationship according to scriptural teaching is extremely important in AIDS prevention. "Be faithful before your marriage, and be faithful after you marry," she says.

"I firmly believe the reason I didn't catch AIDS was because Pete and I were faithful. We had no sexual relations until we were married. I have known six or seven couples, the man of whom had AIDS. In every situation where they had been faithful, the wife did not become infected."

Pete and Vel take life day by day, knowing that Pete is going to die of AIDS-related illness eventually unless God in his mercy heals him or an AIDS cure is found. But they feel ready to cope with whatever happens. They have miraculous blessings to be grateful for—a good marriage, a wife and daughter who have escaped AIDS. Most important, they enjoy a peace with God that sustains them. Sin, they acknowledge, and the consequences of sin, as they see it, they accept.

Charles and Kathryn seem to have come to terms with AIDS also. They have neither panicked nor distanced themselves from their son-in-law. Instead, they have educated themselves on AIDS and its treatment. And, perhaps more important, they have given love and support to Pete and Vel.

Kathryn says, "Learn all you can about AIDS. Educate yourself, and then if you do come in contact with someone with AIDS, surround that person with love. Don't be afraid to hug an AIDS sufferer. Don't be afraid to lay your hands on the person's shoulders. Nothing is worse than being isolated . . . suffering from AIDS and alone. That's my message: Love them, tell them that you love them, and don't be afraid to give them that hug."

It is not easy to accept death on any terms, especially death in the form of AIDS. But fortunate are those who, when faced with possible death from AIDS, are surrounded with loving family and friends. Fortunate, too, are those who can say serenely, as do Pete and Vel Puig, "God is faithful."

Through God they do valiantly. □



A revolutionary response to AIDS

by Ralph McFadden and James Corrigan

After an initial panicked reaction to the AIDS crisis, church folks more recently have tried to respond by carrying out "the mission and ministry of the church."

In their response, many Christians have agreed that the PWA (person with AIDS) deserves to receive all of the compassionate, non-judgmental care that any person with a terminal disease deserves to receive. And they realize that the care should be informed by the behavioral sciences, with all that we know about death and dying.

This type of response is still tough for many in the church. We can understand if Aunt Margaret has cancer. We are open to giving the care and concern that she and her family need. And we move with kindness and tenderness if a young man has an inoperable tumor on his brain stem, or if Bob's wife of 40 years is moving deeper and deeper into Alzheimer's disease.

Unfortunately, when Eunice's son, 30 years old, dies of AIDS, she tells a friend that she will refuse to share it with the church because of fear that she will be rejected by the pastor and the congrega-

tion. This is no idle tale. It happens every day.

And yet, it is also true that in some of our congregations, when such news has been shared, the members have moved with compassion in caring for the person, the family, and the friends.

This type of response is the one that has been called for in statements and policies of most of the mainline Protestant churches and Roman Catholic churches. Denominations have made statements about AIDS and, in some cases, are actively backing the statements with educational materials, training seminars for laity and pastors, and other resources.

It is not a bad model. If all our communities of faith responded in this more enlightened manner, our lot would be much better. However, it does not tell the whole story, and it leaves something out of the fullest understanding of what it means to be pastoral and compassionate.

One of the problems with this type of response is that it tends to be preoccupied with dying. Most persons with AIDS will clearly tell us that they need

help more in learning how to live with AIDS than in dying gracefully.

There is a deeper and much more difficult issue for the church, one that can be focused on with this statement: "We can have compassion for the sinner (person with AIDS) without accepting the sin (homosexuality or IV drug use)." The central issue for that person with the virus is, in the final analysis, "Am I, as a person, with or without the disease, accepted as a member of your community?" Frequently the person has experienced anything but acceptance. Many have turned away from the institutional and local church. In other words, the central issue for most persons with AIDS is that of alienation.

And for the church, the core of that alienation is the chasm that exists between the understanding of our spirituality and the understanding of our sexuality. This is particularly true of the person with AIDS because of the historic views of the church, and because in the church there are no role models.

Whatever our sexual orientation or preference, we have been carefully taught to keep our feelings and understandings of sexuality in one box of our lives, and our values and understandings about spirituality in another. In other words, people frequently feel that their only option is to put either God or their sexuality into the closet. The alienation from the church and from other persons of faith is profound and more significant for the person with HIV/AIDS because they have repeatedly been told that their particular orientation is sinful and abnormal.

A similar alienation becomes the alienation from the self. With the diagnosis of HIV-positive and AIDS, frequently there is a loss of self-esteem. Already the person has experienced the realization of homosexuality, and alienation from family, religious tradition, and the culture as a whole. The person has already developed an internalized homophobia, a self-devaluing or oppression, which is only added to with the onset of the virus.

Therefore, any pastoral response that does not address this alienation is simply not adequate.

The response of the individuals and

communities of faith needs to be one that moves toward both reconciliation and integration. This reconciliation, if it is to be truly reconciling, must be bilateral. Otherwise, it is patronizing or self-serving. In our being present with persons with AIDS, we must meet in the arena of mutual brokenness and of mutual vulnerability, not in moral debate. When this genuinely occurs, something marvelous happens. Call it redemption. Bilateral reconciliation is the revolutionary call of the gospel.

One artist's conception of unilateral reconciliation is of the shepherd, holding onto a bush, reaching out into the canyon, where the wayward bleating sheep is lost and needs to be brought back into the fold. When we see ourselves as the shepherd, and reach out (from the inside, where the true believers are) to the exile (on the outside, where the sinners are), we are experiencing one-sided reconciliation that is seldom truly reconciling.

An outstanding illustration of bilateral reconciliation can be seen in this story:

I was in the chaplain's office at the hospital when a woman came in and asked to speak with me.

"Father, my husband, Bob, is up on the fourth floor. He's dying and he wants to go to confession and receive the sacrament of the sick (anointing). Then he would like communion. Will you come up?"

I said that I would be honored to do so. As we walked to his room, she explained that she and her husband had been married for 35 years and that this had been the second marriage for each of them. They went to mass every Sunday but, because of the divorce, were not welcome to receive communion.

"When my husband was diagnosed with cancer a year ago, we went to the priest and asked to receive the anointing of the sick. He said that we could if we would agree to live together as brother and sister for whatever time Bob had yet to live. We left disheartened, because we knew that in this time of illness the physical intimacy would be very important to us."

We were now in Bob's room as she completed her story. She paused and then said,

"Father, we can keep that promise now because Bob will never leave the hospital. Will you give us communion?"

I responded, "I will be glad to give you communion and the sacrament of forgiveness and grace. However, I have one request. Will you offer me, as a priest and a representative of the church, your forgiveness for the way the church has abandoned you? For 35 years you have been faithful to the church, but the church has not been faithful to you. When you were going through a crisis in your own life 35 years ago, the church was present to you only as a judge, not as a pastor. As a result, I would like to ask your forgiveness."

With deep sobs Bob cried out, "I can't believe this—that a priest is asking me for forgiveness."

This is a remarkable model of mutual human brokenness in which redemption takes place. We must realize that we cannot deal with reconciliation and compassion apart from our understanding of our own brokenness and sinfulness, both as individuals and as a community.

In addition to bilateral reconciliation, any helpful response from individuals and communities of faith need to deal with integration. That is, it needs to address the split in human sexuality and spirituality. This is a split that historically the churches have fostered. Ritual can play an important role in addressing the split. Another story illustrates this well:

John, about 45 years old, had lived most of his adult life in New York City. He recently moved back to Chicago with his younger partner, Michael. They had been together about seven years. John was a writer of TV commercials.

About three and a half years ago, John was diagnosed with AIDS—specifically Kaposi's sarcoma. As a person who liked being in charge of his life, he wanted to know everything that he could know about his disease, its treatment, and any research being done. In other words, he was a man with determination.

After a year, when John was again in the hospital, we had a number of long conversations. One day he asked if we could talk about the funeral.

"I'd like to tell you what I want. I want it to be simple. Have it at a funeral home. I have a couple of women friends from New

York, and my brother, and I'd like for them to make a few brief comments. That's it. What do you think?"

I commented, "Well, John, I think that the ritual of the funeral should be congruent with who you see yourself to be. If that's congruent with how you see yourself, then that sounds good. However, I would like to raise a challenge. I wonder if your idea for the funeral is not homophobic? Perhaps you don't think that you deserve more than that, or that your life is not worth more than that, or you don't think you'd be welcome in the church."

He was silent. "I need to think about that."

The next day he said to me, "I'm not a religious man, but I'm a deeply spiritual per-

son. I was raised a Roman Catholic. My mother and father are both devout Catholics, and my brother is active in his parish. I've thought about it, and you are right on target. I'd like to be buried from the church. Will you celebrate my funeral?"

We tearfully embraced, and I said that I'd be very glad to do so.

John died six or seven weeks later. A number of us met to plan the funeral. The music would be played by John's "buddy," Michael, would read a poem that John had written, and the eulogy would be read by his brother and friends from New York. The funeral was to be a celebration of John's life and who he was. It was a combination of affirmation and caring.

As we celebrated and we came to the shar-

ing of the bread and cup, I felt some alienation. This had not been a recent part of John's life and probably not part of many who were present. I found myself therefore saying to the gathering, "We are all here in the commonness of our grief and in the celebration of John's life. We are not all in the same place in our religious experience. Today, however, I welcome any and everyone who wishes to receive communion as an experience of this commonness."

It was a rich and tear-filled experience. After the funeral, three men, at different times, came to me and said, "You'll never know how much this has meant to me today." Later, as I was in the sacristy, I began to sob—not because of the pain but because I felt I had truly met the sacred.

We have a tremendous power in our ritual and our worship, if we only knew how to use it better. It's the power of bringing together, in the case of John, the disjuncture between his sexuality and his spirituality.

These two stories summarize a basic stance of ministry. We truly meet the holy in life when we meet each other in mutual vulnerability.

We do know much about reconciliation when we think of racism and militarism. We have questioned and perhaps confessed our individual and institutional racism. We have questioned and perhaps confessed our individual and institutional support of militarism.

But we seem unable to confess our lack of integration of spirituality and sexuality, and we do not realize or confess that we have failed to present a credible sexual ethic, for which some must now pay a dear price. This is the forgiveness we must seek from those whose experience we have voiced and judged, and whom we have abandoned.

Bilateral reconciliation and integration—a revolutionary response to AIDS. That is our call to mission and ministry. □

Ralph McFadden, former executive of the General Board's Parish Ministries Commission, is resident chaplain with the Clinical Pastoral Education program at Rush-Presbyterian-St. Luke's Medical Center in Chicago and volunteers with the AIDS Pastoral Care Network in Chicago. He also chairs the denomination's AIDS Ministries Task Group.

James Corrigan is the director of pastoral services in the Department of Religion and Health at Rush-Presbyterian-St. Luke's Medical Center, and he is president of the AIDS Pastoral Care Network in Chicago.

To learn more

The following resources are offered for those who want more information about AIDS. Church of the Brethren responses to AIDS are coordinated by the denomination's AIDS Ministries Task Group, 1451 Dundee Ave., Elgin, IL 60120.

Books

- *AIDS: a Manual for Pastoral Care*, by Ronald H. Sunderland and Earl E. Shelp, Westminster Press, Philadelphia, Pa. A brief manual to help pastors, chaplains, and other care-givers.

- *AIDS: a Self Care Manual*, IBS Press, 2339 28th St., Santa Monica, CA 90405, \$12.95. A comprehensive guidebook that covers all aspects of AIDS management.

- *When AIDS Comes to Church*, by William E. Amos Jr., Westminster Press, Philadelphia, Pa. A minister's account of the approach he took when AIDS came into his congregation.

Packets and other resources

- "A Call to Compassion," 1987 Church of the Brethren Statement on AIDS. Available free from the AIDS Ministries Task Group.

- *AIDS, a Resource Packet for Congregations*, AIDS Task Force, National Council of Churches, 475 Riverside Dr., NY 10115, \$5.

- *AIDS Resource Kit*, Map International, Box 50, Brunswick, GA 31520, \$65. A global approach to an international health crisis; includes a video interview with the surgeon general.

- The American Red Cross. Contact your local Red Cross for an excellent series of free pamphlets on AIDS for students, teachers, parents, employers, and others.

- *Responding to the Challenges of AIDS: A Resource Guide for Congregations*, Menonite Mutual Aid, 1110 N. Main St., Goshen, IN 46526.

Videotapes

- From the American Red Cross: *A Letter from Brian*, a 30-minute video with study material, especially for teenagers; *Beyond Fear*, a 30-minute interview with the surgeon general; *Don't Forget Sherry*, a new 30-minute video with study guide, especially for teenagers.

- *Living with AIDS*, an award-winning documentary that chronicles the last six weeks in the life of 22-year-old Todd Coleman. The video is intended to demystify AIDS by personalizing the disease and its human impact in an honest, nonthreatening manner. Color, 24 minutes, rental \$65/three days. Carle Medical Communications, 110 W. Main St., Urbana, IL 61801.—RALPH G. MCFADDEN

Brooklyn brings a blessing

Phill Carlos' involvement began when a call from an AIDS patient made him realize the crisis had reached his community. One of the best things he has learned to do is 'help with estranged relationships. That's when we bring a blessing.'



by John Spangler

Phill Carlos Archbold often tells patients who are dying of AIDS to compare their situation to the Brooklyn Tunnel, which connects the southern tip of Manhattan to Brooklyn by dipping underneath the East River. "You go in one side and you can see no light from the other end," he says. "You're entering that dark, transitional stage—you feel rejection, shame, you're crying, your body is broken. But when you get to the other end—there is eternal life!"

The glow on the faces of people who hear his words is one of the encouragements that keeps Phill Carlos going in his ministry. He sees a lot of the Brooklyn Tunnel, and a lot of the dark transitions, in his travels among six or seven hospitals scattered throughout Brooklyn and Manhattan. In addition to his job as associate pastor at Brooklyn Church of the Brethren, Phill Carlos visits the people that few others will—AIDS patients.

"I don't have to go to them," says Phill Carlos with some surprise. "AIDS patients are requesting more and more to see a chaplain or a religious person. The word gets around and hospitals call us."

Meanwhile the word has been getting around to several churches in Atlantic Northeast District that have taken an

interest in donating to AIDS programs through the Brooklyn church—largely as a result of Phill Carlos' contagious enthusiasm and gifted leadership at revival meetings.

"What's amazing to me," says Bob Kettering, associate district executive for Atlantic Northeast District, "is that many of the churches giving the most help are some of the most conservative in the district." Members who have been making regular donations to the Brooklyn programs have come from Chiques, White Oak, West Greentree, East Fairview, Midway, Hempfield, Quakertown, Drexel Hill, Florin, Ephrata and—outside the district—Waynesboro Church of the Brethren.

Supplies such as sheets, blankets, pajamas, pillows, pillowcases, and appliances are donated as they are needed at the two AIDS residences where the Brooklyn church maintains contacts—Bailey House, where Phill Carlos was chaplain until recently, and Mother Teresa's House of Love. In addition, churches have donated canned food, bedding, and furniture for individual apartments that the Brooklyn church has begun to set up for AIDS patients who do not yet need hospitalization, to allow them some semblance of home life.

Bailey House, a former hotel building on Christopher Street in Manhattan,

houses 44 AIDS patients and is privately funded by the AIDS Resource Center in New York, which also maintains 18 apartments. Mother Teresa's House of Love was a residence owned by the Catholic church just a couple blocks from Bailey House, in the Greenwich Village section of Manhattan. After an uproar from the neighbors who did not want an AIDS hospice in their area, where apartments go for \$1,000 to \$1,800 a month, the city refused to grant the necessary license.

Finally, Mother Teresa visited New York personally and embarrassed the mayor by asking for a "donation"—a license to run the AIDS hospice. Mother Teresa's House of Love now houses 40 patients, while residents have abandoned the buildings on either side.

Apparently Mother Teresa is not the only influential presence for those with AIDS in this city. Bob Kettering was

amazed at the influence that the Church of the Brethren has in proportion to its size in New York. In a recent visit to Bailey House he attended an administrative meeting, which included representatives from several much larger denominations in the area. "They really rolled out the red carpet for me," says Bob. So great is the need and so small the response that the Church of the Brethren really stands out because of its donations through the Brooklyn church—the only Brethren church in New York City.

Many AIDS sufferers, if they dare to make their plight known to anyone, lose their jobs—and even their families—creating an intersection of the issues of AIDS and the homeless. Peter Smith, of the Partnership for the Homeless in New York, told *Newsweek*, "We're playing extreme catch-up ball, now. We've let too much time go by." In a March 1988 article, *Newsweek* said there were an

estimated 900 homeless AIDS sufferers in New York City and, at that time, there was adequate housing for only 82.

In the New Jersey suburbs, where the situation is apparently worse than in New York, hospitals receive AIDS patients at advanced stages. And when they die, bodies lie unclaimed in the morgue for days until the hospitals are forced to dispose of them. "It's like they don't exist!" exclaims Bob Kettering.

But to people such as Phill Carlos, these homeless AIDS victims are very real—they become part of his family. When he took Bob to Bellevue Hospital to visit 24-year-old David Miranda, one of the patients he visits routinely, Bob asked him where his family was. David pointed to Phill Carlos and said, "He's my family."

Even within church families, sadly, members who contract AIDS are often abandoned. The patients who are the

Phill Carlos Archbold:

'Tell them I love what I do'

by Cheryl Cayford

Phill Carlos Archbold does not like to talk about himself. "Just tell them I love the Lord and I love what I do," he says.

Phill Carlos, who will be a speaker at this year's Annual Conference, grew up in Colón, Panama. As a young man, he did volunteer work for the chaplain of Fort Davis, a US military base. One day the chaplain asked him if he wanted to study in the US, and arranged for a Texas congressman to be his sponsor. That is how Phill Carlos arrived here 28 years ago.

But how did he become Brethren? After coming to the US, Phill Carlos was drafted and went to Vietnam as General Westmoreland's secretary. While setting up a chapel room for the general (who preferred to sit inconspicuously against a wall when with the troops) he met Earl Foster, who was to become senior pastor at the First Church of the Brethren in

Brooklyn. Earl had given up his position in the Salvation Army to go to Vietnam.

After the war, both ended up at 39 Whitehall Street, the old New York induction center—Earl as a chaplain, and Phill Carlos in charge of mental testing for the military. Coincidentally, the Brooklyn church was looking for a pastor. Laura Moyer from Hatfield, Pa., had been keeping the church going, because few Brethren ministers were eager to take on the city. Earl heard about the opening, he and Phill Carlos "tried out." The church called Earl to be pastor, with the stipulation that Phill Carlos and Earl's wife take part in the ministry.

That was 19 years ago, when the Brooklyn congregation was primarily Italian. Now the church is mainly Hispanic, with a few members from Asian and Arabic backgrounds. As associate pastor, Phill Carlos works with senior citizens, teaches Sunday school and

English, directs youth choir, works with the General Board's urban ministry program, has served on the Atlantic Northeast District board, leads revivals in the district, and is a member of Annual Conference's Standing Committee.

Until recently he was also chaplain at Bailey House, a hospice for people with AIDS. But the work "became very heavy," he says—he and Earl have done over 350 funerals for people with AIDS. His involvement with AIDS began five years ago, when a call from a hospitalized AIDS patient made him realize the crisis had reached his community. Immediately he went to the Red Cross to be trained to "do more than pray over" people with AIDS. He has learned to care for them, what medications to use, what makes them comfortable. One of the best things he has learned to do, he says, is "help with estranged relationships. That's where we bring a blessing." □

oughest for Phill Carlos to minister to
re often Catholics with AIDS who are
itter because they feel the church turned
s back on them. At one hospital, a
atient was at the point of death with
AIDS and begged to see a Catholic priest
o receive last rites. When the priest who
orked for the hospital chaplaincy pro-
gram refused, they called Phill Carlos at
Bailey House, who keeps a list of
Catholic priests on hand. He found a
lack priest who was willing to travel all
he way from 125th street in Harlem to
minister to the AIDS patient (who was
white) at the hospital in Brooklyn.
Twenty minutes after receiving last rites,
he patient died.

Phill Carlos tries to break down
religion walls and denominational
walls" whenever he visits a person with
AIDS. "I usually try to let them know I
am aware of their rejection, and I feel for
that; I'm saddened by that. But that I
came to bring some glimmer of hope."
He doesn't try to build up a "church on
earth." He says, "They can't be a part of
that, they are at the end of the road now,
and will be gone before they can leave
the hospital and come to church. But I
am here to build up that church
celestial."

Church of the Brethren youth who
attended the Brooklyn workcamp in
August were able to bring their own glim-
mer of hope when they visited Bailey
House. Not only did they give the gift of a
ing presentation to the residents but,
perhaps even more importantly, they
allowed some of the residents to give in
return. Two of the residents sang for the
youth group, and one man who had
AIDS was so impressed he decided that
when he died he would leave his photo-
graphy equipment to the Brooklyn
church. The youth came away from the
experience with a deeper understanding
of people who suffer from the disease.
While there were no signs of physical suf-
fering among the patients they visited
(many at Bailey House were too weak to
leave their rooms), the political and
emotional suffering from being society's
outcast became very real.

Atlantic Northeast District is now mak-
ing plans to open a new AIDS shelter in
Lancaster, Pa. In Lancaster County there
are 1,500 known carriers and 78 victims
of the disease. Of these cases, a majority
have resulted from drug abuse. The dis-
trict will encourage churches to offer
financial help, as well as staffing, to the
new program—to be called "Finney
House"—but will be sure not to divert
help from the Brooklyn programs.

"It's a joy to see the enthusiasm of the
other churches," says Phill Carlos, "and
we have to keep doing what we're doing
at Brooklyn, because the others are so
into it."

There certainly doesn't seem to be any
danger of the other churches running out
of this enthusiasm, or slowing donations.
The Brooklyn church continues to
arrange tours of Bailey House, to
heighten awareness, and to dispel
stereotypes for interested church groups.
East Fairview church donated 44 quilts,
one to each of the residents at Bailey
House, as a Christmas gift from the con-
gregation. And when Arlene Keller, of
Midway congregation, heard that Bailey
House needed large-faced clocks so
patients who were weakening could see
them, she said she would see that it was
done. There was even a slight struggle
with members at the Chiques church
who also wanted to donate clocks.

"Arlene said, 'You find something else to
donate,'" says Phill Carlos with a laugh.

The need is still vast for people such as
Phill Carlos, who is committed to helping
people to the other side of the "dark tun-
nel," where new life is waiting. And many
of them do turn around in their thoughts,
he says, although it is too late to change
their lifestyles. Only a small two to four
percent of the people that he visits die
angry. "I really do know," he says, "that
when it's my turn to go, whenever that
may be, that I will see some of them
cheering on the other side of Jordan. And
we'll hug, and I'll see their arms—that
there are no more scars, there is no more
illness. We won't part again. And it will
all be worth it then, won't it?" □

*Jahn Spangler, of Elizabethtown, Pa., is a Brethren
Volunteer Service worker with the International Peace
Bureau, in Geneva, Switzerland. He served last summer
as an intern with MESSENGER.*

*'I am here to build
up that church
celestial. When it's
my turn to go, I will
see some of them
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other side of Jordan.
There will be no
more scars, no more
illness. It will all
be worth it then,
won't it?'*

AIDS in church and out: Brethren

A year with AIDS

Ralph McFadden beat out 60 applicants from across the country for his year as a resident chaplain with the Clinical Pastoral Education program at Rush-Presbyterian-St. Luke's Medical Center in Chicago, Ill. He has previously worked with AIDS, and chairs the Church of the Brethren AIDS task group. Rush's is the only CPE program in the US currently working fulltime with AIDS.

Father James Corrigan, Ralph's supervisor, began to work with people with AIDS a few years ago. As the hospital received more AIDS patients, he envisioned the possibility of an intern working with AIDS. Ralph is the second to fill the position.

The work centers on some 150 outpatients. Ralph does not work with all of them, but the hospital staff knows he is available. He frequently ends up doing regular long-term counseling with patients. He also continues to work with outpatients when they are admitted to the hospital. Currently his "active list" numbers 12.

"A lot of it is learning how to deal with the difficult issues of sexuality and mortality," Ralph says. "These men and women for the most part are going to die sometime. And some of them have."

An easy decision

In the summer of 1987, Bill Ecker, superintendent of Maryland's Caroline County School District and a member of the Denton Church of the Brethren, was told a five-year-old entering Denton Elementary School was HIV positive. The boy's mother told him her son, a hemophiliac, had received an AIDS-tainted blood transfusion as a three-year-old. The case arrived on the heels of trouble over AIDS in schools across the country.

Bill appointed a committee, including the school principal and the boy's mother, to recommend a decision. The committee and the county public health officer agreed he should accept the student. The district trained its employees in aseptic procedure ("We've got to assume that every child may have the disease") and held an open meeting for parents, where questions about AIDS and how the school would handle it were answered. Bill remembers "it turned feelings around. It was tremendous the way the community handled it." Only one child left school because of the incident, and people have been very caring to the boy's mother, even leaving groceries at her door.

"In many ways it was a very easy decision," Bill says. "The committee said there was no reason why this young student can't be in school. They say we can't pray in school, but when you go through something like this you do a lot of praying."

Because there is a need

"I heard Phill Carlos Archbold say at a district board meeting in 1987 that Bailey House could use some clocks," says Arlene Keller, of the Midway church in Lebanon, Pa. "He said time is very long when you know you are dying. These men had no way of knowing what time it is. I simply brought that back to my church."

Arlene teaches Midway's young adult Sunday school class, with 52 members. That class, joined by the Joy class, with around 30 members, raised about \$400 to buy a clock for each room at the Brooklyn AIDS hospice. They also donated wrapping paper and greeting cards, because the people at Bailey House like to give small gifts to each other.

This past Christmas, Midway's choir also donated half of the proceeds of its Christmas concert, around \$1,000, to a Brooklyn foundation housing babies with AIDS. Since then 75 of the 150 babies have been placed with families.

Arlene says at first there was a "for shame" attitude toward people with AIDS. But, she says, "you can't talk to Phill Carlos very long until you realize the great need there is for spiritual ministry to these people."



AIDS

ckle the issue

by Cheryl Cayford

Helpful compounds

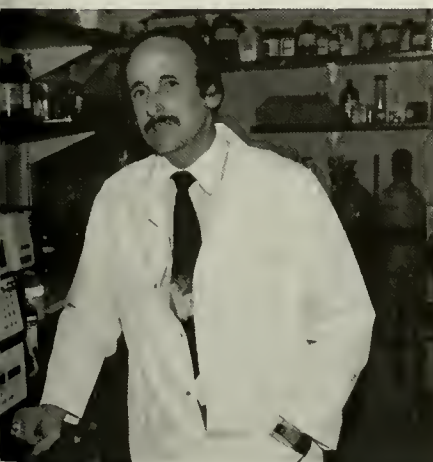
Karl Flora, a member of the Manassas (Va.) Church of the Brethren, is deputy chief of pharmaceutical resources at the National Cancer Institute, the only government agency with a large drug development program.

When AIDS came along, he says, "the governor tacked on a program about equal in size and scope to the anti-tumor effort." Their screening process evaluates about 10,000 chemical compounds a year, out of which six to eight are chosen for development.

"It's real slow," Karl says. "One problem with the AIDS virus is that it incorporates into your genetic material, so every time a cell divides, you copy the machinery necessary to produce the virus." One cannot speak of a cure because a person with AIDS is infected for life.

The institute's director, Samuel Broder, discovered the activity of AZT, the only AIDS drug marketed in the US. "People have the misconception that AZT is doing a lot of good," Karl says, but the drug only increases the lifespan of an AIDS patient a median of one year. AZT may be more effective if given very early in the progression of the disease. The best hope may be to suppress the expression of the virus with drug therapy and to control the AIDS-related "opportunistic" infections.

"The surgeon general has said not to expect a vaccine before the turn of the century," Karl warns. "Prevention has got to be the big thing."



Alienation and blessing

When Vivian Cantey received a call from the director of the Children and Youth Agency in Lancaster, Pa., asking if she would care for HIV-positive babies, her nursing experience and love of children prompted her to say yes.

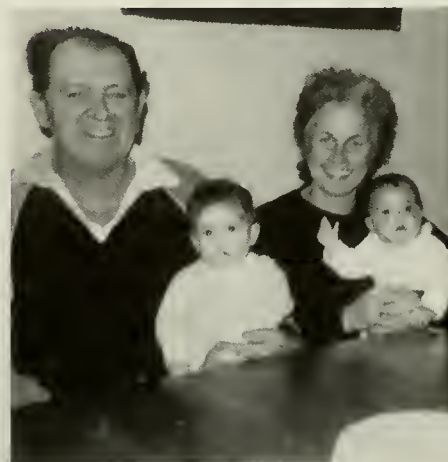
Javier, eight months old, arrived in January 1988 and was promptly rechristened "Bubba" by Vivian's husband, Sandy. Fortunately he later tested negative for AIDS, and is now with an aunt and uncle.

Vivian is now caring for Tiffany, who has tested positive for AIDS. She is the daughter of a 47-year-old IV drug user who died of AIDS a few months ago, and a 15 year-old girl who got AIDS from the father.

"We felt alienation soon after we got Bubba," Vivian says.

At Lancaster's Mechanic Grove Church of the Brethren, she and Sandy were to host a church dinner, but the organizers found no one to go to their home. "We're grandparents," one of them told Vivian, "and I wouldn't want to come."

It is not an isolated incident. The parents of two of Vivian's grandchildren will not bring them to visit her. "My kids have been the hardest," she says. Some of her children, and her pastor and her parents, do support her. And the babies have been a blessing. "If you can care for them here," she says, "they will be better prepared to face whatever is ahead."



A high quality of life

Gerry Tyrrell is the most recent in a series of Brethren Volunteer Service workers at the Minnesota AIDS Project in Minneapolis. The 24-year-old from Louisville, Ky., brought a new concept to MAP: a life enhancement program for people with AIDS. He says it "can mean having fun, meeting people, taking care of yourself, being healthy and productive." Gerry, as coordinator, is in charge of developing and implementing the program.

The most popular thing he does is give away complimentary tickets, because "so much loss is not physical but financial." About half of Gerry's 150 clients get complimentary tickets at least once a month. Life Enhancement also includes a monthly planning meeting, potlucks, sports, seminars, and discussion groups.

Gerry was surprised at the group "politics" in the work. "When there's loss, people get angry. Things aren't always as simple as they appear."

He thinks there are many misconceptions about AIDS: "People expect people with AIDS to be like skeletons and on their deathbeds, and they're really not. Some days they're feeling well, and some days they're sick. AIDS is just a small part of their personality. The people behind the labels are basically the same people as before they were labeled."

(continued)

Opposite page: Members of Arlene Keller's young adult Sunday school class helped raise funds for several Brooklyn projects that assist people with AIDS. This page, left: Karl Flora's work at the National Cancer Institute now includes an effort to develop drugs that fight AIDS. His branch works at discovering potential drugs, developing and testing them, and supplying clinical dosage forms for testing in patients. This page, right: Sandy and Vivian Cantey hold Tiffany and Amber, two children who have tested positive for AIDS.

Sensing a crisis

Jonathan Hunter, director of transition programs for Episcopal Community Services in San Diego, Calif., is looking for funds for a live-in program for women and children with AIDS. "When women are identified as having AIDS," he says, "they're most often low income and involved in street prostitution, and tend to lose custody of their children."

Jonathan also works with IV drug users who have tested HIV-positive, or who are high AIDS risks, helping them get off drugs and live the remainder of their lives with dignity. AIDS chaplaincy is part of the program.

Around 60 San Diego clergy from a variety of faiths have trained to do AIDS counseling. Episcopal Community Services has about 25 program sites in and around San Diego, and works with everything from Head Start, to the homeless, to ex-offenders.

"The person ending up on the street, or not coping with AIDS," says Jonathan, a member of San Diego's First Church of

the Brethren, "is the person not connected with any social system. They get pushed out of a congregation and lose connection with the church."

Episcopal Community Services tries to reconnect people to significant relationships because they believe that the real healing power is the community, "a strangely Brethren ideal for an Episcopal organization. Our faith allows us to say that death is not failure. Even people facing a very tormented and frightful death can experience love and compassion, but only in the experience of community."

Starting with education

The La Verne (Calif.) Church of the Brethren held a forum series on AIDS in January, including four church school sessions and a Sunday morning service. The congregation's Health and Welfare task force, chaired by Mary Ann Harvey, president of the Brethren Health and

Welfare Association, sponsored the forum.

Using a variety of resources—a video from the office of the surgeon general; the 1987 Brethren statement, "AIDS: A Call to Compassion"; a documentary on the last six weeks in the life of an AIDS sufferer; a therapist-led group discussion of case studies; a presentation on AIDS in the church; and a panel of two physicians and a nurse who answered questions—the committee tried "to give people a sense of the whole issue," says Carol Wise, associate minister, "and to get the church to talk about it."

Carol serves as staff liaison for the task force, and gave the concluding sermon. After worship that Sunday she talked with several members who mentioned people they would have liked to bring to the service.

"It said to us that people are already dealing with AIDS at work and with friends."

She has also taken church youth to the Foothill AIDS Project, where people are taught to be listeners and friends to people with AIDS. "Our hope was that more people, at least a couple, will get involved in some sort of AIDS work." □

A call to compassion

The 1987 Annual Conference adopted a statement on AIDS, titled "A Call to Compassion." To encourage healing and compassionate care for persons with AIDS and their families and friends, Conference made these recommendations:

- Congregations and individual members become informed about AIDS in order to (a) help reduce fears concerning the disease and persons with AIDS, and (b) understand appropriate methods of AIDS protection and prevention.

- Congregations and individual members explore prayerfully the faith issues raised by the AIDS epidemic through (a) affirmation of sexual relations within the marriage covenant, and (b) lifting up the values of a wholistic lifestyle free from substance abuse.

- Congregations and individual members become involved in direct care for persons with AIDS, care for the affected families and friends, and the giving of spiritual support through the healing

ministries of visitation, counseling, anointing, and in other appropriate ways to promote wholeness and acceptance.

- Congregations and individual members assist in the development of financial, medical, and legal resources in the local community for persons with AIDS. If such resources are not available, congregations may consider some level of direct support.

- Congregations and individual members speak out boldly concerning discrimination against persons with AIDS. While observing necessary precautions to public health, the civil and human rights of those with AIDS must be protected and respected.

- Congregations and individual members encourage adequate funding for AIDS research and the public dissemination of accurate information. Such information may be channeled through the mass media, public schools, community forums, and within local church settings with special attention directed to those

groups at highest risk.

- Congregations and individual members in ministry to persons with AIDS be supported through a coordinated network of district and denominational health and welfare representatives.

- Church-related health and welfare institutions (such as day care centers, soup kitchens, long-term care facilities, and nursing homes) consider the special needs of persons with AIDS and respond to those needs with appropriate institutional resources.

- Congregations are urged to cooperate with other religious and community groups in affording a caring ministry to both the victims and families of those stricken by AIDS.

A health crisis of enormous proportions faces the church and the world. Denial and prejudice only serve to make the crisis worse. In the face of this reality the church and its people are called to be a community of healing, hope, and compassion. □

AIDS

What will the church do?

by Ann Showalter

In December 1987, the *New York Times* carried a brief article about a church whose trustees decided to make this announcement: "We know that AIDS is not transmitted casually. Nevertheless, if anyone knows that they have been exposed to the virus, no matter how minute the chance for transmission, would you please stay away from our services voluntarily. We don't really want to bar anybody."

What could possibly underlie that kind of fear? I want to suggest at least three things.

The first is a fear of the disease itself. AIDS is a terrible disease. We do know how it is transmitted and how it is not transmitted. But there's also a lot we don't know about the disease.

Beneath the surface of the fear of the disease itself is the fear of death. We live in a death-denying society. Since the days of antibiotics, we have gradually developed an illusion that, if we can write exactly the right prescription or hang enough bags of chemotherapy or do enough transplants, we're going to beat death. We have this idea that somehow we can control life and death. AIDS comes along and jerks that rug out from under us and says, "No, you're really mortal. Your medical technology is useless in the face of this invisible little organism." We are powerless, and we are terrified.

The second reason for our fear is that many who are infected by AIDS are people that I would call the strangers among us, that is, people we don't know very well and who are invisible to us—IV drug users, prostitutes, gay and bisexual men. They are people we'd just as soon not have to deal with. We wish they'd stay invisible and go away. Here they are all of a sudden in the forefront of the news every single day and we can't ignore them.

The third reason is the fear of sexuality itself. In the church, of any indiscretion or sin people can get involved in, a sex-

ual sin is the worst. It's the thing we feel most shocked by. We don't do well talking or teaching about sex. The fact that AIDS is transmitted sexually is without a doubt one of the reasons it carries such a stigma.

About a year ago, a family came into my office. Their son had left home in his late teens. Both husband and wife had suspected that he might be gay, but they hadn't talked about it even to each other.

They came to the city and discovered that he was expected to live only about six to eight weeks. When they came into my office they said, "We don't know what to do. We're totally overwhelmed. We come from a small town in another state; just being in the city is too much for us. We're scared to go outside our hotel room at night. We don't know what to make of all of this."

A couple of weeks later they came back after having been back home for a brief visit. They were angry with everybody—

the nurses, the doctors, the hospital. They even appeared to be angry that their son was not dying as quickly as they had been led to believe he might.

I don't think those parents were hard-hearted or cold or didn't care or didn't love their son. I do think that their own life experience was one place, and the gap between where they were and where their son was was so great that there was no way for them to cross that barrier. It was simply too much.

I said to them, "What are you going to tell people at home?" And they said, "Well, we're not going to lie, but we know that it's going to cost us some of our friends." I have often wondered about them. Since their son died and was taken back for burial, who listens to their pain? Do they tell anybody, or do they hold it inside? My hunch is that they hold it inside in an attempt to forget.

If there's one thing I hear again and again, it is the sense of isolation, the



Pontius' Puddle

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sense of being cut off from community at large—whether it's family or friends or the person who's dying. Often people say, "We can't tell anyone because if we did they would not have anything to do with us. The church would judge us, our neighbors would have nothing to do with us, their children couldn't play with our children."

I know that sometimes part of that fear is within the people themselves. They cannot yet accept the fact the someone in their family has the disease. Often they are ashamed and feel a lot of guilt. Many parents, particularly of those that are gay, immediately say, "What did we do wrong?"

What kind of spiritual resources are called for in the face of this problem? We need a spirituality that must be rooted in the biblical message of hope and love. It must represent the kind of spirit that Jesus had.

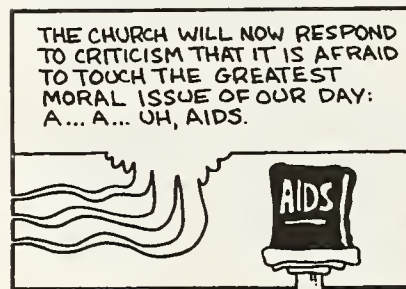
It must be a practical spirituality that involves our whole person. It is not a spirituality that can be expressed by long distance, by thinking good thoughts. It calls for human interaction and compassion. It calls for us in the faith community, as Paul writes in Romans 12, to actually be transformed in our mind and attitudes.

I am sad to say that in the early part of this epidemic, oftentimes the church, the faith community, has reflected more of the attitude of the world than the attitude of Jesus Christ and the gospel. To begin to think about the appropriate response of the church, let's look at two journeys in scripture.

When I began working with AIDS several years ago, I was in daily turmoil and distress, asking myself, "Is it right for me to be doing this? What am I doing in the midst of a gay community? Am I somehow condoning? Am I somehow giving consent to what I'd always been told was a sinful way to live? What does this mean? Why am I here?"

At the same time, I was constrained. There was something internal that said this is what I had to do.

As I went for spiritual guidance from a friend, he suggested I read once again the



Abraham narratives. And so in the last few years I have read the stories of Abraham again and again. That has become a powerful metaphor, to think about and to guide me in ministry.

The call of God to Abraham was to leave all that was secure, comfortable, and familiar to go into the unknown, into foreign country. I thought, "That really fits. I feel like I'm in a foreign country and I don't know what I'm doing a lot of the time and I certainly don't know where it's going to lead." But, interestingly enough, as Abraham went God gradually clarified that call. He also discovered that God was indeed at work in places that he would never have expected.

That fits the church too. We have so clearly boxed in exactly where God could be at work and where he could not be: Certainly God could never be at work among people who live over here and do these kinds of things; we are sure of that.

I've come to feel that to talk about a journey of faith and to talk about absolute certainties is a contradiction in terms—we follow God into the unknown not because we have the absolute answers but because we trust the one who has called.

One can also follow the journey of Jesus. We find him coming into the world through the most unconventional means we can imagine, at least if we believe that he came through a virgin. Who would ever believe that could be possible? Yet that is what we are told. God does not work in conventional ways. God is a God of surprises who does things in unexpected ways.

One of the big reasons people didn't understand who Jesus was, was that they knew so surely what the Messiah was supposed to be like, what he

was supposed to do, what he was not supposed to do.

If we follow Jesus' journey, we discover that it takes him into the synagogue, yes, but it also takes him into the haunts of the despised, the poor, the ones who were the outcasts of his day. That's where Jesus does his ministry. Those are Jesus' people.

And finally, his journey carries him outside the confines of the holy city. That's pretty important, because Jerusalem—Zion—was the place where God was supposed to dwell. God said, "This is where I'm going to be present," and suddenly Jesus takes us outside that holy city and onto the city dump. And he says, "This is where I'm present as well. This is where God's presence is as well."

The place outside the city can be a frightening place. It was for Christ. It was a place of helplessness, of suffering, of darkness, and despair. Why else did he cry, "My God, my God, why have you forsaken me?" But it's also a place of infinite love, commitment, trust, and hope.

The institutional church today is being called to go outside its ordinary confines. There are a lot of people outside of the confines of the institutional church who have something to teach us.

As we go outside to minister to those with AIDS, we need to go in a new posture. Instead of the posture that we know exactly what's wrong with you and what you've done wrong and why you're suffering and what you need, we need to go in a posture of listening. So often we have been so intent on telling people what life ought to be like that we haven't had time to hear from them what life *is* like. Some-

times our theology insulates us from listening to people.

As I began working with people with AIDS, I vowed that I would not allow myself to pull off the shelf the easy theological answers. That was very uncomfortable. I felt like I was without my armor. I didn't have anything to protect myself. I had to listen.

Strangely enough, when I didn't have my armor, they didn't need theirs. And we began to love each other. It's a wonderful experience.

We must decide whether people have value because they live up to the kinds of standards we have come to understand the gospel to call for—and I'm not putting down those standards. We must decide whether they have value because they can reach those standards and live up to them or because they are made in the image of God even as you and I are and, therefore, deserve respect and care and love and compassion.

I know a young man with AIDS who works in a center for runaway adolescents. These people are on drugs and alcohol, and he is there counseling them about AIDS and about how to find out who

they are. Many have struggled with sexual identity, and when they asked to talk to their parents about the fact they thought they might be gay or lesbian, the parents said, "Goodbye, we don't want anything to do with you; you're on your own." They end up on the street, in the worst possible kind of atmosphere and circumstance.

I'm concerned about that. I'm concerned about what the church will do with our youth. Whether we like it or not, young people are going to continue having questions about sexual identity. There will be young people who will be gay not by choice but because it is their orientation. They need a compassionate community in which they can raise those kinds of issues.

Are we going to listen, or are we—by our silence, by our attitudes—going to say to them there is no place to explore those questions in the church?

How should the church respond to the AIDS crisis?

At the forefront is education—about the basics of the disease, about what to fear and what not to fear, about the human suffering, the human problems.

AIDS is very much a part of major social problems that were there long before AIDS came along—such as poverty and racism. The institutional church by and large is divorced from society's most severe problems and heartaches and pain. I think that's where Jesus came—to enter those. He said, "I came to proclaim liberty to the captives."

We need to educate about sexuality. We need to provide places where people can experience trust and intimacy and love. Many people—especially teenagers—become sexually active not because they're looking for sex but because they're looking for affection, warmth, closeness, caring, and love. They don't find that in other places. So they substitute sexual activities, and what they get is not love, but families, children they can't support—and now they get AIDS.

We need to pray. I don't say that lightly. Prayer is central to what we must do. Jesus said, "Blessed are you if you mourn." It's that kind of praying I mean—that we can mourn in sadness for those who are suffering. Prayer changes us when we pray with the heart.

Prayer also is a way of mediating grace and love to those who are suffering in ways that we cannot know, that only God knows. If we consistently pray publicly, prayer signals that here may be a place where it's safe to bring pain. If there are people in the congregation who are afraid to talk about the fact that somebody in their family has AIDS, that can be an opening.

We need to develop networks of people who are committed to learning about AIDS, to walking with people in their pain. Each community needs a core group of people and I would hope that it would be an interfaith community. This problem of AIDS will be too big before it's over for each church to try to do its own thing. We need to begin working together as the body of Christ. □

Ann Showalter is director of pastoral services for the AIDS Pastoral Care Network in Chicago. An ordained Mennonite minister, she is a graduate of Bethany Theological Seminary. She serves on the Church of the Brethren's AIDS Ministries Task Group.

This article is excerpted from an oral presentation made by Ann Showalter in May 1988.

The Church of the Brethren's response to AIDS is coordinated by the AIDS Ministries Task Group, a task force of the Brethren Health and Welfare Association. Seated: Chuck Garza, John Carter. Standing: Ann Showalter, Barbara McFadden, June Gible, Kirby Lauderdale, and Ralph McFadden. Not pictured is Karen Shallenberger.



On universal restoration

William Waugh

What is meant by 'selling out'?

As I read my December MESSENGER, I was surprised to learn that as a Brethren pastor I was accused by Brother Onaldo Pereira of "selling out" (see December, page 27). He seems to have accused me because I preach salvation, preach about growth in the Body of Christ, and I try to be biblical regarding the practice of homosexuality by Christians.

In regard to preaching salvation,

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Onaldo Pereira resurrects the "Brethren" belief in universal restoration. This hinges on the rather faulty stand that a loving God would not condemn anyone to hell for eternity; all will be saved at some point in time. One who believes this would not spend time asking people to repent, for it will be taken care of later.

I would like to point to *The Brethren Encyclopedia's* reference to "eschatology" and, more specifically, the subject of "universalism." It reads: "The open proclamation of this doctrine was not encouraged and it gradually died out among Brethren."

Onaldo Pereira lists four references that he claims illustrate this great belief. Rather than see these verses proclaiming "universal salvation," one could easily argue for "universal opportunity" to be saved. John 12:32 was proclaimed to a crowd that contained Greek Gentiles who might have been hearing for the first time that they were not excluded from joining God's kingdom. Not wanting to

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

proof-text my views, but feeling the urge to compare, let me offer four scriptures for us to consider: Romans 10, Romans 9:22-33, Mark 16:16, and Acts 2:21.

Personally I am glad that many Brethren do not know about this belief in universal restoration. Also I do think that building the church as the Body of Christ does not exclude saving souls, as Onaldo has implied. The converse is not true either. A balanced evangelism will not only counsel people to be saved but will also stress commitment to the Body. Our purpose, as I see it, is to build up the Body of Christ so that we can be enabled to be ministers of God. There must be a commitment of life as well as of soul.

Concerning growth and "bigness": As I look at the area in which I pastor, I see many who need to hear the Good News of Jesus Christ and need to commit themselves to his church. My desire is to reach them for Christ and I would probably desire them to join the Church of the Brethren because I believe we have much to offer. Growth is not evil; it is human nature that causes us to criticize a church because it is growing. Growth for the sake of numbers is always wrong, but daily adding to our number those who are being saved is not.

I feel privileged to have met Onaldo Pereira during my time at Bethany Seminary. I found him to be a gentle and loving brother who was sincerely concerned with following Jesus. It

(continued on page 30)



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INVITATION—In Atlanta Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Shoneys Inn at intersection of Indian Trail & I-85 North, exit 38, Norcross. Contact Pastor Joe May at (404) 985-1360 or John & Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel: (404) 448-9092.

SCHOOL—Attend summer school on the Study of Religion in the Soviet Union, June 26 to July 1, 1989, by the John T. Conner Center for US/USSR Reconciliation, Inc., on the campus of Purdue University, West Lafayette, Ind. Tuition - \$125. For more info. write: The Conner Center, 320 North St., West Lafayette, IN 47906.

SITUATION WANTED—German economist Ph.D., Notre Dame, May '89) specialized in developing nations and third world military with business management and overseas experience (Southern Africa) seeks position either in academia, research institutions, or development/peace organization. Has been involved in various grass-root peace/justice/development groups. Contact Jurgen Brauer, P O Box 253, Notre Dame, IN 46556. Tel: (219) 272-5206.

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ence with hogs not necessary; mechanical aptitude necessary. Good opportunity for young man or couple seeking active Church of the Brethren congregation. Send resume to Ronald Brunk, RR 2, Box 263, Eldora, IA 50627. Tel: (515) 858-3239.

WANTED—Palmyra Church of the Brethren needs experienced adult bell choir director. Please send resume with a cover letter to Palmyra Church of the Brethren, Music & Worship Commission, 45 N. Chestnut St., Palmyra, PA 17078

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#125 4/89

(continued from page 28)

surprised me to read his paragraph about Koreans, Haitians, and Filipinos and their "corrupting" influence on the Brethren. Surely he would not want to exclude these people from our church. I hope he is not implying that one cannot be Brethren and be fundamental and evangelical. There is room in the church for differing theological perspectives. I am excited about the witness these new Brethren are giving to us because in a very real sense they are much needed missionaries to us.

As far as the ordinances that the new "Brethren" are accused of not being aware of or practicing, I think we need time to help them discover the beauty in the things we do together.

The issue of acceptance of gay persons is rather long and complicated. I do not pretend to have the final word. I can accept gay persons as brothers and sisters. I can also welcome them into the church and invite them to be ministered to and share in our work. They need the love and support that Christ can offer them through the church.

The crunch point for me is acceptance of homosexuality, not acceptance of homosexuals. As one who believes the exchanging of natural affections for unnatural is wrong, I cannot go along with those who equate acceptance of persons with acceptance of sin. I love those who do not agree, but I cannot compromise what I believe God has led me to understand at this point in my journey.

I dearly love the Church of the Brethren. I converted to it in 1975 from the United Methodists because the Brethren were speaking the desires of my heart. The love feast spoke volumes to me of God's love, and the acceptance I found in this church drew me in. I would like to see us all repent and return to the "faith once delivered to the saints," as I am sure Onaldo Pereira does. However, let us make every effort not to get trapped at one of the milestones from the past (universal restoration) as we return to our roots. Better still, let us turn our sights toward the future—building on the past and moving on to the kingdom of God. ☐

William Waugh is pastor of the Mohrsville (Pa.) Church of the Brethren.

Licensing/ Ordination

Chandra, Robby I., ordained Jan. 28, 1989, Springfield, Ore./Wash.

Conn, Barry L., licensed Nov. 19, 1988, Beachdale, W. Pa.

Douglas, Lucinda M. E., licensed Feb. 27, 1988, Pomona Fellowship, Pac. S.W.

Franklin, Kirk J., licensed Nov. 19, 1988, Robinson, W. Pa.

Gnagy, Carol Joy, licensed Jan. 28, 1989, Sunnyslope, Ore./Wash.

Hare, Barbara Jean, licensed Jan. 28, 1989, Larchmont, Ore./Wash.

Houff, Marlin D., licensed Oct. 12, 1988, Palmyra, Atl., N.E.

Miller, David R., licensed Dec. 29, 1988, Greenmount, Shen.

O'Cain, Michael Elroy, licensed Jan. 28, 1989, Olympic View, Ore./Wash.

Resh, Timothy E., licensed Nov. 19, 1988, Somerset, W. Pa.

Ressler, Willard D., ordained Nov. 12, 1988, La Verne, Pac. S.W.

Rietgraf, Martin, licensed Dec. 11, 1988, Community, Orlando, Atl. S.E.

Shelton, Steven Rodney, licensed Nov. 5, 1988, Lansing First Church, Mich.

Smith, Thomas H., licensed Nov. 4, 1988, Garden City, W. Plains

Snyder, Wilma, licensed Nov. 4, 1988, Holmesville, W. Plains

**Pastoral
Placements**

Bain, Paris, from Trinity to Peters Creek, Virgina

Baker, James, from Pleasant View, Shen., to Baltic, N. Ohio

Blough, Walter H., from Elkins, W. Marva, to Pleasant View, Mid-Atl.

Kauffman-Kennel, Mary, from Gathered Ministries Pastoral Care to Program Minister, South Side Fellowship, N. Ind., part-time

Long, John D., from retirement to Wolgath, S. Pa., part-time

Merkey, Vernon, from Maple Grove, N. Ind., to Dallas Center, N. Plains

Norris, Victor S., from Mount Pleasant, Shen., to Nokesville, Mid-Atl.

Schimpf, Herbert, from secular employment, to Pike Run, W. Pa., part-time

Smith, Thomas, from secular employment, to Parsons, W. Plains

Wedding Anniversaries

Baker, Berlin and Ruth, Brookville, Ohio, 64

Bowman, Carl and Vera, Port Republic, Va., 53

Bridenbaugh, G. Herbert and Gertrude, Martinsburg, Pa., 67

Brumbaugh, Raymond and Berdella, Hartville, Ohio, 63

Bucklew, Jesse and Mary, Brookville, Ohio, 67

Clay, Vernon and Josephine, Hartville, Ohio, 50

Cline, Earl and Mary, Port Republic, Va., 60

Cooper, Edward and Elizabeth, New Carlisle, Ohio, 65

Dean, John L. and Minnie G., Martinsburg, Pa., 51

Diehl, Jim and Polly, Port Republic, Va., 50

Ebersole, Wayne and Esther, Martinsburg, Pa., 52

Frederick, Victor and Laura, Telford, Pa., 50

Good, Clifford and Virginia, Port Republic, Va., 53

Greenleaf, H. Lester and Kathryn, Martinsburg, Pa., 59

Hartman, Russell and Virginia, Port Republic, Va., 51

Jarrels, Charles and Ruth, Port Republic, Va., 50

Jarrels, Harold and Lera, Port Republic, Va., 53

King, Raymond and Gertrude, North English, Iowa, 60

Liskey, Wilmer and Catherine, Port Republic, Va., 51

Kniceley, Roscoe and Virginia, Harrisonburg, Va., 50

McCary, Joseph and Mildred, Hanover, Ill., 58

McMullen, Richard and Ruth, Hershey, Pa., 53

Meadows, Richard and Alice Evelyn, Hollidaysburg, Pa., 51

Miller, Melvin and Hilda, Port Republic, Va., 50

Moore, Art and Genevieve, Meridian Ida., 62

Mundy, Leon and Eva, Port Republic, Va., 50

Post, Lawrence and Ruth, Chadwick, Ill., 65

Rodgers, Harold and Polly, Port Republic, Va., 56

Sacra, Homer and Florence, Port Republic, Va., 60

Sharp, Wilfred and Lucille, Meridian, Ida., 53

Sipe, Leoma and Catherine, Port Republic, Va., 56

Shirey, Willie and Alma, Port Republic, Va., 60

Smith, Everett and Allie, Port Republic, Va., 52

Snyder, Maurice and Lois, North Canton, Ohio, 50

Stermer, Melvin and Dorothy, Hartville, Ohio, 50

Streight, Ernest and Lyda, Martinsburg, Pa., 55

Whitmore, Albert and Dorothy, North Manchester, Ind., 52

Wilson, Al and Helen, Melbourne, Fla., 50

Deaths

Aldridge, Willie H., 85, Roanoke, Va., Oct. 4, 1988

Allman, Olive, 97, El Cajon Calif., Sept. 23, 1988

Ayers, Clair D., 80, Woodbury, Pa., Nov. 6, 1988

Bashore, Paul M., 83, Jones-town, Pa., Jan. 7, 1989

Beatty, Eva M., 85, Mount Union, Pa., Nov. 24, 1988

Bechtel, A. Glenn, 85, Curryville, Pa., Nov. 18, 1988

Blankenship, Wayne H., 40, Roanoke, Va., Dec. 19, 1988

Boggs, Nora, 95, Cerro Gordo, Ill., Oct. 31, 1988

Bowman, J. Floyd, 95, Roanoke, Va., Dec. 28, 1988

Bradley, Elsie, 77, Lititz, Pa., Dec. 25, 1988

Brandt, Anna E., 84, Palmyra, Pa., Nov. 30, 1988

Bream, Ralph, 74, Huntsdale, Pa., Jan. 6, 1989

Brower, Esther, 78, Phoenix, Ariz., Jan. 22, 1989

Buffington, Clarence E., 84, Sanford, Fla., Dec. 23, 1988

Burger, Emma, 78, Hagerstown, Md., July 7, 1988

Claar, George, 67, Hollidaysburg, Pa., Jan. 13, 1989

Davis, Herbert, 83, Battle Creek, Mich., Aug. 17, 1988

Dean, John L., 73, Martinsburg, Pa., Jan. 1, 1989

Dennis, Aubrey, 64, Uniontown, Pa., Dec. 19, 1988

Devilbiss, Harry R., 90, McSherrystown, Pa., Nov. 26, 1988

Diehl, Beulah, 61, Port Republic, Va., Nov. 5, 1988

Ditmer, Irma M., 64, Greenville, Ohio, Sept. 9, 1988

Drake, Alverta M., 73, Martinsburg, Pa., Dec. 2, 1988

Dubbe, Myron S., 72, Schaeferstown, Pa., Oct. 17, 1988

Dull, M. Luella, 80, Greenville, Ohio, Sept. 13, 1988

Dunahoo, Ollie A., 86, Boones Mill, Va., Nov. 22, 1988

Fahnestock, Ella, 91, Lancaster, Pa., Nov. 19, 1988

Field, James R., 82, Roanoke, Va., Dec. 11, 1988

Firestone, Elroy, 76, Somerset, Pa., June 19, 1988

Flint, E. Louisa, 81, Lewiston, Minn., Dec. 25, 1988

Foreman, Hazel C., 70 Harrisburg, Pa., Dec. 28, 1988

Forsythe, Ralph R., 86, Uniontown, Pa., Dec. 14, 1988

Fox, C. Herbert, 54, Westminster, Md., Nov. 18, 1988

Franklin, Della M., 86, Opolis,

Kan., Jan. 25, 1989

Frazer, Frank, 69, Uniontown, Pa., Dec. 29, 1988

Gahm, William Bernard, 72, Council Bluffs, Iowa, Dec. 2, 1988

Garvick, Melvin R., 77, Hanover, Pa., Jan. 24, 1989

Gearhart, Frances, 69, Hagerstown, Md., April 13, 1988

Hall, Richard C., 75, Roanoke, Va., Oct. 10, 1988

Harper, Mozell B., 86, Roanoke, Va., Oct. 6, 1988

Harsh, Florence, 84, Eglon, W. Va., Dec. 17, 1988

Heald, Irwin Arthur, 77, Defiance, Ohio, Dec. 21, 1988

Hickerson, Sherman H., 64, Salem, Va., Sept. 5, 1988

Hollinger, Paul, 85, Waynesboro, Pa., Jan. 19, 1989

Hopper, Nancy L., 47, Huntingdon, Pa., Nov. 13, 1988

Hylton, G. Gail, 47, Salem, Va., Dec. 16, 1988

Ignath, Robert A., 65, Westview, Pa., Nov. 6, 1988

Ikenberry, Alice W., 95, Shawsville, Va., Sept. 5, 1988

Irelan, Hazel B., 85, Middlebury, Ind., Jan. 3, 1989

Jordan, Irene, 82, Hagerstown, Md., July 25, 1988

Kauffman, J., 77, Modesto, Calif., Jan. 4, 1989

Kehr, Golda, 95, Wakarusa, Ind., Jan. 29, 1989

Keith, Ellen Jennette, 87, Brethren, Mich., Jan. 16, 1989

Kennedy, Margaret, 79, Hagerstown, Md., Oct. 20, 1988

Kilpatrick, Maurine, 96, Battle Creek, Mich., Dec. 2, 1988

King, Dorothy E., 60, Spring Grove, Pa., Dec. 18, 1988

Kniceley, Maynard, 81, Port Republic, Va., Nov. 5, 1988

Lambert, Mary Elizabeth, 82, Bridgewater, Va., Dec. 20, 1988

Leake, Lois, 54, Port Republic, Va., Oct. 24, 1988

Lyons, Donna, 39, Logansport, Ind., Aug. 17, 1988

Markey, Alice R., 91, Palmyra, Pa., Nov. 12, 1988

Marshall, Clewry E., 67, Roanoke, Va., Dec. 22, 1988

Matthews, Irene, 81, Palmyra, Pa., Oct. 15, 1988

Messick, Elizabeth E., 72, Harrisburg, Pa., Oct. 21, 1988

Miller, Macanna R., 71, Harrisburg, Pa., Dec. 24, 1988

Minium, Mae, 80, Mount Pleasant Mills, Pa., Oct. 16, 1988

Moffat, Carl A., 29, Philadelphia, Pa., Nov. 6, 1988

Moore, Ray W., 65, Magalia, Calif., Dec. 22, 1988

Morningstar, Pearl, 92, Goshen, Ind., Dec. 26, 1988

Mullendore, Ellis, 87, Hagerstown, Md., June 15, 1988

Myer, Louella, 80, Manheim,

Pa., Dec. 4, 1988

Myers, Benjamin W. Sr., 88, Union Bridge, Pa., Jan. 1, 1989

Palmer, Carolyn, 56, Des Moines, Iowa, Jan. 1, 1989

Peters, Lizzie I., 107, Roanoke, Va., Nov. 19, 1988

Preis, Edna M., 91, Lebanon, Pa., Oct. 16, 1988

Price, Effie, 83, Martinsburg, W. Va., March 1, 1988

Quinn, Myrtle M., 75, Wabash, Ind., Jan. 4, 1989

Reddy, George, 63, Logansport, Ind., Dec. 21, 1988

Reed, Oris L., 65, Floyd, Va., Dec. 21, 1988

Rembold, Theodore R., 74, Eglon, W. Va., Nov. 27, 1988

Rhodes, Lawrence, 72, Phoenix, Ariz., Nov. 14, 1988

Ridenour, June, 62, Hagerstown, Md., April 9, 1988

Risser, Abram E., 77, Annville, Pa., Dec. 11, 1988

Rothrock, Lillie V., 92, Annville, Pa., Dec. 5, 1988

Sager, Ralph Emerson, 71, Palmyra, Pa., Dec. 8, 1988

Schmucker, Homer, 78, Brethren, Mich., Sept. 25, 1988

Schrock, Violet, 73, Greenwood, Del., Jan. 10, 1989

Seal, Rose, 88, Hagerstown, Md., Nov. 20, 1988

Sedgley, Erin, 15, Mesa, Ariz., Jan. 14, 1989

Sharp, Wilfred, 74, Meridian, Idaho, Dec. 16, 1988

Smith, E. Grace, 80, Greenville, Ohio, Jan. 3, 1989

Snyder, Emerson, 68, Phoenix, Ariz., June 25, 1988

Snyder, Martha J., 71, Hartville, Ohio, July 8, 1988

Spellman, Welcome, 87, Manhattan, Kan., Nov. 25, 1988

Spindler, Elizabeth, 97, Uniontown, Pa., Jan. 14, 1989

Stauffer, Ruth Weybright, 88, Bridgewater, Va., Dec. 25, 1988

Stoner, David, 95, Johnsville, Pa., Dec. 10, 1988

Stouffer, Wilbur, 79, Hagerstown, Md., May 4, 1988

Stryker, Anna, 97, North Liberty, Ind., Jan. 18, 1989

Tomms, Helen, 76, Hagerstown, Md., Feb. 1, 1989

Trimmer, C. Ross, 96, Carlisle, Pa., Nov. 15, 1988

Tritt, Earl H., 78, Huntsdale, Pa., Sept. 28, 1988

Tritt, Edith, 84, Huntsdale, Pa., Jan. 6, 1989

Walker, Francis, 90, Battle Creek, Mich., Dec. 26, 1989

Weaver, James E., 54, Mebane, N. C., Sept. 4, 1988

Weaver, Olive R., 84, Canton, Ohio, Jan. 1, 1989

Weddle, Dewey, 90, Battle Creek, Mich., Nov. 7, 1988

What's so wrong about helping the poor?

Imagine a small country where there is no abject poverty—no homeless people wandering the streets. Make it a country where illiteracy virtually has been eliminated. There is little unemployment or inflation. Violent crime and drug abuse—the growing bane of our USA society—are almost nonexistent. Moreover, in this country, medical care is free—even heart transplants. And the government subsidizes housing, food, and day care.

Then let's make this small country even more idyllic. Imagine it as a beautiful tropical island, with cool ocean breezes from the northeast making summers pleasant, and warm, southwesterly breezes keeping winter temperatures around 70 degrees. Towering mountains and rolling hills make the interior picturesque. Gentle slopes and broad grasslands lead from the mountains to a magnificent coastline marked with deep blue bays, sandy beaches, and colorful coral reefs.

Sound too good to be true? You think you'd like to retire to such a place if it were real? Well, it's real all right, but you will think again when you learn that the island country I just described is Cuba—90 miles off the coast of Florida.

But wait! I have my facts straight. The journal I copied them from is impeccably conservative. This is no left-wing propaganda.

So what's all the fuss about Cuba? Why do we malign it so? Why isn't the USA trying to learn the secret of its success and copy its methods? Goodness knows we have more poor and homeless people than ever before, our school system is a scandal before the whole world, violent crime and drug abuse are getting worse every year. Wouldn't we give a pretty penny to solve all those problems, just as Cuba has done?

An article I read, after it went through a litany of all the positive aspects of life in Cuba, raised this question: "But are Cubans better off today than they were before Castro came to power in 1959?" I thought—given the impressive array of social programs I had just read about—the answer would be a resounding "Yes!"

To my surprise, I read that the answer is "No!" And here's the reason why things are so bad in Cuba: "The gains apply mainly to the poorest 20 to 25 percent of the Cuban population."

I had to read that two or three times to be sure I had read it correctly. But that's what it said: Cuba has failed because only the very poor have benefited! Isn't that a shame? The best of revolutionary intentions come to naught!

I couldn't decide whether to laugh or cry as I read on: "If the United States had run Cuba for the last 30 years, people would be much better off,"

said one diplomat based in Havana. (Hey! We have supported Haiti for years and had the power to call the shots there. Yet it is in the awfulest fix of just about any country in this hemisphere. Isn't that a fair example of US compassion and helpfulness toward its neighbors?) Another "expert," the head of the US Interests Section in Havana from 1979 to 1982, reported that "... the standard of living has fallen a little in the sense that more people had more and better food, clothing, consumer goods, and entertainment before the revolution."

So the upshot of it all seems to be that Cuba has failed because the people who once were rich are now not as well off. Never mind that they still have enough, albeit without the former frills. Never mind that the poor are *better* off than before. *Real* progress, it seems, is when the rich get richer, and the poor "take the hindmost."

There are those who will hasten to accuse me of only giving the positive aspects of Cuba's development. And they will be right. But I have done so only to make a point. I know well enough the negative aspects too: Free speech and assembly are restricted. Religion is discouraged. Public displays of dissent are not tolerated. Ten percent of Cuba's people have fled since 1959. The economy is a disaster (thanks largely to a US boycott of Cuban products), propped up by \$12-million-plus a day in Soviet aid. I wouldn't want to trade life in the USA for life in Cuba, especially since I am enjoying not only freedom here (which I cherish), but affluence (which I enjoy even while it troubles my conscience).

So what's my point? It's this: We Christians in the US must be very careful that we don't fall into the distorted thinking of those who consider Cuba a failure because only its *poor* people are better off than before the revolution.

We live in a society so affluent, so greedy, so materialistic that it imagines the rich must get richer in order for "progress" to be made. We are totally out of touch with what life is like for the vast majority of the world's people.

Yet we Brethren claim no creed but the New Testament, which over and over tells us that God is on the side of the poor, the oppressed, the despised, the downtrodden. If we are to be responsible citizens and true Christians—and if we love our country—we must constantly call our government to account. Its attitude (and ours) toward the poor—whether it's the poor citizens of our country or the poor countries of our hemisphere—is a good place to begin.—K.T.

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Dean and Professor of Evangelism and Church Growth, E. Stanley Jones School of World Mission, Asbury Theological Seminary; author of several books including, *The Contagious Congregation*.





Help the circle widen

The circle of Brethren grows wider. Once strictly Germanic in language and culture, the Church of the Brethren today has called as pastors of emerging congregations persons of Filipino, Haitian, Korean, Hispanic, Black, and Indian descent. Of 57 new congregations formed in the last dozen years, 35 bring together people of differing ethnic backgrounds.

This is but one means of broadening and deepening the community of faith,

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CHURCH OF THE BRETHREN

MAY / JUNE 1989

SPECIAL
IN THIS ISSUE:
CONFERENCE PREVIEW
CHRISTIAN EDUCATION



ELAINE SOLLENBERGER: QUIET REVOLUTIONARY

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COVER: Elaine Sollenberger is not new to the cover of MESSENGER. The January 1985 cover featured her in her ground-breaking role as the first woman to chair the General Board. Still breaking ground, Elaine is now the first woman to serve as moderator of Annual Conference. So once again she makes our cover. Guy Wampler provides the cover story (page 12).

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ANOTHER ETHICAL INVESTMENT ANGLE

While Cheryl Cayford's articles on "ethical investing" (March) were thought provocative, they dwelt on investments in nuclear weapons and South Africa—a very small portion of investment.

My personal approach is based upon investments in tax-free money market funds which become involved in investments in state and local government projects and the Japanese stock market. Since the Japanese have a very small military budget, the ethical issues raised by Cayford are not a concern. This approach is an appeal to other ethical Christians.

ALAN J. AMERSON

Fort Wayne, Ind.

IS USURY NOW ETHICAL?

This is an interesting turn of events: Usury (Psalm 15), laying up treasures on earth (Matthew 6:19-21), and being anxious about tomorrow (Matt. 6:34) have now become ethical. (See March articles on "ethical investing.") It is good that we examine how money gets used, but Christians have saved the manna from yesterday (Exod. 16) and it has bred worms and rotted our souls today.

If we have taken another's goods, investing along ethical guidelines does not make it just. In a world where God provides sufficient for the needs of each (Exod. 16), to stockpile it, or lay up treasures, or gain unjustly from another's labor is sin.

As a church we would do well to have more greater biblical clarity about how mammon impacts our lives. Injustice doubled does not justice make.

CLIFF KINDEL

North Manchester, Ind.

I WAS IN ARMENIA

Thanks for the January editorial, "Don't Let the Armenians Die in Vain." I was in Armenia in December 1988 with a medical team, ministering to the earthquake victims.

Since my return I have had many occasions to speak about my Armenia experience and show my slides. I always quote from that January editorial. I sometimes use the final paragraph as the closing of my presentation. It is very meaningful and says what I feel about the people of Armenia.

HAROLD J. FORNER

San Diego, Calif.

AN ENTERPRISING CONGREGATION

I read with interest and appreciation the April issue's cluster of article on AIDS. Especially interesting was the description of the La Verne congregation's forum series. Other Church of the Brethren congregations should undertake such projects.

While the New Enterprise congregation, which I pastor, is much smaller than La Verne, held its own educational forum on AIDS in March 1988. We included medical information from a family physician and from a nurse v

written her master's thesis on AIDS. We also have two persons offer theological perspectives who were supportive of compassionate outreach to AIDS victims.

Other congregations are interested in sponsoring such a forum, we will gladly send them an article stating our purpose, goals, and format, as well as the question/issues each presenter was asked to address. Even smaller congregations can use these materials to develop their own program. Our address is Box 98, New Enterprise, Pa. 16664.

JAMES BENEDICT

Enterprise, Pa.

LET'S CONSOLIDATE THE DISTRICTS

I strongly object to the proposal of the Annual Conference committee on denominational structure that the present 24 districts be consolidated to 17 (December 1988, page 4, "Conference Committee Proposes Restructure"). Our district executives are spread too thin as it is to consolidate the districts would make matters worse in our already troubled denomination. Whoever came up with this idea had better get back to the drawing board and also seek the Lord's guidance.

Annual Conference wants to improve our executives' situation, then put two executives in each district, or at least put an associate executive to assist. Let Elgin underwrite this salary.

MARSHALL R. WOODS III

Porter, Md.

The final version of the committee's report calls for "14 to 17 district organizations out of the present 24 districts," the realignment to be completed by 1995. See page 22 of this issue.—Ed.)

DEALING WITH THE MASSES

MESENTER has become not only dull and uninteresting, but largely ignored by many readers. Paradoxically, it is too well written.

Are writers trying too hard to impress others with their ability or perhaps striving for a sophistication of style and content that has no place in a magazine directed primarily to lay people?

Seventy-five per cent of MESSENGER is over the heads of its readers. Beam MESSENGER down to the level of the masses, not up to the level of intellectuals who, fortunately, are capable of absorbing both the current "modern" messages of the magazine and the "older fashioned" messages many of us are hoping for.

FRANK D. HORST

Myra, Pa.

HE CALLED US TO SAINTHOOD

I appreciated the March cover story about M. R. Zigler.

It is not unusual that one as single-hearted and energetic as M. R. Zigler would cause some discomfort to other equally good-hearted people who had to rub elbows with him. It is that way with all the "saints."

M. R. Zigler recognized his position within the church, yet he was never judgmental and often introspective, allowing others to challenge

him as a peacemaker. What was really great about him was not that he was a "saint," but that he called the church and all of us to sainthood.

SHAWN PERRY

Riverdale, Md.

A 'BISHOP' IN THE BEST SENSE

Don Durnbaugh's upcoming biography of M. R. Zigler promises to be delightful reading, judging by the excerpt in the March MESSENGER. The balance of the treatment highlights the care and genius of one who inspired and prodded so many to consider the way of peace.

As a "bishop" in the best sense, M. R. Zigler played an important role in cultivating leadership. His focus was singular, but he always had a way of opening doors for others.

DAVID S. YOUNG

West Chester, Pa.

PACIFISM WITHOUT MOORINGS

David Braune's February letter to the editor is less an exposé of Dean Rust than it is a philosophy of a pacifism that has lost its moorings.

I have known Dean Rust for many years, some of them as his pastor. There was a time when he might have been sympathetic to a letter such as David Braune wrote. But then he saw the other side of the coin in Honduras. He went there with no political motivation. He went with compassion, medicine, Bibles, and skill. There he saw the savage, inhuman acts perpetrated against the Miskito Indians by the Sandinista government of Nicaragua. One would have thought that those who decry atrocities so loudly might have lent a sympathetic ear to him. But no! Silence or denial instead.

A covert war in Afghanistan? A war, yes. But covert, no. Dean Rust gave Bibles to non-Christian people, who read them avidly. He verily risked his life to help people. For that he receives abuse, criticism, and ostracism.

In a little different way I asked the following question at the Baltimore Annual Conference in 1983. Silence. In a still different way I asked it in a MESSENGER "Opinion" piece (April 1985). Accusation and misinterpretation. The question is this: Why is it right to speak well of leftist governments, minister to the needs of the people, and deny or ignore the atrocities committed by those governments, but wrong to minister to the same (or perhaps more desperate) needs of the other side? Are "the least of these my brethren" (Matt. 25:40) only for the "left" of the world, and never for the "right"?

I am sure that Dean Rust would like an honest, reasonably workable answer to that question, as I do. Until the answer comes (if ever) I must conclude that such one-sided pacifism is perverted.

Dean Rust gave of his time and money and literally risked his life to minister to people, and he is criticized for it. Shades of Isaiah 5:20.

ELLIS G. GUTHRIE

Eaton, Ohio

Reading this month's cluster of articles on Christian education (pages 23-37) may lead some readers to fond recollection of their childhood experiences in Sunday school. It did that for me—particularly reading June Gible's "A Teacher Who Touched My Life" (page 26).

I well remember my very first Sunday school class. I was five years old and had never attended church, much less Sunday school. But a new Church of the Brethren outpost had sprung up in walking distance of our home in the Virginia hills, and my family was in attendance on opening Sunday in April 1941. The group was not large and neither was the church. But for me it was the biggest crowd and the biggest building I had ever seen. I was awed.



At first things went well as an opening worship was held for the total group. My family stayed seated together so I felt secure and was an interested spectator. But my serenity was shattered when the group broke up for classes—all meeting in different areas of the tiny sanctuary. Daddy told me, "You go right over there," and gave me a gentle nudge. I went reluctantly.

Kind Mrs. Brown, the teacher for our Beginners class, saw my distress, and there is no telling the impact she had on my future in the church when she slipped me half a stick of Beechnut chewing gum. I stayed on, to be introduced to Sunday school leaflets and to attendance records with pretty gummed stick-ons.

After that first somewhat unnerving Sunday, things went smoothly, and I was introduced to Bible stories and to memory verses and songs. I looked forward, also, to each Sunday's edition of *Our Boys and Girls*, which came from some place called Elgin. The years passed and the Sunday school classes had more substance. The Scriptures, I learned, were for more than entertainment: Their teachings could be a guide for one's life.

And they were for mine. One thing led to another—CBYF meetings, Bridgewater College, Brethren Volunteer Service, the mission field, Bethany Theological Seminary, MESSENGER—all traceable to that April 1941 Sunday school class at Jones Chapel Church of the Brethren.

Thanks, Mrs. Brown. You indeed touched my life.—THE EDITOR

Joanna Hoffman: Annual Conference from behind the scenes

"I coordinate the evening worship services," Joanna Hoffman says, "and I hope everything runs smoothly." Joanna is Central Committee's worship coordinator for this year's Annual Conference in Orlando, Fla.

A member of the McPherson (Kan.) Church of the Brethren and married to McPherson College's President Paul Hoffman, Joanna is looking forward to Orlando. "It's a great experience," she says, to see how Conference is put together and "actually runs pretty smoothly. If you're not in a committee like this you'd never know what takes place behind the scenes."

Much of the work is done long before each summer's Conference begins. In August of the year before, Central Committee decides on a theme and participants. This year's theme, "Living as God's friends," Joanna says, reflects their concern about being compassionate, being good listeners, wanting good communication and good relationships. They tried to address the diversity among the Brethren. "We want each to feel a part of the total church," she explains. "We understand that having different interests is all right, yet we are the same, created by God."

In November, Central Committee meets with the worship leaders, the music coordinator, and the music leader at the Conference site to look at the facilities. The auditorium is of special interest: Will people be able to hear? Will they be able to see? Where should the stage be put?

Worship leaders finalize their plans with Joanna and Doris Lasley, the Annual Conference manager. "I don't like to say we give *approval* for them because actually it is up to the worship leaders," Joanna says. But plans are gone over to make sure that leaders are not accidentally using the same scriptures or the same music, and each evening's emphasis is decided by Central Committee's worship committee, which Joanna chairs. She looks forward this year to each worship experience building on the one before. "There will be something for everyone," she says. Elaine Sollenberger, the moderator, is to pull the week of worship together on Sunday, the final day.

"It's not an easy job to please all the people all the time because people come in feeling differently," Joanna explains her hesitation to identify Conference highlights. "Some people want things very simple, some want them very elaborate, some want every evening to be a complete 'high.' Some like drama, some don't. Some like the types of music being used, some don't. We talk about how offerings should be handled, how to get on and off stage easily, and every year we've talked about the length of services. But how can you control that? Actually you don't have complete control, and you really shouldn't."

This is Joanna's third and final year on Central Committee. Two years ago she coordinated early morning Bible studies, and in 1988 she assisted the worship coordinator. A part of her job was to make sure the sound system worked. She recalls a Conference when a Central Committee member had to be constantly on standby at the sound system because the convention center did not have



enough employees to cover the job. These sorts of jobs, Joanna says, are what Central Committee members are there for.
— CHERYL CAYFORD

Mildred Gilbert: Logomaker for the Orlando

"I thought someone would come up with something more original than handshaking," says Mildred Gilbert, who designed the logo to be used at this year's Annual Conference. Mildred also designed last year's logo.

"I've always like logos real well." She used to suggest ideas to her daughter, Jan Gilbert Hurst, a commercial graphic arts designer. One day Jan said, "Mother, why don't you make the logo yourself?" So Mildred did. The result was the 1988 Conference logo, "Called into Shalom" (see August/September 1988, page 27).

Mildred gives Jan much of the credit for her success. "The idea of the logo is all mine, but I give her the sketch and she makes a mechanical for me, a camera-ready copy." Much of the impact of the 1988 logo was also due to its unique presentation, designed by Jan. "The committee requested that it be done on slides last year," Mildred comments. "It seemed to have a lot of possibilities." The innovative slide presentation seemed

to please conference-goers with its gradually shifting image illustrating the multiplicity of interpretations of *shalom*.

This year's logo, "Living as God's Friends," is to be a banner, 12 by 18 feet. Mildred, who lives half the year in Kokomo, Ind., and half in Punta Gorda, Fla., owns no space large enough to work on the giant banner so she and Jan are assembling it in the auditorium of the Norristown, Pa., school where Jan's husband works. The process is more complicated than one might think. First the logo is projected onto a paper-covered wall, and a paper pattern is cut. Then felt pieces are cut and stuck with hot glue to a net backing (which will not show where the logo is hung). The finished product will be shipped to the General Board offices in Elgin, Ill., in time to be shipped to the convention center in Orlando, Fla. to be hung before the meeting begins.

Mildred thinks of the circle in the logo as the world, and the hands reaching across the equator as a sign of equality.

Joan Gerig: A southern Africa ministry

Joan Gerig met the Church of the Brethren on a basketball court in Nigeria.

She was in Nigeria with the Mennonite Central Committee, teaching at Numan Teachers' College. Numan had drafted Joan to coach basketball, since she was the only staff member who had ever played that sport. Her team was so successful that it reached the state finals, competing with Waka Teachers' College.

At that time, in the early 1970s, Waka was a Church of the Brethren Mission school. At Waka for the sports event, Joan began a relationship with Brethren mission workers that has continued over the years.

Joan and the Church of the Brethren now are back on the "court" together, but this time they are on the same team. The setting is still Africa. Joan has received a grant from the Africa office of the World Ministries Commission to do research and education on southern Africa.

Her base of operation is an organization called Synapses. Located in Chicago, Synapses educates Americans about



situations of violence and injustice around the world. While the staff keeps abreast of situations in southeast Asia, the Pacific, Central America, and else-

where, Joan's area of concentration is southern Africa.

Her current involvement with Africa is not a matter of picking up on an old concern. After her Nigeria stint of the early 1970s, Joan had married Orlando Redekopp, who shared her convictions and concerns about Africa. In 1977 they went to Botswana to organize a school.

In Botswana, adjoining South Africa, she witnessed South African children fleeing their home country in the aftermath of the Soweto uprising of 1976. The children would not allow Joan to simply observe and empathize with their trauma. They asked her, "What are you going to do when you go back to America?" This question stayed with her through the years.

Joan and Orlando spent six months in South Africa in 1980, then returned home to meet the challenge of the South African children's question. For three months they traveled in Canada and the United States, telling others about what they had seen and heard in southern Africa.

Soon Orlando became pastor of Chicago First Church of the Brethren, and he and Joan helped start Synapses. Then last year she received the Church of the Brethren grant.

Joan's goals are two—individuals and congregations learning to know southern African people, and Christians from the USA and southern African countries ministering to one another. To accomplish these goals, she provides audiovisuals, publishes a southern Africa newsletter, gathers and dispenses information on the Shell boycott (see December 1988, page 4), and generates ideas for greater contact between Brethren and Christians in southern Africa.

With Joan and the Brethren now working together in this way, what began nearly two decades ago as friendly competition on a Nigerian basketball court has become a mutually enriching relationship, working for peace and justice in a troubled area of God's world.

— DAVID RADCLIFF

David Radcliff is peace consultant on the World Ministries Commission staff.

Conference

She has intentionally used no flesh colors for the hands: "I want it to be universal." Where black shows in the printed logo, the display will show burgundy. "It wouldn't have been much," she adds, "if I



hadn't added a religious symbol. The cross, cutting across the circle, is like the axis of the earth—at least for Christians. It's a dominating force for us."

Two challenges for logo-makers. Mildred says, are to design something that is adaptable to a wide range of sizes—from a very large display to small printed versions; and to avoid the mistake of incorporating too many symbols. A good logo, she says, should be simple with uncluttered lines.

Mildred's first love is the written word, and she compares the discipline of design to the discipline of poetry. "The appeal of designing a logo is being able in a succinct way to express what you want to get across," she says. "A logo is to art like poetry is to literature."

Mildred thinks she will try designing another logo next year, "just because I enjoy doing that. I don't feel professional enough to feel that when I submit something it will be chosen."—CHERYL CAYFORD

Leaders focus on youth, deacons

Brethren studying calling and ministry met for the fourth in a series of meetings to tie together emerging themes and avenues of commitment to ministry. The denominational study is funded by the Lilly Foundation (see May 1988, page 11, and February 1989, page 5).

"The image behind these meetings is that of plowing up ground," said Melanie May, one of the coordinators of the study. "We're planting seeds that we hope will bear fruit back home."

The plowing is unearthing such themes as the compelling nature of congregational initiative in calling and the need for attention to formation for ministry, since calling seldom arises out of a one-time event. Participants are also coming to grips with the idea that ambivalence about the church and its ministry may point to a need for spiritual renewal.

Rather than formulate more "programs" to address these issues, the attending lay people, ministers, and denominational leaders were asked what things they had "personal energy" to do when they got home. "The sense of commitment and creativity of ideas was one of the most noteworthy outcomes of the meetings," commented John Cassel, of Bethany Theological Seminary.

The focus was on youth and deacons. Participants plan to share stories of calling at a youth "lock-in," lead youth camps this summer, and work on curriculum units with special emphases on calling and building positive images of church leadership and ministry. Brethren colleges may expect a challenge to dust off the idea of deputation teams.

Deacons could also see a renewed emphasis on their traditional task of keeping eyes open for potential ministry candidates in their congregations. Some participants want to work with deacons on articulating what qualities Brethren look for in leaders, and their responses if a young person asks about ministry.

The final meeting in the series of Lilly colloquies will be December 8-9 in New Windsor, Md. All Brethren interested in the issues of ministry and calling are welcome to attend.—LANI WRIGHT

Lani Wright, of Lombard, Ill., is administrative assistant for the Hymnal Project. She is a former editorial assistant with MESSENGER.



Yvonne Dilling, the General Board Latin American/Caribbean representative, addresses a vigil held in memory of Salvadoran Maria Cristina Gomez Amaya.

Churchwoman killed in El Salvador

A member of the Emmanuel Baptist Church in El Salvador, Maria Cristina Gomez Amaya, was abducted from the school where she was teaching by men in plain clothes on April 5. She was later found shot dead in an air force "dumping grounds" outside San Salvador, reports Yvonne Dilling, General Board Latin America/Caribbean representative.

Dilling and the General Board's peace consultant, David Radcliff, took part in a vigil for the Salvadoran woman in Chicago on April 7. Dilling joined regional religious leaders in visiting congressional offices to express concern over continued US military aid to El Salvador and to request an investigation of the abduction. Illinois Senator Simon's office reports that the State Department has found evidence of torture and rape before Amaya was killed and has requested a military investigation.

Brethren Volunteer Service worker Christine Rodgers is currently providing North American accompaniment to the Emmanuel Baptist Church. Two other BVSErs, Jacque and Jeff Schoonover-Higgins, are serving with the Lutheran Church of El Salvador.

Corporations dialog with Brethren staff

Church of the Brethren activity in relation to apartheid in South Africa has prompted two corporations, the Royal Dutch Shell Petroleum Company and Eli Lilly, a pharmaceutical company, to seek conversation with Brethren staff in Washington, D.C.

Two Shell representatives met in February with Leland Wilson, of the Brethren Washington Office, to discuss the General Board's endorsement of the Shell boycott. Royal Dutch Shell has been targeted for boycott because its South African subsidiary supplies fuel to the South African military and police.

The Shell representatives "expressed the view that Shell has taken a high profile anti-apartheid stance," Wilson reports. "They asked what factors led to the boycott endorsement. I said that the appeal from leaders in the South

African church—the leaders with whom we relate—would be a strong factor."

Two Lilly representatives met with Wilson and Melva Jimerson, corporate responsibility officer for the Church of the Brethren, as a result of Brethren participation in a Lilly stockholder resolution requesting disinvestment from South Africa.

The Lilly resolution is one of five such resolutions, organized by the Interfaith Center on Corporate Responsibility, with which the Church of the Brethren has joined in advocacy. International Business Machines (IBM), Eli Lilly, and Merck are asked to disinvest in South Africa. American Telephone and Telegraph (AT&T) is requested to supply a printed report of its research and development on the Strategic Defense Initiative (also known as "Star Wars"). And General Telephone and Electronics (GTE) is requested to report on plans for conversion of production facilities from military contract work.

Plans progress for 1990 youth meeting

The national youth ministry office of the General Board began planning 1990's National Youth Conference, August 1-6 at Colorado State University in Fort Collins. A coordinator has been named, a new National Youth Cabinet has been chosen, and the youth ministry office has challenged several district youth organizations to raise money for youth from *Ekklesiyar Yanuwa a Nigeria* (EYN—the Church of the Brethren in Nigeria) to attend the conference.

Rhonda Pittman, a senior at Bridgewater College, is the new NYC coordinator. She is to serve through Brethren Volunteer Service and was selected out of numerous applications for the NYC position," says Chris Michael, staff for youth ministries. Pittman has worked in Bridgewater's campus ministry office, coordinating the church visits of college deputation teams. She has also represented Bridgewater at East Coast youth camps.

As NYC coordinator, Pittman is an ex-officio member of the National Youth Cabinet. The other newly chosen members are Steve Lichty (Carleton, Neb.), Wendy Hutchinson (Lititz, Pa.), Marla Fralin (Fremont, Calif.), Darin Keith Bowman (Buena Vista, Va.), Chuck Boyer (adult advisor, La Verne, Calif.), Janine Katonah (adult advisor, Oak Park, Ill.), Chris Michael (ex-officio, staff for youth

ministry), and Russ Matteson (ex-officio, youth ministry assistant).

The cabinet will choose the 1990 NYC theme at its first meeting. Tony Campolo (see May 1988) is to be a keynote speaker for the conference.

The upcoming conference breaks tradition in its move from the YMCA Estes Park location. The move, Michael says, results from the strain that the 3,400-strong 1986 NYC put on Estes' facilities, which are built for 2,500. Michael is planning to promote the 1990 conference more vigorously than past NYCs, and hopes for an attendance of at least 3,500.

"Nigerians to NYC" is a further development for 1990's NYC. Atlantic Northeast, Southern Pennsylvania, and Mid-Atlantic youth are raising \$2,000 in each district to bring a Nigerian to the meeting. Shenandoah youth plan to raise \$4,000 for two Nigerians. "EYN is very excited about it," Michael says. She also hopes that a US Brethren youth workcamp can be held in Nigeria in 1991.

Forum focuses on families, abuse

Their accounts of sexual, physical, and emotional abuse brought tears to the eyes of onlookers. Each story was different, except for one common thread: All were told by Church of the Brethren women.

About 60 people attended the Forum on Families and Children, at Elizabethtown College March 18 on "Children, Youth, Families in Pain: Toward the Church's Understanding and Response."

The most intense session consisted of three Brethren women sharing their stories of abuse and their struggles to become "survivors." It became clear that the tragedy of child abuse is both inside and outside the church.

Keynote speaker James Poling, professor of pastoral theology at Colgate-Rochester Theological Seminary, centered his address on the story of Abraham, Sarah, Hagar, Isaac, and Ishmael. The previous day, he spoke to a group of about 60 pastors and spouses on the theme "Beyond Indignation: The Church's Response to Child Abuse."

The purpose of the forum, said Theresa Eshbach, who chairs the Conditions of Childhood Task Force, was "to raise awareness about conditions children face and to plant seeds of commitment to do something about it."

Sponsored by the Conditions of Childhood Task Force, Church of the Brethren Youth Services, and the Children's Aid Society of Southern Pennsylvania District, the forum was the second of seven to be held at the Brethren colleges and Bethany Theological Seminary. The forums are one way the task force is responding to the 1986 Annual Conference query on "Conditions of Childhood in the United States."—DON FITZKEE

Freelance writer Don Fitzkee is a member of the Chiquitos Church of the Brethren, Manheim, Pa. He is a former editorial assistant with MESSENGER.

South Africa campaign launched by churches

To build support for South African churches, US congregations are taking part in the campaign "From Pentecost to Soweto." It spans Pentecost (May 14) and Soweto Days (June 16-17).

Through worship services, Bible studies, prayer groups, educational events, and other activities in local churches and communities nationwide, the campaign seeks to build support for the South African churches and to increase awareness about the nature of US government and business support for South Africa's apartheid regime.

"From Pentecost to Soweto" also includes the drafting and signing of a covenant with the churches in South Africa; tours by speakers such as Allan Boesak and Jim Wallis; and activities June 16 and 17 in Washington, D. C.

The campaign is coordinated by representatives from mainline, Roman Catholic, and evangelical church bodies who have joined forces as the South Africa Crisis Coordinating Committee.

Bethany Seminary plans for interim president

Bethany Seminary's board of directors continues to search for a successor for the school's president, Warren F. Groff, who retires June 30. At its April 14-15 meeting, the board charged its executive committee with the task of naming an interim president. The board-appointed search committee, which presented a candidate for the presidential post at the April meeting, has come to the end of its term of service.

General Offices closed July 3-14

The General Offices of the Church of the Brethren will be closed July 3-14 for the replacement of carpeting and the removal of tile flooring which contains asbestos.

The switchboard will take important messages during the two weeks, and personnel will be on hand in the Brethren Press building to handle Brethren Press orders and to staff the Brethren Benefit Trust. Staff will not have access to the General Offices building.

Please keep these dates in mind in planning contact with personnel at the General Offices.

Calling Citizen Band Brethren. Brethren CB radio fans can tune in to Interstate fellowship on the way to and from Conference. Leave your CB on channel seven, says Sue Wagner Fields, pastor at Miami (Fla.) First church, and make a "COB" sign in large letters on a six-inch square of red construction paper to place in the lower corner of the driver's side of your rear window. Watch for those COBers!

Coming up. The Lititz (Pa.) church holds its 7th Annual Run for Peace June 10. Profits go to the On Earth Peace Academy. . . . The East Chippewa church in Orrville, Ohio, will host a May 20 lecture by **Stanley A. Kaufman**, director of the German Culture Museum in Walnut Creek, Ohio (see October 1988, page 10) An inter-mission reunion of **Nigerian missionaries and alumni of Hillcrest School** (in Jos, Nigeria) is scheduled for the Orlando, Fla., area July 1-2. Contact Rosemary Michael, P.O. Box 2286, Hollywood, FL 33022; (305) 921-5189.

Campus comments. Andrew Young, Mayor of Atlanta, Ga., and former US Ambassador to the United Nations, spoke in April at Bridgewater College on "Challenges to US Security" and "Martin Luther King's Impact on the World We Know Today." . . . **Dorothy Evans**, Bridgewater's visiting associate professor of education from The College of St. Paul and St. Mary in Cheltenham, England, (a participating institution in the Brethren Colleges Abroad program) was recently appointed a Member of the Order of the British Empire. . . . The annual Will Judy lecture at Juniata College was delivered March 29 by **Jerry Levin**, a journalist held hostage in Beirut, Lebanon, for eleven months in 1984-85. . . . A hot new musical group from Mexico City, **AMIGO**, performed April 16 at Juniata as part of a US tour. . . . Elizabethtown College hosts a conference on health, social change, and environmental issues July 20-22, organized by **John F. Hostettler**, director of the college's Center for Anabaptist and Pietist Studies.

Milestones. South/Central Indiana churches brought oil to anoint the ground during April ground breaking for **Christ our Shepherd** fellowship in Greenwood, Ind. . . . The **Ephrata** (Pa.) church held an anniversary celebration March 3-5 marking 15 years since the first service in its present church building, 90 years since leaving the district of several local churches to become a separate congregation, 100 years since its original church building was erected, and 125 years since the Ephrata congregation was formed. . . . **Mack Memorial** church in Dayton, Ohio, celebrates its centennial May 13-14.

Reaching out. Lois and Harry Stover from the Mount Bethel church in Dayton, Va., spent two weeks recently in Dallas, Texas, volunteering for Wycliffe Bible Translators. . . . Six men from **Atlantic Northeast District** flew to Puerto Rico in February to replace the asbestos roof of the **Cas-taner** church. . . . Eleven Wisconsin Brethren helped con-

struct a home for a Mexican family in February as part of an annual "Hands of Service for the King" work project. . . . In March Brethren crews from **Virginia and Michigan** worked in the Frankfort, Ky., area to clean up after the Kentucky River flood of February 15.

Names in the news. **Wayne F. Geisert** was honored March 31 for 25 years of service as president of Bridgewater College. The Bridgewater Board of Trustees raised a \$25,000 Wayne F. and Maurine Geisert Endowment Fund and are to name a new residence hall Geisert Hall. . . . **Timothy K. Jones**, author of MESSENGER's "Windows in the Word," is now assistant editor for **Christianity Today**. . . . **Lowell V. Heisey**, professor emeritus at Bridgewater College, who taught chemistry there for 37 years, received a Manchester College alumni honor award in May. . . . **Alan Lefever**, of the Chiques church in Manheim, Pa., was among 79 arrested December 17 for taking part in an Operation Rescue blockade of a women's clinic. . . . **David and Diane Serfling** of the Root River church in Preston, Minn., were named Minnesota Young Farmers of 1988 and were one of three runner-up couples in the national contest. . . . **Don Fancher**, pastor of the Long Beach (Calif.) church, has become president of the Second Harvest Food Bank of the Greater South Bay, serving southern Los Angeles County. . . . **Glenn Stanford**, pastor of the Waterford (Calif.) church, has been elected vice-president of the California Council on Alcohol Problems for northern California. . . . **Mark McCorkle**, from First church in Phoenix, Ariz., travelled to the Bush inauguration with the Marcos de Niza band. . . . **Tony Walters**, also from Phoenix First, appears in a national McJobs training film for the McDonalds corporation. . . . **Patricia and Beth Longenecker**, from the Elizabethtown (Pa.) church, are featured in a *Sojourners* article on the 10-year anniversary of Three Mile Island.

Remembered. **George W. Phillips**, 95, died in Goshen, Ind., March 22. Ordained into the ministry in 1917, he was a well-known figure throughout the years in Northern Indiana District and elsewhere. . . . **Armen Sarafian**, 69, died of a heart attack March 11 in Long Beach, Calif. A 1940 La Verne College graduate, he became president of the University of La Verne on his birthday in 1975 and led the school for the next decade. During his tenure as one of three US college presidents of Armenian descent he guided creation of La Verne's American Armenian International College. . . . **Donald E. Miller**, 65, died January 31 following a heart attack. Chairman of the Brethren Revival Fellowship at the time of his death, and pastor of a new church development in Brunswick, Maine, he was a long-time free minister and evangelist and served twice as Southern Pennsylvania District moderator. . . . **Roger E. Sappington**, 60, died March 19 in Bridgewater, Va. He had taught history at Bridgewater College since 1958, and was a noted writer of Brethren history and biography, including *Brethren in the New Nation* and *Brethren in Industrial America*.

Loan program for new churches approved

The General Board has approved a new loan program for Brethren institutions. Through this program, districts, congregations, and other institutions may loan monies to the General Board for the purpose of establishing church development loans to new congregations.

These loans will be secured by the new church building, as well as being guaranteed by the congregation and the supporting district. The monies will have the following guidelines:

1) Interest will be paid annually at the rate of 7 percent (this rate will be reviewed periodically).

2) A \$5,000 minimum deposit is required.

3) Monies may be withdrawn with 30 days notice, but the intent should be to leave monies on deposit for at least one or more years.

4) Letters of agreement will be sent to lending institutions.

5) Monies loaned will be used for new church development loans or invested in short-term investments until needed for new church development loans.

Church announces personnel changes

Jan and Roma Jo Thompson have accepted positions in Khartoum, Sudan, training local church leadership through Theological Education by Extension, and helping the Presbyterian Church in Sudan with relief and development work and with operation of the Gereif Bible School. Jan Thompson was director of the General Board's disaster response program from 1978 to 1987, and coordinator of refugee resettlement from 1981 to 1987.

Galen and Doris Hackman and their three children will be going to Nigeria in the summer. Galen will teach a new diploma course at Kulp Bible School. He has been pastor at the Schuylkill Church of the Brethren in Pine Grove, Pa. Doris is tentatively to teach women's courses or English as a second language at KBS.

Doris and Miles Tyler are going to teach at Hillcrest School in Jos, Nigeria, as subsistence workers. Miles will teach high school Bible and social studies, and Doris will teach reading and English to upper elementary classes. The Tylers,



Roma Jo and Jan Thompson



Doris and Galen Hackman



Miles and Doris Tyler

originally from Waterloo, Iowa, plan to work in Nigeria for two years.

Earl K. Ziegler has resigned as executive of Atlantic Northeast District to become pastor of the Lampeter (Pa.) Church of the Brethren beginning September 1. Earl has served as Atlantic Northeast's executive since September 1983. He has also served as pastor of the Mechanic Grove church in Quarryville, Pa., the Black Rock church in Brodbeck, Pa., and the Woodbury (Pa.) Church of the Brethren.



Earl K. Ziegler

Evangelism academies set for July, August

Evangelism Leaders Academies are set for July 24-27 at Manchester College and August 7-10 at Bridgewater College. The academies train congregations involved in Passing on the Promise, but are open to others interested in evangelism.

Leaders this year are Gary Demarest, associate director of evangelism and church development for the Presbyterian

Church (USA) and faculty member at Fuller Theological Seminary; and George G. Hunter III, dean and professor of evangelism and church growth at the E. Stanley Jones School of World Mission, Asbury Theological Seminary.

The academies are sponsored by the Evangelism Working Team of the General Board. For more information, call Barbara Faga, at (800) 323-8039.

Prospects for MGIF dim beyond 1989

With 1988 contributions of \$29,500 to the Ministers' Group Insurance Fund, grant requests for 1989 will be fulfilled, but prospects for continuing the program on the same basis beyond 1989 are dim, says the General Board's Office of Human Resources.

The MGIF provides grants for payment of medical insurance premiums to retirees or their surviving spouses who are in the Brethren Medical Plan and whose annual income is below \$13,000. Requests for grants in 1989 total \$50,100. These requests can be fulfilled with the contributions given in 1988 plus the balance that was on hand.

Contributions should be made payable to Ministers' Group Insurance Fund and sent to the Finance Office, 1451 Dundee Ave., Elgin, IL 60120.

Indian rural center takes new volunteer

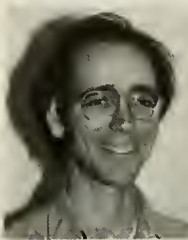
Randhi Kempa, a former Brethren Volunteer Service worker in the BVS recruitment office, has accepted a six-month Church of the Brethren volunteer assignment at the Rural Service Center in Ankleswar, Gujarat State, India.

Since leaving BVS, Kempa has worked at the Land Institute in Salina, Kan., which is devoted to sustainable agriculture and stewardship of the earth. At the RSC, he will work in agricultural development, renewable sources of

Randhi Kempa

energy, and soil conservation.

Kempa is the second to volunteer at the RSC for the Church of the Brethren, following Bob and Rachel Gross.



Annual Conference 1989

Theme: "Living as God's Friends."

Moderator: Elaine Sollenberger, dairy farmer and former General Board chairwoman from the Everett (Pa.) congregation.

Delegates: around 1,000 expected.

Fees: Delegates, \$88 (\$93 for late registrants). Non-delegates, \$23. Youth, \$10. Under 12, no charge.

Tuesday evening: Preacher: Robert W. Neff, president of Juniata College and former general secretary of the Church of the Brethren General Board. Topic: "Friends of Each Other, and Friends of God."

Wednesday evening: Preacher: Opal Pence Nees, pastor of the Liberty Mills (Ind.) congregation. Topic: "All Who Are in Love and Fellowship with Their Brothers and Sisters."

Thursday evening: Preacher: Phill Carlos Archbold, associate pastor for Hispanic and special ministries at First Church, Brooklyn, N.Y. Topic: "Using God's Key to Live as His Friends."

Friday evening: Preacher: Yvonne Dilling, Latin America and Caribbean representative for the General Board. Topic: "El Cuerpo de Cristo—Jikin Kristi" ("The Body of Christ" in Spanish and Hausa).

Saturday evening: Preacher: Robert C. Bowman, pastor of the Pleasant Valley congregation, Weyers Cave, Va. Topic: "Who Needs Enemies?"

Sunday morning: Preacher: Elaine Sollenberger. Topic: "The Way We Are."

Pre-conference meetings: Standing Committee: Sunday morning to Tuesday noon. General Board: Monday afternoon.

The Brethren Health and Welfare Association (BHWA) Conference on the theme "Who are the health care givers?" begins Monday evening at 7 p.m. and ends Tuesday afternoon. Leadership is provided by Sandra R. Brown, former professor at Princeton Theological Seminary. The BHWA board meets at 1 p.m. on Monday.

Other health and welfare groups meeting are the Brethren Health Foundation, Saturday evening to Monday morning, with a dinner Tuesday evening; and the Brethren Homes and Hospitals Association, on Monday at 10 a.m. Health and welfare events on Saturday and Sunday are in the Orlando Marriott, and on Monday and Tuesday are at the convention center.

The Minister's Association meets Monday evening and Tuesday. Thomas

Boomershine, professor of New Testament at United Theological Seminary in Dayton, Ohio, leads the meeting on the theme "The gospel as story-telling." Child care is available.

Other meetings and events:

—"Faithful Leadership in the '90s: Leadership Training for Young Adults," Tuesday, 1-5. Sponsored by the young adult leadership team, this event is designed to share and develop leadership skills with young adults. Jim Kinsey, Michigan District executive will lead the workshop on the topics "Futuring for church leadership," and "Planning the journey from here to there." For more information contact Maria or Enten Eller, 3614 McKeith Road, Midland, MI

Saturday, 7:30-8:30 a.m. Eugene F. Roop Virginia Wiles Holsey, Ken and Bonnie Kline Smeltzer, and Wilbur A. Martin will be leading Bible studies in English this year. In addition Bible studies in Spanish and Korean will be offered.

Committee hearings: Tuesday 9-10 p.m. Education of the Public, Denominational Structure Review, Pastoral Compensation and Benefits Advisory Committee. Wednesday 7:30-8:30 a.m.: Church and State, Mission Philosophy and Program Statement, Inclusion of Ethnicity in the Church of the Brethren.

General Board report: Live presentation Friday morning.

Breakfasts: Tickets are \$6.75. Wednesday: health professionals. Thursday: dis-

Highlights

Don't let Orlando's tourist wonderland distract you from the following Dunker delights:

- General Board Live, Friday morning's exciting 45-minute presentation of the General Board's work and ministry;
- Peace Child, a musical drama presented Saturday, 9-10:30 p.m., by Indiana and Ohio Brethren;
- *The Messiah*, a do-it-yourself performance Friday at noon—bring your own score or purchase a copy at the Brethren Press Bookstore;
- Banner-making in the exhibit hall by Esther Rupel, Purdue University professor and the Association for the Arts' featured artist;
- Quilt auction Saturday—down-home entertainment;
- Puerto Rican Hillside Music, early evening concert on Thursday;
- World Ministries dinner Friday with guest speaker Mubarak Awad, a Palestinian-American advocate of nonviolence deported from Israel in June 1988 for his resistance of the Israeli occupation of the West Bank and Gaza;
- Passing on the Promise luncheon Friday with speaker Judy Mills Reimer, chair of the General Board;
- Sunday school teachers' breakfast Sunday—a first-ever celebration, recognition, and thank you to all those who teach in Brethren congregations;
- Sunday morning worship with speaker Elaine Sollenberger, Annual Conference moderator, and music by a handbell choir. □

48640; tel. 517-835-5181.

—Day of Intercession: Tuesday, 9-5. Participants will pray for the unity and vitality of the church. Sponsored by the Parish Ministries Commission, the Brethren Revival Fellowship, and the Holy Spirit Renewal Committee.

—Womaen's Caucus: Tuesday, 3 p.m.

—The Conference Choir will rehearse Tuesday, 4:45-6.

—Orientation for first-time Conference delegates and attendees: Tuesday, 3:30-5. First time attendees this year will be wearing special rose-colored ribbons labeled "First timer."

Bible studies: Wednesday through

Friday. Saturday: People of the Covenant, On Earth Peace Assembly, Association for the Arts. Sunday: Sunday school teachers.

Luncheons: Tickets are \$9.25. Tuesday: Brethren Health and Welfare Association annual meeting. Wednesday: ecumenical luncheon, Outdoor Ministries Association, BHWA recognition. Thursday: youth advisors, Association of Christian Educators (CoBACE), Association for the Arts tour and lunch (\$15), Brethren Journal Association, older adults, toxic waste sites tour and sack lunch (\$10). Friday: Church and Persons with Disabilities,

Womaen's Caucus, Passing on the Promise, congregational deacons, urban ministries, Marriage and Family Ministries Association. Saturday: all Brethren colleges. Sunday: On Earth Peace Assembly sack lunch (\$6.75).

Dinners: Tickets are \$11.50. Tuesday: Brethren Health Foundation. Wednesday: New Beginnings. Thursday: MESSENGER. Friday: World Ministries, Higher Education. Saturday: Parish Ministries.

Tickets for meal events will be available at Annual Conference, but you are encouraged to purchase tickets early through the Annual Conference office.

Children's activities (grades K-5): Fees are \$50 for four days, Wednesday through Saturday; subtract \$12.50 for days absent. If registration is received after May 20, a late fee of \$5 per child will be charged. Activities include trips to the zoo, the Science Center, the library, Sea World and Gatorland, as well as crafts, group worship, and music. Pre-registration is encouraged. Parents without delegate responsibilities are expected to help with activities at least one of the four days.

Junior high (grades 6-8): Junior high youth will be visiting some of central Florida's exciting tourist attractions, including Jetty Park beach at Port Canaveral on Wednesday, the Kennedy Space Center (including the shuttle launch pad) on Thursday, and Wet 'n Wild, the United States' biggest water theme park, on Friday. Registration and all activity fees are \$75. Pre-registration required by May 20.

Senior highs (grades 9-12): Activities include a concert by Walt Disney World singer Larry Willis on Wednesday night, a visit to the Wet 'n Wild water theme park on Thursday, an Airband (lip-sync) Concert/Talent Show on Friday night, and a beach day Saturday. The youth will also be holding morning Bible studies and discussion groups. The fee for all activities is \$40, including a pre-registration fee of \$20 due by May 15.

Young adult (ages 18-30) and single adult (25 or older): The two groups have planned a joint visit to the Wet 'n Wild water theme park Wednesday night (\$12, pre-registration required by June 1). The young adults will be also enjoying a square dance Tuesday night, a talk by Native American Shanawa Littlebow on Thursday night, an Andy and Terry Murray concert Friday night, and a discussion on lifestyle issues led by Men-

nonite Doug Graber Saturday at breakfast. Single adult activities include evening get-togethers and an early morning Winter Park scenic boat tour of area lakes on Friday (\$7.90, pre-registration encouraged).

Child care services (infants through age 5): Available during business and worship sessions. Fees are \$2 per child per session. Families are expected to volunteer help during the week. Pre-register by May 15.

Insight sessions: Wednesday through Friday, 9-10 p.m., in the convention center. Insight sessions are related to programs of the General Board and other related agencies.

Daily scripture teaching: Earl W. Fike will be giving a scripture lesson at the beginning of each day's business session.

Early evening concerts: Wednesday through Saturday, 6-6:45. Coordinated by Debbie Hammer, of Norcross, Ga., concerts feature the Clay County (Fla.) Church of the Brethren choir Wednesday; Puerto Rican Hillside Music Thursday; Rhonda Pittman, a vocal soloist and Bridgewater College student, Friday; and Kristin Adams, also a vocal soloist, performing Christian, contemporary, and classical music, Saturday.

Conference choir will rehearse Tuesday through Saturday, 4:45-6. Jesse Hopkins, choral director at Bridgewater College and music director for the Bridgewater (Va.) congregation, is director. Singers are urged to bring their own Messiah scores for a "do it yourself" Messiah Friday noon. Copies will be available from Brethren Press for \$5.95.

Annual Conference orchestra will be conducted by Larry Kitzel, from McPherson College. An enrollment fee of \$20 and pre-registration is required.

A handbell choir, directed by Jesse Hopkins, will play during Sunday morning worship. Rehearsals will be scheduled for the week of Conference, with a short rehearsal on Sunday morning. Contact Jesse Hopkins, Bridgewater College,

Bridgewater, VA 22812.

Exhibits: General Board program exhibits; 40-50 Board-related programs featuring Brethren groups and their interests; colleges and other agencies; SERRV. Brethren Press will exhibit its newest books, as well as the latest publications from other publishers, new t-shirts with the Church of the Brethren logo, and new Brethren Volunteer Service t-shirts.

Deaf ministry: Interpretation, coordinated by Tracy Lee Wiser, will be provided for worship services. If there is a need for interpretation during business sessions, contact Tracy Lee Wiser, Church of the Brethren Deaf Fellowship, 201 Fairview Ave., Frederick, MD 21701.

Quilting bee: Congregations are invited to create 8 1/2-inch square blocks to be made into quilts at Conference. Blocks, plus \$1 to cover cost of materials, should be mailed by June 1 to Rachel Brown, P.O. Box 17, New Hope, VA 24469; tel. 703-363-5514; or delivered to the quilting area at Conference before 8:30 a.m. Wednesday. Proceeds from the quilt auction will benefit General Board programs and the Association for the Arts.

Art for Hunger exhibit: Original paintings, prints, sculpture, banners, ceramics, weaving, and other crafts showing both the artist's skill and concern for the hungry are displayed and sold. Profits are divided evenly between the exhibitors and the AACB.

Blood drive: Blood donors will again be in demand at Conference. In St. Louis, conferencegoers' donations fell only a few pints shy of the year's goal of 55 gallons.

Buddy system: The Church and Persons with Disabilities Network (CPDN) is offering assistance to adults, and families of children with disabilities. CPDN buddies will be available to push wheelchairs, carry meal trays, accompany people, or assist in any other personal manner that may be required. Those interested in helping or receiving assistance, write the Health and Welfare Office, 1451 Dundee Ave., Elgin, IL 60120.



rlando

New business

Health care in the United States. The General Board brings a statement from the Brethren Health and Welfare Association calling attention to the inequities and prohibitive cost of US health care. The statement lists recommendations to government bodies and the Church of the Brethren, including a recommendation that "all persons should receive adequate health care as a basic human right."

Religious liberty. A resolution from the General Board refers to "no force in religion" as the fundamental principle in Brethren doctrine, outlines a Brethren understanding of religious liberty in the current world situation, and urges Brethren to "work with others of like concern to assure and extend religious liberty." A list of related public policy issues for advocacy is included.

South Africa. A General Board resolu-

tion responding to the South African government's racial policies calls on the US government to act in accordance with its anti-apartheid pronouncements, urges Brethren to avoid purchasing from companies identified by official church pronouncements as contributors to the continuation of apartheid, calls for a Brethren student exchange program with South Africa, and affirms solidarity with South Africans undergoing oppression.

Deaf ministry. Mid-Atlantic District brings a query originating from the Deaf Fellowship of the Frederick (Md.) Church of the Brethren asking Conference to appoint a committee to study deaf ministry and the issues surrounding it, and to prepare recommendations to bring to Annual Conference in 1990.

Peacemaking. A second Mid-Atlantic query asks Conference to "consider developing a comprehensive statement on peacemaking to offer guidance to individuals and congregations as they

seek to live as followers of the Prince of Peace in today's world." The query arose out of concern that the denomination has made several statements on issues related to war, but none giving guidance for the ministry of peacemaking.

Support of mission and goals for the '90s. Brought by the General Board, this resolution urges specific support from congregations and individuals to Church of the Brethren ministry in the 1990s.

Goals for the 1990s financial commitment program. In addition, the Goals and Budget Committee of the General Board brings a statement outlining financial commitment in support of the Goals for the '90s, including a challenge to the Church of the Brethren to raise "at least \$2.5 million from congregations and individuals by 1994" and a challenge to call 5,000 Brethren volunteers to help accomplish Brethren goals for the next decade.

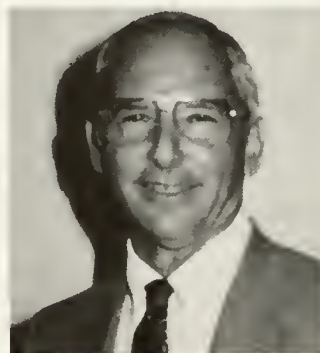
Ecumenical sharing of resources. The



W. Donald Clague



Harold S. Moyer



Donald H. Shank



Phillip C. Stone

Candidates for moderator-elect

W. Donald Clague

La Verne, Calif. (Pacific Southwest), La Verne congregation. Age 65. Professor/educational management. Congregation moderator; board; interim pastor. District moderator; board, chair. Annual Conference Standing Committee; study committee, chair; General Board, Goals and Budget, Goals and Program committees. National Council of Churches, Brethren representative; local chamber of commerce, vice-president; civic clubs, president; local school board, member.

Harold S. Moyer

Roanoke, Va. (Virgina), Williamson Road congregation. Age 59. Pastor. Congregation moderator. District moderator; board, chair; youth counselor; camp leader. Bethany Seminary board, member. Annual Conference Standing Committee; speaker; Bible study leader; study committees; chaplain. Local ministers' conference, president. Mental health association, president. National board of industrial/commercial ministries, executive committee.

Donald H. Shank

Cape Coral, Fla. (Atlantic Southeast), Christ the Servant congregation. Age 65. Pastor/counselor. Organizing pastor for two new churches. District moderator; board, chair; search committees for two district executives. Annual Conference Central Committee; Standing Committee; chaplain; worship leader. City ministerial association, chair. County coalition for peace; Kiwanis; founder of community-wide recycling project.

Phillip C. Stone

Linville, Va. (Shenandoah), First/Harrisonburg congregation. Age 45. Attorney. Congregation moderator; board, chair; teacher; lay speaker. Attorney for district, ecumenical delegate, denominational assembly. Annual Conference delegate; Standing Committee; General Board, chair; Pension Board, study committee. Local bar association, president. State association of defense attorneys, president. College board of trustees. State Bar Ethics committee, chair. Churchman of the year. □

General Board's Committee on Interchurch Relations recommends approval of "Guidelines for Sharing," a paper coming out of a 1987 World Consultation on Resource Sharing. The paper calls attention to unequal distribution of resources in churches around the world and asks for commitment to the sharing of those resources at local, national, and international levels.

Three-year term for Standing Committee delegates. Western Pennsylvania District brings a query concerning the length of service of Standing Committee delegates, who presently serve a two-year term.

Eligibility for Standing Committee membership. Annual Conference officers bring a query addressing the issue of district and national staff serving as members of Standing Committee.

Mandates for the Review and Evaluation Committee. Standing Committee submits a mandate for the Review and Evaluation Committee, including a description of the committee's task and guidelines and parameters for its work, based on three Review and Evaluation Committee reports adopted by Annual Conference in 1972, 1977, and 1985, and on the work of a study committee appointed by the 1986 Standing Committee.

Brethren Benefit Trust document revisions. Brethren Benefit Trust requests revisions to its Pension Plan Document, changing "Brethren Pension Board" to "Brethren Benefit Trust," amending the document to comply with the Tax Reform Act of 1986, and making several changes to increase Brethren participation and benefits to those using the plan.

Unfinished business

Denominational structure review. The committee on denominational structure appointed by the 1987 Annual Conference to respond to four queries regarding the structures and interrelationships within the denomination recommends significant changes in national and district church structure (see pages 16-22 in this issue).

Mission philosophy and program statement. The committee appointed by Annual Conference last year to evaluate the 1981 Conference statement "World Mission Philosophy and Program" after the report of the 1986 committee was rejected (see Aug./Sept. 1988, pages 18-19) reaffirms the 1981 statement and presents

a theology of mission and guidelines for Brethren extension of the gospel.

Inclusion of ethnics in the Church of the Brethren. The committee appointed in 1987 to study the inclusion of ethnic minorities, in response to a query from Illinois and Wisconsin District, recommends more intentional inclusion of ethnic minorities at the congregational, district, and denominational levels. The report includes an introduction to the largest Brethren ethnic minority groups: Hispanic, Korean, black, and Filipino Brethren.

Church and state. An Annual Conference committee appointed in 1987 to address a Standing Committee recommendation that the church attain "a greater degree of unity in belief, practice, and public pronouncement" on church and state issues, brings a review of church and state issues from the perspective of Brethren heritage. The statement includes a list of implications for the church and recommends publishing a guide to recent Conference statements and General Board resolutions on church and state issues.

Education of the public. In response to a 1986 query, the General Board brings a review of Church of the Brethren statements regarding public education, a review of the present state of public education in the United States, and recommendations for Church of the Brethren support for public education.

Opportunities for professional volunteer service. The General Board, in response to a 1988 query from Shenandoah District, brings a three-part report to the 1989 Annual Conference: The Board is conducting a survey to determine the number of professional volunteers wanting to serve in the '90s, identifying nine Christian volunteer organizations willing to place professional Brethren volunteers, and developing support possibilities for professional volunteers through Brethren Volunteer Service and Brethren congregations.

Initial 1989 ballot

General Board, district representatives. (Five-year term. Standing Committee selects two from each district.) *Idaho:* Gernelda Sprenkel Blickenstaff, Boise, Idaho; Phyllis Reeves Howard, Nampa, Idaho; Ethel R. Fielder Schulz, Nampa, Idaho; Earl H. Traugher, Fruitland,

Idaho. Mid-Atlantic: Carl C. Beckwith, New Windsor, Md.; David A. Eastis, Walkersville, Md.; C. Henry Hunsberger, Mercersburg, Pa.; Kathy S. Hauger, Vienna, Va. *Western Plains:* Lyle C. Albright, Wichita, Kan.; Alberta Ebbert Grosbach, Enders, Neb.; David M. Wine, Abilene, Kan.; Herbert D. Zeiler, Loveland, Colo.

General Board, at-large representatives—unexpired term. (Two-year term. Standing Committee selects two.) David F. Ballinger, Euclid, Ohio; Jan Schrock Beach, Leonard, Mo.; Bernard A. Fuska, Windber, Pa.; Betty Alderfer Malenke, Pottstown, Pa.

General Board, at-large representatives. (Five-year term. Standing Committee selects four.) Kathlyn L. Coffman, Cabool, Mo.; C. Curtis Rhudy, Jonesboro, Tenn.; Colleen Beam Smith, Orlando, Fla.; Eric Switzer, Hutchinson, Kan.; John E. Thomas Sr., Guthrie, Okla.; Norman Spicher Waggy, Goshen, Ind.; Marie Hoover Willoughby, Copemish, Mich.; Harold E. Yeager, St. Thomas, Pa.

Annual Conference Central Committee. (Three-year term. Standing Committee selects two.) Galen R. Hackman, Pine Grove, Pa.; Harriet Wenger Finney, Plymouth, Ind.; Dean M. Miller, Carol Stream, Ill.; Lois M. Schopp, Wenatchee, Wash.

Pastoral Compensation and Benefits Advisory Committee, district executives. (Five-year term. Standing Committee selects two.) Janice Dull Eller, Portland, Ore.; Warren M. Eshbach, New Oxford, Pa.; Sylvus D. Flora, Oakland, Md.; Irven F. Stern, Pomona, Calif.

Committee on Interchurch Relations. (Three-year term. Standing Committee selects two.) Jean Lichty Hendricks, Lawrence, Kan.; Kent E. Naylor, Sidney, Ohio; Terry L. Schumaker, Huntington, Ind.; Jane Copsey Shepard, Portland, Ore.

Brethren Benefit Trust. (Four-year term. Standing Committee selects two.) Jefferson Crosby, Lititz, Pa.; John W. Flora, Bridgewater, Va.; F. Gary Osborne, Daleville, Va.; Claire Gilbert Ulrich, Bridgewater, Va.

Bethany Theological Seminary Electors, college. (Five-year term. Standing Committee selects two.) Erich Brumbaugh, Bridgewater, Va.; Betty Ann Ellis Cherry, Huntingdon, Pa.; Vernard M. Eller, La Verne, Calif.; Jeanne Jacoby Smith, McPherson, Kan. □



'Why make such a point about being the first female moderator? If that were the reason I was chosen, I would have resigned.'

Elaine Quie

by Guy Wampler

Elaine Sollenberger lives on a farm near Mench, Pa. You can miss it. Follow Route 26 South out of Everett. Cross under the Pennsylvania Turnpike and turn left. A big, unpainted barn with a sagging, rusty tin roof stands on the left. Black horses in a nearby meadow match the old barn's color. Up ahead our way threads through a small cluster of houses from the era when houses were built close to the road. A signboard declares this is Mench. Estimated population: 27. Turn right. Just beyond the first farm an attractive, two-story brick house stands across the road from a dairy barn accented by three large, new concrete silos. A herd of about 80 Jersey cows grazes leisurely in a green meadow. Milking, which began at 4 a.m., is over. A small poster in one of the barn windows reads: "Only love beats milk."

Ray Sollenberger strides across the big front porch to greet me. With broad shoulders, big hands, and a pleasant smile, he has the rugged good looks of farmers pictured in magazine ads. Ray opens the front door and yells, "Elaine." Apparently Elaine has not yet trained her husband to address her as "Sister Moderator" out here on the farm.

Appearing instantly, Elaine is neat, simply dressed, attractive. We enter a spacious living room where I am drawn toward a cheerful fire burning steadily in an oversized fireplace.

"We keep a fire here most of the time when it's cold," Elaine says. "There's plenty of wood on the farm."

A source of firewood is visible from the side window: A woodlands stands across the field.

I inquire, "Do you ever see deer here?"

"Yes, almost every day," Ray replies, disgust registering in his voice. Deer, although a sightseer's delight, are a farmer's despair.

"What a splendid, panoramic view from the hilltops here," I marvel, still looking out the window. Green valleys and gently rolling hills stretch to distant

Sollenberger: evolutionary

mountain ranges on this crisp, clear spring day.

Elaine grew up near here. Her parents' home is only 30 miles from the farm. Her ancestors—the Mocks (the historic Brethren name of Mack got changed to Mock here in Bedford County in the early 1800s)—helped organize the sixth oldest congregation in Middle Pennsylvania District. The Mock meetinghouse, built in the 1840's (see MESSENGER cover story, December 1983) is a forerunner of the Dunnings Creek church, which Elaine attended in her youth. Elaine also remembers the one-room school house where she had the same teacher for her first eight grades except for the fourth grade, which she skipped.

Only 13 students graduated in Elaine's high school class. Elaine confirms my hunch that she was the valedictorian, but adds hastily, "I was not permitted to make the valedictory speech."

"Why not?"

"Because the teacher said I would not be able to get through it. So she assigned it to someone else."

"Why did she say that you couldn't get through it?"

"I was bashful. I was not very good on my feet."

"Your teacher was wrong," I argue.

"I don't know; she may have been right," Elaine counters. "You didn't know me then."

Wouldn't it surprise Elaine's former teacher to learn that the shy valedictorian of the class of 1947 will address thousands at the convention center in Orlando in July.

To find out more about Elaine during her youth, I turn to Ray, who is sitting on the hearth.

"Ray, where did you meet Elaine?"

"On the district youth cabinet."

"You were both members of the youth cabinet?"

"Yes."

"What attracted you to her?"

"She was a very nice person."

"Say more than that."

"Well, I've always been impressed with Elaine's enthusiasm, the way she grasps the situation and can see possibilities."

"You noticed that even then?"

"Yes."

"What about these qualities now?"

"They've become a commonplace and natural thing with her that we expect."

He gives an example: The county extension office was interested in a new 4-H building but having trouble raising the money to construct it. Elaine said she believed she could raise funds. So she talked to some people who were involved and spent some time visiting around the community. In a short time she had raised enough money to pay off the debt. Ray thought maybe she needed \$50,000 could have been raised with more candy and cookie sales but it looked like a long, discouraging struggle until Elaine intervened with a different plan.

Elaine's role on the farm currently is limited to decision-making. She, Ray, their daughter Lori, and their son, Leon, participate in all major decisions about such things as purchasing equipment and renting land. However, Elaine has not done any milking, gardening, or other physical work for more than six months. Ray does not resent Elaine's involvement in church work that takes her away from the farm: "I've taken pride in the fact that it could happen. I've always had a lot of love for the church. I've felt Elaine wasn't necessarily doing this on her own. This is our family's contribution."

I persist: "Ray, you'll be glad when it's over?"

"Not necessarily," Ray's deep, appealing drawl continues, "I've enjoyed being a part of it. It's nice to be married to Elaine. Our philosophy is that life isn't all in your job. We've always encouraged our children to be involved in things beyond the farm. I guess that's where we get our satisfaction because we don't get it in the money we make."

Impressed by this gracious, winsome family, I muse aloud, "We ought to send Yuppies from the city out here to sit by your fireplace and talk with you people about values."

Leon and Lori graduated from Penn State University, each with a degree in dairy production. Both are sharp. Leon, who is single and lives at home, likes field work. Leon and Ray decide about crops and feed. Leon is in Blacksburg, Va., this day, doing volunteer work on the construction of a church building for a new congregation in Virlina District. Lori, married to Rex Knepp, a computer systems programmer, lives about a mile down the road. Lori, the herdsperson on the farm, milks the cows and pets them. She can look at any cow and tell you the pedigree and the production. Ray praises her: "We have some good cows, and I give a lot of that credit to Lori."

Beth is the only Sollenberger child not working on the farm. She and her husband, Tim Sollenberger Morphew, graduated from Bethany Theological Seminary. Beth is pastor of Mack Memorial Church of the Brethren in Dayton, Ohio, and Tim is pastor of West Charleston church in Tipp City, Ohio. They have a son, Keith, whom his grandparents obviously enjoy.

Like many farmers in the 1980s the Sollenbergers have experienced declining profits. The price of milk has dropped. Moreover the 1988 drought hit hard in Bedford County, where shale fields are fertile, but vulnerable to drought. Last fall the Sollenbergers harvested one-third their usual crop.

It is time to get to the point of my visit. "Elaine," I say. "You're the first female moderator in the Church of the Brethren."

Quickly, she quips, "I didn't know that."

"A big surprise to you, huh?"

"Yes."

"Has it been much of an issue this year?"

"Not really. I made my peace with it

Right: In a weekly newspaper column called "One Woman's Thoughts," Elaine shares homespun advice and observations with her Bedford County community.

Below: Elaine and Ray are dairy farmers, with a herd of 80 Jersey cows. Daughter Lori and son Leon share in the business.

Below right: A very important trio at the Orlando Annual Conference—moderator Elaine Sollenberger, Conference secretary Anne Myers, and Conference manager Doris Lasley—guide the flow of business.



long ago and have gone on to other things."

"Why play it down?"

"Some have said there is a historical significance and I don't want to ignore that, yet I don't want to waste too much time on it either. Why make such a point about being the *first* female moderator? If that were the reason I was chosen, I would have resigned."

"You don't like to be self-conscious about gender? You like to be just a person, is that it?"

"Don't you?"

So swift, so crisp is her response, that I simply sputter, "Well . . . yeah."

Not until later do we come back to that topic and then I ask, "What do you say to the people who object to having a woman as the official head of our church?"

Elaine answers calmly, "I just listen to them. I don't say much. The church voted me to be moderator. I didn't ask for it. I don't need to be defensive. If the people of the church feel I can serve as moderator, my task is to prepare to do it as best I can."

Elaine's quiet competence and practical judgment, her contagious enthusiasm, and grace in working with people have not escaped the notice of the larger church. It is these qualities, not gender nor personal ambition, that have carried Elaine to the highest elective position in the Church of the Brethren.

During her travels this year the moderator visited the Haitian congregation, Eglise Des Freres Haitiens, an offspring of the First Miami Church in Florida. The vitality and cordiality of this Creole-

speaking congregation, with Ludovic St. Fleur as pastor, impressed both Elaine and Ray.

Elaine was the first moderator since 1981 to visit Church of the Brethren congregations in Idaho. She remembers both the isolation and persistence of the Brethren in that state.

Our conversation turns to the fast approaching Annual Conference, and Elaine brings up the 1989 theme "Living as God's Friends." Getting away from labels that separate—male or female, liberal or conservative, east coast or west coast, youth or aged—the term "God's friends" is inclusive and unifying.

Elaine illustrates the kind of unity the theme evokes: "It would be better if the Brethren Revival Fellowship and female pastors and leaders could more often

take the opportunity to sit down and talk, as opposed to writing in their publications on the issues about which they have different views. Their points of view still might conflict, but talking with one another is a friendlier approach than writing about one another."

Finally Elaine underscores the vertical and horizontal dimensions of the theme, "If we are God's friends, we can become friends with each other, patterned after God's friendship with us."

Testing Elaine's biblical knowledge, I ease, "You say 'friends' is a biblical word?"

She has the answer, "Jesus said, 'You are my friends' " (John 15:14).

The convention center in Orlando is beautiful and spacious. Elaine hopes that the nearby Epcot Center and Walt Disney World may draw some additional Brethren to Conference this year.

The business item attracting the most attention prior to Conference is the Denominational Structure Review Committee's report, calling for radical changes in organizational structure at the denominational level (see page 16).

Elaine does not minimize the impact that this paper's proposals will have on the denomination if adopted. At the same time she hopes that the structure report will not so dominate the Conference business sessions that the other important business items get slighted.

Five major reports from study committees this year represent a total of 13 years of preparation. In addition to denominational structure, other topics are public education, mission theology, church and state, and the inclusion of ethnics. These business items and others cover well over a hundred pages and include 89 separate recommendations and directives. To moderator Sollenberger, that seems like a lot of business to pack into the scheduled 20 hours.

The issue that has brought the most mail to Annual Conference Central Committee this year is homosexuality. Past policy of Central Committee provided a dialog room for the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC) each year in the convention center. This year Central Committee has changed that policy.

I ask Elaine, "You want to keep the issue quiet, don't you?"

"Not really! No!" she answers emphatically.

The strategy as interpreted by Elaine is not to avoid the issue or to silence the concern, but rather to provide an atmosphere for a more balanced dialog. This year not only gay Brethren but also the General Board, the Brethren Revival Fellowship (BRF), Brethren Health and Welfare Association (BHWA), and the Women's Caucus have been invited to send representatives to participate in the dialog. And, of course, all conference-goers will be welcomed.

Controversy is not new to Elaine. For 12 years, she was a member of her local school board, serving as chair for four or five years. She says, "You can't be on a school board without controversy. Anything will do it: a building program, a winning or losing sports season, an increase in taxes, differences between the teachers union and administrators."

"What did you learn from that experience that may help you as moderator?"

"To assume from the outset that not everything runs smoothly. But whether people like you or not, if you can be perceived as being fair, time will ease the immediate tension."

Elaine is best known in her community as the columnist for a weekly shopper's guide that is distributed to homes in Bedford, Blair, and Fulton Counties, reaching more than 125,000 readers. Elaine began the column almost 30 years ago, writing under the pen name "O. Justa Housewife." The column now carries her own signature and is called "One Woman's Thoughts."

"Why did you change the name?" I ask.

"I couldn't stand 'O. Justa Housewife' anymore. It was disgusting."

The forcefulness with which Elaine speaks hints at the revolution that has occurred in her life. Without vehemence, Elaine explains that her original pen name was consistent with the cultural setting in the early 1960s. At the same time it is clear that she does not want to revert to that earlier era.

Humorous, homespun, and yet filled with wisdom, Elaine's column speaks to her Bedford County neighbors on such topics as the admirable features of dandelions, spoiling far-away grandchildren, adjusting to the loss of an hour on the night when Daylight Saving Time begins, and the impossibility of understanding grocery store labels. The feature is very popular and the newspaper now prints

Elaine's picture with the column.

Since Elaine is an experienced columnist, I ask her what she would write if she had my assignment. She laughs and says that she would have to think about that.

A moment later, not her words, but her actions impress me: She walks over to the mantelpiece, picks up a plaque and places it in my hands. Etched in bronze are the words "Presented to Elaine and Ray Sollenberger. Distinguished Service Award 1989. Pennsylvania Jersey Cattle Club." Ray speaks first, giving credit to the children for their involvement in various projects. Then Elaine insists that it is really Ray who earned the award. If Elaine wrote this article, she would express her admiration for her husband.

Then Elaine goes into another room and comes back with an oil painting, about 24 by 30 inches, portraying the head and shoulders of a Jersey cow. A local artist came to the farm to paint this cow, named "Cello."

The Sollenbergers describe Cello with tremendous enthusiasm. Clearly they are fond and proud of this cow. They don't mention her milk production. They talk about her impressive bearing and her way with people. They say that the painting is an exceptional likeness. According to them, "Cello" stands tall, and whenever people are around she lifts her head above the railing and looks them straight in the eye. The Sollenbergers claim that even at big farm shows people, including children, gather to see this cow.

If Elaine wrote this article, she would include Cello, I believe.

Next year Elaine will no longer be moderator. I guess that means back to the farm chores. Probably Cello will be glad to see her and to get an extra pat that she has been missing for a while.

Elaine's roots are deep in Bedford County soil. Although most Brethren know her best in other settings—conducting business meetings in Elgin, Ill., when she was General Board chair, presenting reports to Annual Conference, traveling across the country as moderator—Elaine is most at home on the farm along the scenic slopes outside Mench, Pa. Fortunately for the Church of the Brethren her leadership and commitment are not confined to that one place, yet to visit Elaine in her home is to discover that life on the farm is still an integral part of her being. □

Guy Wampler is pastor of the Hagerstown (Md.) Church of the Brethren. He served as moderator of the 1987 Annual Conference.

To fulfill our mission:

The Denominational Structure Review Committee reports

(This is a condensed version of the Denominational Structure Review Committee's report. Condensation means that many details of the full report are omitted and certain implications and nuances may have been lost as well. A copy of the full report was mailed to each congregation in late February. Also the full report will be printed in the Annual Conference Booklet, available from the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120. Tel. (800) 323-8039.—The editor)

The committee: S. Loren Bowman, chair; William R. Eberly, secretary; James E. Miller; James F. Myer; and Joel K. Thompson.

RESPONDING TO THE QUERIES

District boundaries. Districts have always been defined as specific geographical areas, and the function of the district is "to administer and coordinate the religious and business activities of the Church of the Brethren within the bounds of the district" (Annual Conference Minutes 1965). The committee does not support proposals to create separate cultural or language-specific districts to function independently of our traditional geographical districts.

In recent years, initiative for changing district boundaries and names has come from both the district level and from Conference. We do not propose any changes in the procedures for changing district boundaries or names that have been in effect for a long time. However, a proposal for realigning some district boundaries and readjustment of structure within other districts will be presented later in this report.

Election of General Board members. All officers and representatives of the Church of the Brethren functioning at the denominational level have been elected or appointed by the whole church, acting through Annual Conference.

The General Board serves the entire church through interpretation and administration of denominational program; it does not exist to serve the needs of individual districts in competition with other districts. If districts were to elect their own representatives directly to the General Board, it could introduce an element of partisanship in that body's functioning. That and other values of the present system lead us to propose no changes in the system of electing representatives to the General Board.

Denominational structure. From the breadth of the concerns raised in this query from the General Board, it was assumed that all aspects of the structure (organization) of the Church of the Brethren, at all levels (denominational, district, and congregational) should be reviewed. There is a call to see how well our present structure (at all levels) is functioning. There is also a call to "make recommendations in order that the Church of the Brethren can move forward with a sense of unity and cooperation to fulfill its mission in the world."

FINDINGS

Out of the vast amount of information and input received from various sources, along with the committee's own research and deliberations, the following trends, concerns, problems, and themes have been identified:

- A desire to give more vitality and visibility to the role and authority of Annual Conference in the life of the denomination.
- The need for adaptable, flexible, and effective program administration and interpretation units in reach of all congregations.
- The conviction that there are too many such administrative units for the size of the denomination (155,000 members).
- The need for some program adjustments and new patterns of income-sharing as well as structural realignment, in the face of declining membership, a leveling off of income, and an increased number of competing denominationwide agencies.
- The need for a different balance between district staff and General Board staff in order to better meet the needs of our congregations.
- A feeling that the structures and internal operations of the General Board often lead to overlap, conflict, and competition.
- A need for a new means for coordinating and planning the total Church of the Brethren program and mission to accommodate the growing number of Annual Conference agencies and church-related institutions.
- A sense of urgency that we should reassess the significance of geographical boundaries and program divisions in light of today's communication and transportation technologies, and in light of the emerging one-world and one-mission perspective of the church.

(continued on page 18)

Moving effectively into the 21st century

by S. Loren Bowman

Few Annual Conference study committees get assignments like the one given the committee on denominational structure at the 1987 Cincinnati Conference. Four separate queries were handed to the committee to integrate:

- Review and update guidelines for establishing district boundaries and names.
- Study ways to achieve better district representation on the General Board.
- Consider having district meetings elect the members of General Board.
- Review the structures and interrelationships within the denomination and make useful recommendations.

Given the scope of the assignment, the committee began with an assessment of life within the denomination before dealing with the specific issues of the queries. This assessment emphasized such issues as the nature of the church, the present situation within the denomination, organizational trends within the church (including the phenomenon of multiple boards), and the nature of the world in which the church serves.

The committee also dialoged with church leaders, sought opinions at the 1988 Annual Conference, and solicited responses from groups designated by Annual Conference. A preliminary report from the committee went to Annual Conference officers, General Board members, General Board staff, and district executives. After evaluating the responses from all these groups, the committee drafted its final report, to be acted on at the Orlando Conference. In late February the Annual Conference office sent a copy of the final report to each congregation to study.

Along the way toward its final report, the study committee gained some helpful insights:

- The church includes the entire membership and should offer ready access to all members.
- All organizations undergo change if they endure and remain effective.
- The church has moved from a single board to multiple boards in recent years.
- Diversity has increased within the church with the rise of numerous special interest groups.
- The number of administrative/program personnel is out of balance with the size of the denomination.
- The church's mission faces an era of profound changes in the wider society.

One goal of the study committee's proposals is to assure a vital role for Annual Conference at the cen-

ter of the denomination's life and to equip it with resources to interpret and to monitor its actions.

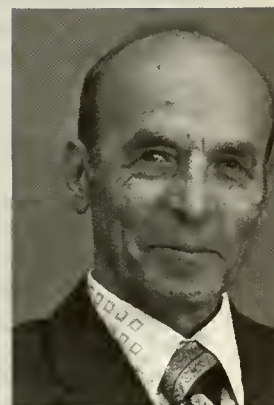
Among other ways, the goal would be met by expanding the role of the moderator, by expanding the role of the Annual Conference secretary, by expanding the responsibilities of Central Committee, and by including assignments for communication and funding (presently the Communication Team and Stewardship Team of General Services). These changes would provide for greater continuity in Conference operations and give Conference officers a more public voice in speaking on behalf of the church.

Through its proposals the committee also hopes to bring concerns for church growth and church-to-church relations into a dynamic partnership that searches for new openings for ministry. The present functions of the Committee on Interchurch Relations (CIR) would be combined with the interests of church growth/evangelism in a Council of Cooperative and Emerging Ministries. Here an open door would be provided for ethnic/minority/special interest groups to bring concerns/proposals for discussion, evaluation, and action.

The committee is proposing a more adaptive, flexible, and effective unit to provide support ministries for congregational life and witness. A single program board is proposed to replace the current General Board. The primary focus, in cooperation with the districts, is providing nurture for congregations that encourages a comprehensive, vital ministry. The new board would assist the church in its social awareness and responsibility.

To create a vehicle for the multiple church-related boards and agencies to regularly discuss the total witness of the Brethren, there is a proposal for a Council of Denominational Agencies, convened by the moderator, to review the different ministries and to seek ways of supporting each other in achieving greater faithfulness in their respective activities.

As the committee worked through the process of studying and responding, two options were present at all times—to revise/reform current structures, and to create alternate structures. Obviously the committee has done some of both. It offers the proposals of the report as a way to move forward effectively into the 21st century. □



Loren Bowman is uniquely qualified to chair the structure committee. A General Board staff member for 10 years, he served as general secretary of the Church of the Brethren from 1968 until his retirement in 1977. Since then he has authored a book Power and Polity Among the Brethren. In it he described the ways the Church of the Brethren has ordered its life across the years and examined the nature of the denomination's organizational life, the role of leadership, and the distribution of power.

S. Loren Bowman, of La Verne, Calif., chairman of the Annual Conference Study Committee on Denominational Structure, is a former general secretary of the General Board.



(continued from page 16)

OBSERVATIONS

The world community. Society is in the throes of a profound transition that could result in a major transformation of human values and functional procedures within our social structure. Some see the current turmoil as evidence of the disintegration of society and as a prelude to the loss of our way of life.

The basic institutions of family, church, school, and government are not providing answers to the major problems disrupting life today. We are in an intermission between a world that no longer functions well on the basis of yesterday's understandings and a new age that has not crystallized sufficiently to provide guidelines for our everyday life.

The Church of the Brethren. The membership of the Church of the Brethren is at 155,000 and declining. Only once since 1963 has there been a net annual gain in membership (54 in 1974). Average Sunday morning worship attendance has declined to 83,130. A study a few years ago (Annual Conference Minutes 1981) indicated that 18 percent of the participants in congregations were children. This suggests an active member participation in our congregations of fewer than 70,000 members.

It is becoming increasingly difficult to secure adequate funds to support all the denomination-related organizations, as well as all our mission and service programs throughout the world. Besides the Brotherhood Fund, our colleges, camps, retirement homes, and other Brethren-related agencies and institutions are seeking contributions. A variety of special-interest groups and program agencies that are not a part of General Board program are soliciting money from our membership.

Currently we have 24 districts, which vary in size from 9 to 97 congregations and from 412 to 16,600 total membership. This wide diversity in membership, with the resulting very dissimilar financial base, creates problems in trying to maintain appropriate and effective district offices. In some cases, districts encompass very large geographical areas. This is especially critical for those districts with a small membership base.

Extensive areas of the United States are not included within the boundaries of our present districts. There are no guidelines and procedures for initiating and administering church extension

activities within these unallocated territories. At least four districts presently are carrying on work outside their district boundaries. Several districts even have program activities outside the USA.

Early in this century, we were served at the denominational level by a number of independent boards. In 1946 we created a *single* board in an attempt to unify the administration and supervision of the activities of the denomination. However, in the years since the General Board has been in operation, new structures have emerged, some with the approval of Annual Conference and some independent of such sanction. The time has come to re-evaluate the efficacy of the "one-board" model. The present General Board really is only one of several denominational program, interpretation, and resource agencies.

Even within the present General Board and staff structure, the commission model has generated overlap and competition, both in program responsibilities and in funding for individual programs. Some of the division of responsibilities between the Parish Ministries Commission and the World Ministries Commission seems artificial and overlapping. We have noted conflicts of purpose and procedure between the Parish Ministries Commission and Brethren Press in the development and production of nurture resources. The Executive Committee itself seems to have a commission-like function through its management of the Office of Human Resources and the treasurer's office. Direct involvement with congregations is fragmented among several bodies within the staff. Much of the responsibility for ministry is separated from the Parish Ministries Commission. Program staff have been reduced and middle management positions expanded. The overall size of the denominational staff seems excessive. Involvement of the districts in the long-range planning and implementation of program could be expanded.

Our human resources have been spread too thin. There is a diminishing pool of leaders for ministry in congregations. There are increasing demands for leadership by districts, denominational agencies, retirement homes, colleges, and institutional chaplaincies. We must reallocate our human resources.

Over the past 15 years the proportion of congregational giving to the General Board has decreased, from 9 percent to 6.5 percent. Giving to districts has increased slightly, from 5.5 percent to 6 percent. There are modest increases in giving to colleges and retirement homes, from 6 percent to 8 percent. Giving is steady to Bethany Theological Seminary, at 1.6 percent. The area of greatest increase is from congregations to "other outreach," which has increased from 2.5 percent to 7 percent. The proportion used for local expense has declined from 75 percent to 71 percent, due in part to decreased indebtedness for church buildings. There is an issue related to congregational allocations of funds. This involves not only competition among Brethren institutions but also some disbursement of funds to non-Brethren, para-church institutions and agencies—local, regional, and global.

Traditionally we speak of the church as a divine institution, frequently referring to the church as the body or bride of Christ. We qualify the definition by adding that the church is not of this world and by warning that it should guard against direct entanglements with the world.

Some of the trends and examples of organizational perturbation within the Church of the Brethren that we pointed out earlier are related to developments within the world community. Some are the result of inadequacies of our present organizational structure. And some may reflect the level of responsible participation of our membership in the decision-making processes at all levels in our denominational structure.

Honestly facing where we are is the first step toward confronting the future. Our past losses and our present needs set the challenge for moving ahead. We need to "trim our sails and head into the winds of change" with faithfulness.

The future is open, not closed, if we heed Christ's call and the world's needs.

PROPOSALS FOR RESTRUCTURE

Annual Conference and its agencies

Annual Conference should become an incorporated entity. Incorporation should be implemented by the Conference officers within three months following the adoption of this paper by Annual Conference.

Congregational delegates should be elected to serve at two consecutive

Annual Conferences. The term of office could extend from the beginning of the first Conference for which the delegate is elected to the beginning of the Conference following the second year of participation as a delegate.

Members of Standing Committee could be elected to serve for three consecutive Annual Conferences. A Standing Committee delegate would be eligible to be re-elected once after completing a term or partial term on the Standing Committee. The term of office would extend from the beginning of the Conference for which the delegate was elected to the beginning of the Conference following the third year of participation.

The moderator of Annual Conference could be elected for a 3-year term, with specific functions for each of the years. During all three years, the moderator could be a voting member of Central Committee and the Global Ministries Board (see below). In the first year, the moderator-elect would serve as an assistant to the moderator (as it presently is done) and as a voting member of the Council of Cooperative and Emerging Missions (see below).

In the second year of the term, the moderator would assume responsibility for chairing Central Committee and Standing Committee, as well as moderating Annual Conference. During this year of service, the moderator would be recognized as the spokesperson of the denomination. The moderator would be both the symbolic and actual leader of the denomination. Because of the need for the moderator to be available to the congregations and districts throughout the year; and because the moderator would be available to represent the denomination at ecumenical meetings, in inter-church discussions, and to national government leaders; time demands would be very heavy. Released-time support, staff replacement subsidies, and adequate expense reimbursement should be provided through negotiations by Central Committee with the moderator's local employer. The amount of time moderators could devote to their work would vary, but in each case it is hoped that as much time as possible would be made available.

During the third year, the past-moderator would serve as a voting member of and will chair the Coordinated

Planning Committee (see below). The past-moderator will also serve as parliamentarian for Annual Conference and Standing Committee.

The secretary of Annual Conference should be a full-time employed position. The secretary would be employed by and be responsible to Central Committee and serve as the executive of Central Committee. The secretary would continue to function as an officer of Annual Conference.

Annual Conference Central Committee would consist of the moderator (chair), the moderator-elect, the past-moderator, the Annual Conference secretary (also serving as executive of Central Committee), the treasurer, the Annual Conference manager, and three elected members (total of nine members). The Annual Conference treasurer would be employed by and be responsible to Central Committee. Central Committee, through the treasurer would be responsible for all audit functions. The buildings and grounds management unit would be responsible to the treasurer. The Annual Conference manager, the Communication Team (director of interpretation, MESSENGER editor and managing editor, Agenda editors, and director of news services), the Stewardship Team (fund-raising and development), and the archivist and director of the Brethren Historical Library and Archives would report to the executive of Central Committee (i.e., the Annual Conference secretary). Central Committee would hold title to all property held in the name of the Church of the Brethren.

The Global Ministries Board (successor to the General Board) would consist of 15 members, including the moderator, the moderator-elect, the past moderator, and 12 members elected by Annual Conference. Nine of these would be district representatives, elected in a rotation ensuring that each district is represented in the course of one cycle of representation. The other three would be at-large representatives. The Global Ministries Board would select a chair and a vice chair from among the elected members. An executive would be employed by the Global Ministries Board to oversee the work of the professional staff carrying out the functions and missions of the board. Program directors, with additional support staff as needed, would be employed by the board.

The Council of Cooperative and Emerg-

ing Missions (successor to the Committee on Inter-church Relations) would consist of six members, all elected by Annual Conference, plus the moderator-elect. The Council of Cooperative and Emerging Missions (CCEM) would select a chair and a vice chair from the elected members. The council would employ an executive to carry out the function and mission of the CCEM. Denominational representation to ecumenical councils would be coordinated by the CCEM. Also it would explore new Brethren programs in mission and ministry both within the United States and around the world.

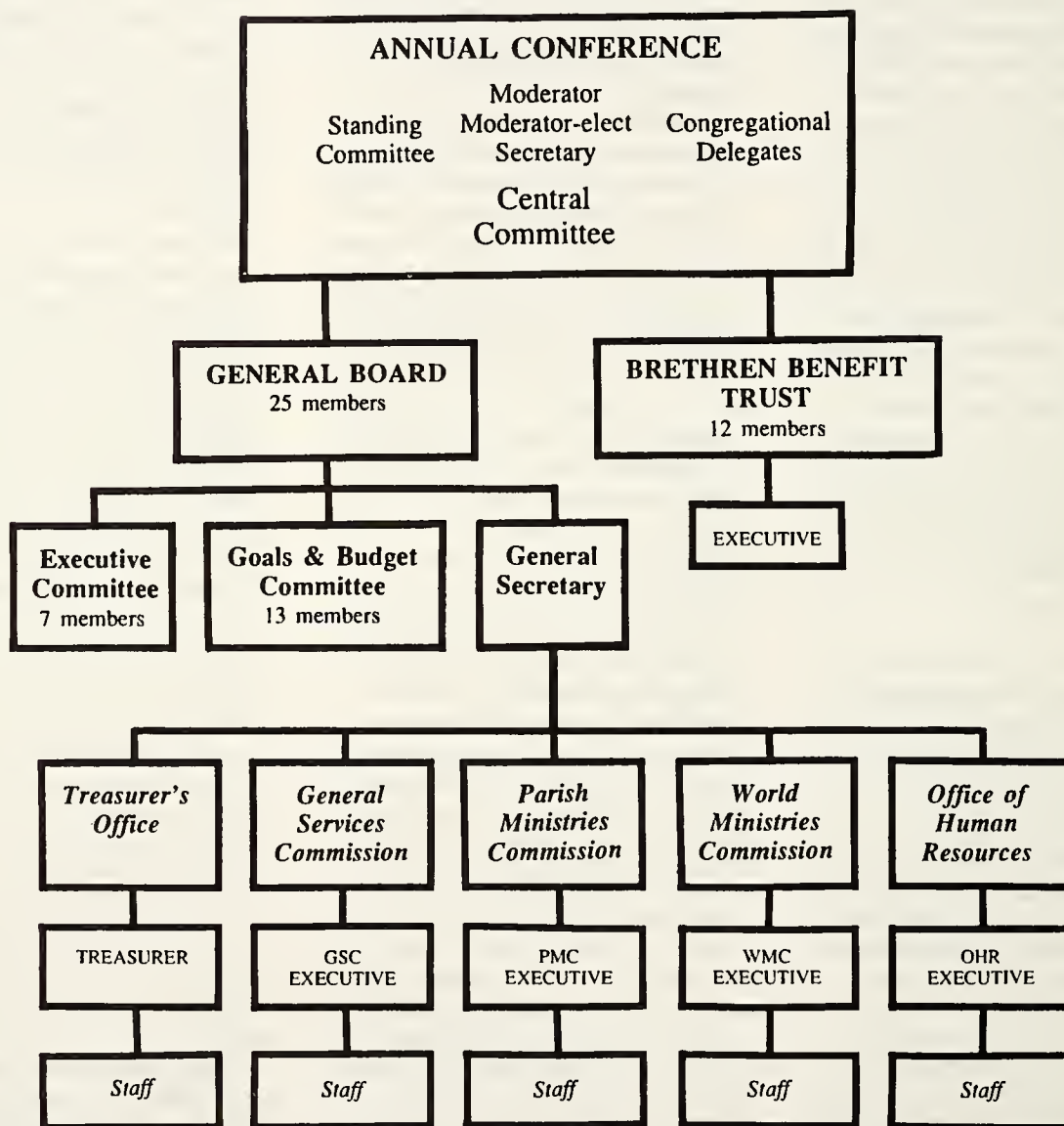
The Council of District Executives. In recent years representatives of the Council of District Executives (CODE) have served in an ex officio and ad hoc capacity on various denominational administrative and planning bodies. Since CODE has not been approved or ratified previously by Annual Conference, it should be recognized by Annual Conference as an official body within the denominational structure.

A Coordinated Planning Committee (CPC) would consist of the past moderator as convener, the executive of Central Committee, the executive of the Global Ministries Board, the executive of the Council of Cooperative and Emerging Missions, and the chair of the Council of District Executives. CPC would coordinate the work of the three Annual Conference boards and their staffs, prepare budget proposals for the three boards, coordinate and review staff selection by the three boards, and make proposals to the three boards about current and long-range operations and planning. The treasurer would be a non-voting member of CPC during budget-building meetings.

A Consultation of Denominational Agencies should be convened by the moderator at least every two years. The purpose of this consultation would be to achieve an understanding of and to promote cooperation among the various Brethren programs and agencies; to serve as a clearing house for scheduling, programming, fund-raising, etc.; and to receive input regarding Conference program.

Bethany Theological Seminary. There are two basic modes of ministerial training: The standard degree program is centered in the regular curriculum at Bethany Theological Seminary. The second is identified as non-degree train-

PRESENT STRUCTURE



ing programs. These non-degree programs are sponsored and coordinated by a Ministry Training Council of the denomination.

The seminary should give increased attention to and assume greater responsibility for training persons for the pastoral ministry of the Church of the Brethren. This should include not only a broad foundation of biblical, historical,

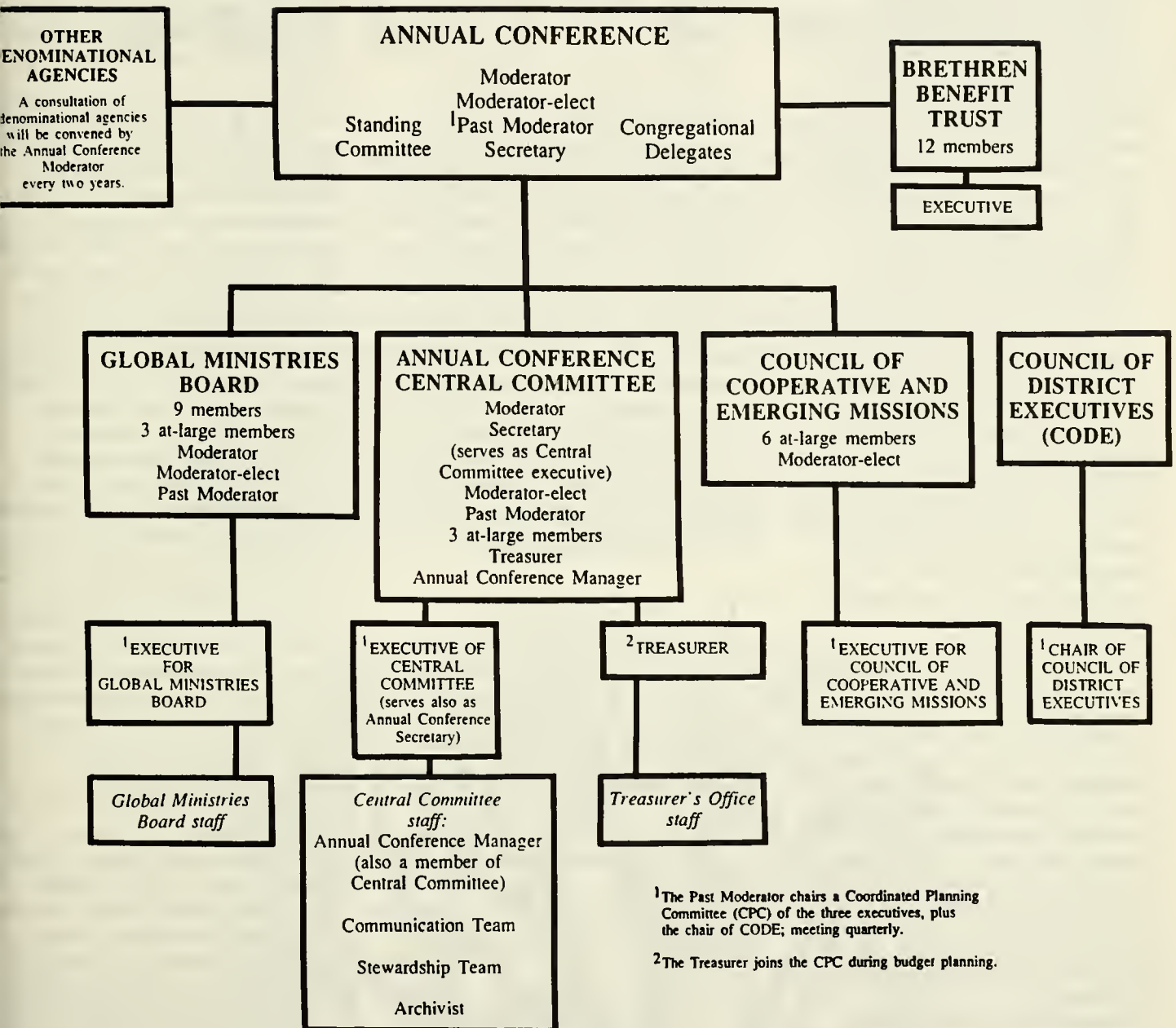
and doctrinal studies, but also specific training in preaching skills, church administration, counseling; evangelism; church growth; Brethren doctrines, polity, and practices; and other aspects of congregational program that require strong pastoral leadership.

The seminary administration and faculty should continue regular consultations with the Council of District

Executives (CODE) in order to understand current and emerging needs and opportunities in congregational ministry.

Program staff reductions and realignment. The denominational staff, under the proposals in this paper, would be defined as those persons working under the direction of the Global Ministries Board, Central Committee, or the Council of Cooperative and Emerging Mis-

PROPOSED NEW STRUCTURE



¹The Past Moderator chairs a Coordinated Planning Committee (CPC) of the three executives, plus the chair of CODE; meeting quarterly.

²The Treasurer joins the CPC during budget planning.

tions and whose financial support (personnel and program) comes largely or totally from congregational and individual offerings and contributions to the Brotherhood Fund. The size of the denominational staff (including professional staff and all support staff, would be reduced by at least 20 percent based on staff size on January 1, 1989) by 1992. This staff reduction would be the

responsibility of the newly elected Global Ministries Board, Central Committee, and the Council of Cooperative and Emerging Missions.

Programs that have separate boards or committees (independent of the current General Board) and outside sources of funding (or the potential for such funding) might be established as independent entities, responsible directly to Annual

Conference in some manner other than through the three central boards (GMB, ACCC, and CCEM). There are already a number of agencies that are related to Annual Conference but function independently of the General Board.

Serious consideration should be given to current program entities that demand high levels of funding to see if they are still viable and important parts of

denominational program. Specifically, the role of SERRV and the Washington Office should be re-evaluated in terms of their contribution to the denomination and the life of the congregations.

The office and function of the treasurer (including buildings and grounds), the Communication Team (MESSENGER, news services, *Agenda*, interpretation), the Stewardship Team, and the Brethren Historical Library and Archives should be transferred to the staff of Central Committee. These agencies and functions relate to the entire denomination more than just to program functions authorized by Annual Conference.

Implementation. Following the adoption of this paper in 1989, the nominating committee of Standing Committee would prepare a ballot for the 1990 Annual Conference providing for the election of the full membership of the new Annual Conference Central Committee (three elected members), the Global Ministries Board (twelve elected members), and the Council of Cooperative and Emerging Missions (six elected members). All terms of the elected members on the present Annual Conference Central Committee, the General Board, and the Committee on Interchurch Relations would expire at the 1990 Annual Conference. All tenure restrictions now in effect for these boards would expire with the 1990 Annual Conference so that all persons serving then would be eligible to be considered for nomination to the new boards. Standing Committee would propose a system of election of members to the Global Ministries Board that provides for an equitable representation from the districts over a period of time and for staggering of terms of members of each of the boards. Standing Committee also would provide for organizational meetings of the three boards before the end of the 1990 Annual Conference.

The moderator of the 1990 Annual Conference would continue for one year as past moderator. The moderator-elect in 1990 would serve as moderator during 1990-91 and continue another year as past moderator. The moderator-elect chosen at the 1990 Annual Conference would serve for three years.

Standing Committee would name a transition committee of five persons to give counsel and to monitor the steps required to move from the current structure to the new. The committee would include the moderator-elect (1989-90), the

General Board/Annual Conference treasurer, one member of the Denominational Structure Review Committee, and two members-at-large not involved in present General Board operations.

District structure and realignment

Because of problems such as an inverse relationship of district membership to geographical size and a wide spread of financial support given to districts, there is an uneven capability to provide effective district programs. There should be a full-time district executive in each district. Where existing districts are unable to support such a program, contiguous districts should merge or implement some form of inter-district yoking agreement in order to create an adequate membership and resource base to support and provide a full-time district executive. The following resource base is suggested as the minimum required to adequately support one full-time district administrator—5,000 members; 40 to 60 congregations; and at least 20 congregations with over 150 members.

There should be 14 to 17 district organizations formed out of the present 24 districts. This realignment should be completed by 1995. All territory in the United States not presently included within the boundaries of existing districts would be under the jurisdiction of Standing Committee. If districts wished to expand into presently undesignated territory, they would consult the officers of Annual Conference, representing Standing Committee. If existing districts wished to relinquish or remove territory from the district as presently constituted, they would consult the officers of Annual Conference.

A congregation established in any undesignated territory would be understood to belong to and be responsible to the sponsoring district. Establishing a congregation in undesignated territory would not in itself be sufficient to claim that territory for a district or to prevent another district from initiating work there. A district might decide to annex adjacent undesignated territory (that is, expand its boundaries). Such proposals would be submitted to Standing Committee.

If a congregation or group of congregations wished to realign with another

adjacent district, the district boards of the two districts would consider the request and, if acceptable, reconstitute the boundary between the two districts and submit the proposal to the two district conferences for approval. The proposal then would be submitted to Standing Committee.

There often is incongruity between our ideals and the reality of the world in which we attempt to apply and implement these ideals. What works well in eastern and central districts where membership is greater and congregations closer together may not work at all in districts where members are fewer and are isolated from each other, often having smaller congregations. There may be good reasons for exceptions to our proposed plan. District boards not presently employing a full-time executive should review their situation and enter into dialog with neighboring districts to explore all possible plans that might meet this goal. Creativity and vision, as well as realism, should rule our decision-making process. Larger objectives of leadership deployment, wise stewardship of limited resources, and a desire for new modes that will enliven our faith and dedication to service should be included in our deliberative processes to plan for further district realignment. In order to share alternatives, two models are suggested: One concept is to create *areas* responsible for program within a district. Another is having two or more autonomous districts sharing one office and executive.

The districts themselves should accept responsibility for making the decisions necessary to bring about this realignment. District boards or district conferences should take the initiative. Annual Conference officers and the Council of District Executives' executive committee should be informed and consulted at all stages of exploration. If mergers are contemplated, early joint meetings should be called to study the issue.

A committee composed of the Annual Conference officers, representing Standing Committee, and the executive committee of the Council of District Executives would monitor the progress of the realignment plan. If the committee felt there were value and need, a staff person might be employed for this special assignment. The cost of this position would be shared equally by Annual Conference and CODE. □

Christian education in the Church of the Brethren

As early as the 1789 Annual Meeting, Brethren were dealing with the concern that its young people were going astray for lack of “sufficient diligence used in instructing the children according to the word of the Lord. . . .” Sunday schools were cropping up among the Brethren by mid-1800s and had cautious Annual Meeting approval after 1857. There was general support in the denomination by the 1880s. Today we take Christian education for granted—perhaps too much so. In the cluster of articles that follows, we lift up Christian education as an area as worthy of our concern and support today as it was 200 years ago at the Great Conestoga Annual Meeting of 1789.





The Emmaus journey: Encounter with the living Christ

by Daniel Schipani

Let's look at the resurrection story of the journey to Emmaus (Luke 24:13-35) from the perspective of the educational ministry of the church. What do we find when we read this story with the eyes of faith and from the vantage point of Christian education? We discover that the story of the transforming encounter with the risen Christ shows us some key principles for our educational ministry.

First of all, we see the two disciples. They are common folk, not even members of the select group of the 12 disciples. They are leaving Jerusalem, like so many others on the Sunday after Passover. They have a sense of defeat. They are puzzled and confused. They are baffled by doubt, fear, and anxiety. They are filled with questions.

But their disillusionment is mingled with hope because of the word received from the women. Now, facing the present challenge, they do not try to forget or leave the conflict behind. They struggle for resolution. They need a new sense of direction. They want more light. They wish to abide in the hope of complete liberation. They want to grow. And this attitude of theirs is crucial! This attitude is essential for transformation.

What do the disciples do in light of all this? They welcome the "stranger." They dialog with him in light of the scripture; they are open to new spiritual discernment. They willingly share their stories and visions. The first phase of community-building occurs.

Here is our first clue for revitalizing the church's educational ministry. We need disciples! We need people willing to become true disciples, eager followers of Jesus. One of the more meaningful prayers we may pray is, "Lord, teach me. . . I need to know, I really want to learn and grow."

Second, the disciples put their faith into action by inviting the stranger to share a meal with them. The disciples had been discussing redemption with Jesus, and now they engage in a redemptive action—they offer the gift of hos-

pitality. The stranger becomes their companion (from the Latin *cum panis*: with bread. A companion is somebody with whom we share bread.) This is the second phase of community-building.

Here, again, is a key principle: We need both reflection and action, understanding and doing. Reaching out to the stranger is a major dimension of

The 'Road to Emmaus' story contains key principles for Christian education: The disciples are transformed and empowered for proclamation and service, for engagement in faith-nurturing and community-building, for renewed recognition of God's liberating grace in adoration and worship.

the gospel of the reign of God. Community-building is central in the church.

There is a third important observation to be made about the disciples. After the moment of insight around the table, they begin to make sense of what has happened—the meaning of hope in Christ, the true way of liberation, acknowledgment of the actual presence of the risen Lord, and their own feelings when talking with Jesus. The disciples decide to go back to Jerusalem. That is

where the action is, and the action must continue. They must tell people what has happened.

The road to Emmaus, it turns out, does not really lead to Emmaus; it leads back to Jerusalem! The disciples are moved to a new kind of action and commitment. They can now deal with fears and anxieties, even though risks and dangers are still present. They are being transformed and empowered. For what? For proclamation and service, for engagement in faith-nurturing and community-building, for renewed recognition of God's liberating grace in adoration and worship.

The stranger, who is Jesus himself, is the model, the liberating teacher in the story. Notice that the teacher establishes a relationship among the sojourners. He walks along the way and enters into dialog with the disciples. He truly becomes their neighbor.

Again, there are three important observations to be made. First, Jesus enters into the disciples' reality. He does not tell them right away who he is, and he does not dictate the truth of scripture and the gospel in a paternalistic or authoritarian fashion. Rather, Jesus encourages the disciples to share their own stories—memories as well as dreams. And so the disciples become actively and personally involved in the educational process.

Remember that Jesus first appears as a stranger. It seems that there must always be something strange, alien, surprising, unexpected about Jesus (and about the gospel and the Bible itself). In fact, the moment we assume that we "know it all" about Christ, or that we have mastered scripture, or that we own the liberating news, then we are in trouble!

Second, Jesus does much more than listen. He summarizes the disciples' story in a way that captures their imagination and opens them to hearing another view of what has happened. He provides a new understanding of salvation, in light of the biblical story and the biblical vision, that the disciples can relate to their own pilgrimage and their own hope. In other words, their human journey is becoming a sacred journey.

Finally, Jesus' teaching includes a variety of activities. It is richer than mere instruction. Jesus teaches with a spirit of compassion and solidarity, in a climate of fellowship and companionship. Jesus even puts himself at the disposal of the disciples, accepts their gift of hospitality, and serves them in their home. Then he leaves the scene at the opportune moment.

A Christian education perspective on the Emmaus journey reveals still more clues. This is indeed an educational journey because Jesus connects the "human journey" and the "sacred journey," yet allows the disciples to determine their own state of readiness within the discipling process.

If we ask the questions of where and when, we see that the journey's context is not static or fixed, but changing and multidimensional. Learning and transformation take place in different surroundings: Jerusalem, the road, Emmaus. We too are invited to engage in discipling—to educate and be educated—in changing locations at opportune times.

We often favor planned instruction and guided learning. Yet there is much to learn together, from each other in fellowship and communion, through worship and celebration, in proclamation in words and deeds, and in mutual discipling. The rich context of Christian education also includes "teachable" and transforming moments in the home, the congregation, the neighborhood, at school, at work, and even on the road.

What we learn and how we learn are inseparable in the teaching ministry of the church. The Emmaus story beautifully illustrates this intimate relationship between content and process. The subject matter, the "curriculum," is rich and complex: Current events are discussed; people's fears, hopes, and actions are considered; personal feelings and thoughts are shared; the Scriptures are searched anew. We see a variety of themes around the central motif of the cross and the way of the cross and the resurrection. A very inclusive curriculum indeed! God is



Dan Schipani autographs a book for Charles Whitacre, of Roaring Spring, Pa., at a professional growth event for pastors, teachers, educational planners, and administrators held in early March. The event was sponsored by the Church of the Brethren Association of Christian Educators (CoBACE), and held in Coraopolis, Pa.

interested in anything and everything that is relevant for us. God's Spirit leads us in our existential quests.

The resurrected Jesus as a teacher uses a variety of methods. In Luke's story, we find the use of questions, discussion, reflection, dialog, critical interpretation, exposition of the Word, and dramatization. The learning in this story is so rich and profound, and the teaching so effective, because all dimensions of the disciples' personalities have been touched. Their minds, their hearts, and their wills have been transformed, and growth occurs.

What is the goal of this educational journey? Certainly it is much more than the disciples' physical recognition of Jesus. The goal of Christian education is more than merely "knowing the Bible." The purpose of the journey is to form, transform, and empower disciples with the gospel of the kingdom. The Emmaus story helps us affirm the central role of education in the life of the church. The purpose of education is threefold:

Education fosters and enhances worship. The Emmaus event illuminates this relationship between learning and adora-

tion. Genuine worship involves and invites further learning. And education, in turn, leads to more meaningful worship.

Education equips for community. It promotes and facilitates faith nurturing and discipleship in terms of the community, which happens when the two disciples return to Jerusalem, share their testimony, and inform the others. In turn, a growing faith and a maturing community will call and make space for a sound educational ministry.

Education empowers for mission. A direct result of the encounter with the risen Christ, the liberating teacher, was the disciples' faith for witness and service. When Christian education is true to its nature and role, mission is enhanced and revitalized.

Like the disciples who met their resurrected Lord on the road to Emmaus, we too, as we engage in mission, will meet strangers. And in encountering strangers, we will encounter the living Christ once again. □

Daniel Schipani is professor of Christian education and personality at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.



A teacher who

Most of us who have experienced Sunday school remember a favorite teacher who had a lasting impact on our life. Perhaps it was one who 'expected us to give our best,' or one who 'took us seriously.' Or we may recall the teacher who taught God's love 'in the way she lived her life.' The teacher may have been one who 'saw all of life as God's classroom.' Or we may have a general appreciation: As Kimberley Wyrick says, 'They help us understand things easier.' Read these reminiscences, and think of someone in your own experience who has touched your life for good.

compiled by June Adams Gibble

Effie Ikenberry

Mrs. Ikenberry was how we knew her—that group of junior highers who met Sunday after Sunday, under the watchful eyes of the teacher who led the opening for the junior high classes.

On my first Sunday, I was led up narrow stairs to a third-floor room and introduced to the "head teacher." Sharp, perceptive eyes took me in, and I felt that somehow I was known. She did not hover over me as a newcomer, but went ahead with the opening exercises. But I knew that she knew I was there.

Mrs. Ikenberry also let me know that I was important, that I belonged. She helped me move out of my self-consciousness as a "country kid" coming into a college town group. She encouraged me to participate, to speak up, to share out of my own life: "You have so much to give, June." She gave fully of herself, and she expected us to give our best. Receiving from her, I found I wanted to give.

During January she led mission study. She read the stories of missionaries in other lands and talked about sharing faith with all people, and she caught my youthful imagination. Through her words I heard God's call on my life. Her voice leading "Give of Your Best to the Master" became God's voice to me.

Mrs. Effie Ikenberry accepted me, nurtured me, challenged me, called me, and sent me out. She touched my life, and the mark remains. The memories of

her teaching and her life continue to inspire and challenge me.—JUNE ADAMS GIBBLE

June Adams Gibble is staff for congregational nurture for the General Board's Parish Ministries Commission.

Roger Forry

One Sunday my junior class friends and I discovered special offering envelopes in the worship bulletin. We decided it would be fun to disguise our Sunday school offering by putting it in these envelopes. All giggly, we awaited our teacher and his response.

Roger rose from the table and told us to wait. In a few minutes he returned with two handfuls of envelope boxes—one for each of us. Scrapping the morning lesson, he explained how to use them and all about tithing. We eagerly looked up scripture verses and did math problems on the board to be sure we understood the meaning of 10 percent. When asked if a penny was okay (my allowance was 10 cents a week), Roger quickly assured us that any amount was acceptable. Only the secretary would know, and she would give us a statement at the end of the year.

We were thrilled. We had been understood in our desire—however playful—to participate as the adults did in bringing our offerings. We had been taken seriously. It was the beginning of a lifelong practice for me.

Roger was also my pastor during my preschool and elementary years. He helped me discover the stories of my

Brethren forebears and introduced me to the roots of our Anabaptist faith and practice.—SHARON K. GEHMAN

Formerly co-pastor of the Paxtan Church of the Brethren, Harrisburg, Pa., Sharon K. Gehman is nurture secretary for the Franconia Conference of the Mennonite Church.

Pearl Lapp

Probably no one outside my own family shaped my young life more than did Pearl Lapp, my Sunday school teacher through all my early years.

Pearl made Sunday school fun. We felt good being there. When she invited us to sing, "Do you know who's had a birthday, come forward, and we'll see," we felt special and important.

With Pearl, we felt safe enough to ask our deepest childhood questions, the ones you couldn't ask just anyone because they might laugh at you. As a preschooler, I remember pondering for a long time before asking her, "Pearl, you say we are made in the image of God. Then, does God have ears?" She listened carefully and replied lovingly, "It doesn't matter if God does or doesn't. Ears are for listening, and we know God listens to us and hears our prayers."

Pearl's laughter was contagious. It was an expression of her own joy in living. That joy came through when one Sunday a month she would call all the children to the front of the church to hear a reading of the "missiongrams." Those reports of what was happening with our missionaries in faraway lands came alive

ouched my life

through Pearl's telling. They became stories of inspiration, stories of dedication and adventure, ideals of what we could become.

Pearl taught many children about the nature of God—that God is Love. She didn't have to teach it all with words, for she said it in the way she lived her life.
—LAVON WIDEGREN RUPEL

LaVon Widegren Rupel, from the Modesto (Calif.) Church of the Brethren, is a member of the General Board.

Esther Roland

Although she never married and had children of her own, Sister Esther Roland "mothered" hundreds of children in the Middle Creek Sunday school, my life-long congregation near Ephrata, Pa.

Her teaching career has spanned upwards of 45 years! Esther felt the call to teach as a girl in her late teens. She had become dreadfully ill and, during that crisis in her life promised God that if she would be "raised up" she would serve through teaching. God did heal Esther, and she has faithfully kept that promise through the years.

Who could ever forget her dramatic Bible stories? Who could ever forget her omnipresent flannelgraph? Who could ever forget her many colorful stories that made the Bible lessons practical?

As one who has been profoundly influenced by this saint, I owe a debt of gratitude to Sister Esther, a teacher who touched my life deeply. "Her children rise up and call her blessed" (Prov. 31:28a).—PAUL BRUBAKER

Paul Brubaker, a free minister in the Middle Creek Church of the Brethren, Ephrata, Pa., is vice chairman of the General Board.

Ada Good

About the time I graduated from high school and went away to college, I had a Sunday school teacher who changed my life. At that age, when it was no longer "cool" to go to Sunday school, Ada Good stepped into the lives of a dozen or so young adults. Since I was in college, my participation in the class was sporadic—usually holidays and summer vacations. So how did those few hours a year have such an impact?

First, we all knew that Ada spent hours preparing for our class. She always kept on top of current events and social trends and issues, and brought them into our Bible study and class discussion.

Second, she knew her students. Ada made time to talk with us—before and after class, during coffee time after church, whenever she ran into us.

Third, Ada was committed to Christian education. An educator by profession, she knew God had given her some important gifts for teaching. Teaching the young adult class was part of her mission—her role as a Christian—and we knew it.

Ada Good saw all of life as God's classroom; no subject was taboo in our class. She shared biblical truths, theology, Christian values. Most importantly, she shared her living faith with us.—BONNIE KLINE SMELTZER

Bonnie Kline Smeltzer is pastor of the Modesto (Calif.) Church of the Brethren.

Clara Frysinger

I never knew what went on behind that curtain. I was on the outside because I was one of the "five virgins without enough oil to trim my lamp." Before the watching congregation, the young children's Sunday school class was acting out a Bible story, I'll never forget.

Clara Frysinger, my grandmother, was my first and most memorable Sunday school teacher. Four classes met in the one-room building, with curtains separating the groups. From those early years I know that teaching and learning are possible with a minimum of space and materials. It's the teacher who makes the difference.—MARIE HOOVER WILLOUGHBY

Marie Hoover Willoughby is associate pastor of the Marilla and Lakeview congregations in Michigan.

Elsie Solie

As a child, Sunday school was exciting for me. I will never forget my teacher Elsie Solie. She was a wonderful storyteller, and I am certain that I learned to love and appreciate the Bible through hearing the stories from her.

What I remember most about her, though, was the bright, happy, inviting

smile, the warmth of her hugs, and the loving care she had for me. I think of her often. Several months ago I visited with her in her retirement apartment. The smile, warmth, and loving care are still there—at the age of 92.

I am grateful for the small country church and the commitment of that faith community to nurture and teach me through the person of Elsie.—KAREN P. MILLER

Karen P. Miller is editor and coordinator of study resources for the General Board's Parish Ministries Commission.

Mrs. Lambert and Mrs. Harpine

I have two special Sunday school teachers. Mrs. Lambert and Mrs. Harpine teach our fourth and fifth grade class. What makes them good teachers is that they are nice and they help us understand things easier, like creation and why Jesus had to die on the cross.

Recently we talked about how we can help take care of creation. We decided to collect plastic milk jugs so they wouldn't pollute our earth. Our teachers helped us plan the project. We called it "Our Solution to Pollution."

We asked people to bring in all their plastic milk jugs. We had a lot of bags full of jugs. Then we took them to the mall, so they can be recycled. At first we got 3 cents for each jug; now we get 10 cents. So far we have \$12.30. We are going to keep on doing this project, and we will give all the money to a hunger project.

Before Christmas we went to the planetarium to see a program called "The Christmas Star." It was about the star that led the wise men to Jesus. That helped us know about how the stars are a part of God's creation.

Mrs. Lambert and Mrs. Harpine plan special times for our families too. Before we went to the planetarium, we had a meal for our families at the church. And one time we had a little breakfast in our Sunday school classroom; it was an open house for parents.

Mrs. Lambert and Mrs. Harpine are very special teachers. They help us learn a lot and we have fun too.—KIMBERLEY WYRICK

Kimberley Wyrick is a fourth-grader at the Mantezuma Church of the Brethren, Dayton, Va.



Erma Purnell teaches Sunday school at First Church of the Brethren in Chicago, Ill., a congregation with a strong emphasis on urban ministry. "I thank God for my parents," she says, "because they nurtured me into the Christian faith. As it is stated in the Holy Bible, 'Train up a child in the way he should go, and when he is old he will not depart from it' (Prov. 22:6). When you believe and live by Christianity, you have a healthy and good feeling about yourself and others."



Helen Constable, associate executive for Western Pennsylvania District, works with the district's Christian education program. Helen helps plan, and often leads, district meetings and local church workshops, and works with district age and interest group planning committees. The district has found volunteers to do youth ministry and peace education. Helen is enthusiastic, "It's been a dream of mine for some time—more planning in areas my time doesn't allow me to delve into."

Christian ...in action

by Cheryl Cayford



Don Richter, in his first year as a professor of Christian education at Bethany Seminary, teaches classes such as Theology and Human Development, Ecclesial Education and Care, and The Congregation as Culture. Don is a doctoral student at Princeton Seminary and an ordained Presbyterian minister, as is his wife Kim. With Chris Michael (at right), General Board staff for youth, young adult, and urban ministries, he helps plan a May conference on youth ministry in the church.

Mary Alice Womble volunteers as curriculum consultant for Shenandoah District. She assists churches when they need help with curriculum, and promotes Brethren-approved or created curriculum such as the Foundation, Heritage, Discipleship Alive, and Bible Discovery series. Mary Alice also is responsible for a "Curriculum Corner" in the district newsletter *Shenandoah Journal*. She is adult Christian education director and children's choir director at the Montezuma church near Dayton, Va.



educators



Francis Bourne, a long-time member of the Church of the Brethren Deaf Fellowship at the Frederick (Md.) church, is a co-teacher for the adult Sunday school "Ephphatha" class. The Deaf Fellowship offers four classes taught by deaf adults, one class for adults and three for children. The Fellowship also meets on the first and third Sundays of the month for worship services. Francis is a computer systems analyst, working for the government. He occasionally travels to Virginia to preach for the deaf group that meets once a month at the Winchester Church of the Brethren.



Rhonda Pittman, a graduating senior at Bridgewater College, will coordinate 1990's National Youth Conference as a Brethren Volunteer Service worker. She is responsible for on-site details, registration, and contacting the many people who will be involved in leadership. "Nothing compares to the excitement of 3,500 youth gathered together in one place for a single purpose," she says. "I hope NYC will be a time for learning about the practices and beliefs of the church and a time to emphasize peace and Christian service."

Chuck Boyer, pastor of the La Verne (Calif.) Church of the Brethren, is the People of the Covenant staff person assigned to Northern Plains District. He visits the district twice a year to meet with People of the Covenant small group leaders, congregational coordinators, and ministers from all the churches that can attend. The visit is usually spent sharing what is happening in the congregations and talking about concerns and problems the groups face. Often the best thing that happens, Chuck says, is that the people he meets with end up sharing with each other.



Martie Kaufman works with physically, mentally, and developmentally disabled children on the Puerto Rican island of Culebra (see January 1986, pages 20-21). Martie and her husband, Bob, went to Culebra in 1982, called by a committee of the General Board and Atlantic Southeast District. There Martie helped form a parents' association, and then helped the parents persuade the Department of Public Instruction to establish a special education preschool. The Kaufmans are hosting a third Brethren Health Foundation workcamp this year, where workcampers will help with construction projects and with an aquatic program for people with special needs. □



Size doesn't matter

Both big churches and little churches can have lively Christian education programs. What counts is having energetic, creative leadership to light the spark.



At Panther Creek Church of the Brethren, near Roanoke, Ill., smallness brings pluses such as a terrific teacher-student ratio and lots of intergenerational fun. Peter Yordy (right) leads a Sunday school class attended by (from left) Connie Brooks, Emie Brooks, David Brooks, and Jamey Yordy.

Panther Creek: Restoring the temple

by Cheryl Cayford

Church school at Panther Creek is an integral part of the congregation's life and ministry, as it has been throughout the history of this Roanoke, Ill., church.

Brethren from Roanoke, Va., founded Panther Creek in 1852. The church started a Sunday school program in 1873 with an enrollment of 160. Back in 1920, Sunday school members memorized a

total of 6,000 Bible verses, longtime Panther Creek member Lois McCauley remembers.

Panther Creek has since fallen on hard times. Ten years ago the congregation split and lost many members. When Anet Satvedi and his wife, Violet, first visited in November 1987, eight people were at worship and three attended Sunday school. Anet Satvedi is Panther Creek's interim pastor and a student at Bethany

Seminary. "A nucleus of people had kept the church going," he says. "Even when they had no pastor they would come, and sing and pray and give an offering."

The Satvedis, who came to Bethany in 1986, are from India and have worked for the Church of the Brethren in Nigeria. When Anet asked Carl Myers, district executive for Illinois and Wisconsin, for a weekend pastorate he was steered to

(continued on page 32)

Bridgewater: Investing in a sure thing

by Shirley Kirkwood

Newcomers to the Bridgewater (Va.) Church of the Brethren find a handy little booklet in the pew rack. It's the Christian education booklet, published three times a year, which describes the Sunday school opportunities available in this college town congregation of 722 members. It lists classes, teachers, and locations (with a floor plan) and describes the courses and resources.

The key to the energetic program evidenced by the booklet is Mary Jeanette Ebenhack, Bridgewater's minister of nurture. "Bridgewater is fortunate to have a committed staff person with a doctorate in Christian education who gets things done with contagious energy," says Margaret Geisert, chairwoman of the Christian education commission of the congregation.

Mary Jeanette considers that "the challenge to every Christian education program is to cover adequately the depth and breadth of the Christian religion in less than an hour a week, at every age level." This challenge provides both the tension and motivation for the varied programs offered.

At the Bridgewater church over 60 teachers and advisors work in the education program, many of them having distinguished themselves in the teaching profession. The objectives of the program are to develop the ability 1) to interpret the Bible as a unique medium through which God speaks to people, 2) to understand the significance of the life of Jesus as God's Anointed One and how to apply Jesus' way of life to present-day situations, and 3) to deal with ethical issues, solving contemporary personal and social problems in light of one's Christian faith.

In the summertime, Sunday school attendance is irregular because of vacation absences of teachers and students alike. To compensate, smaller classes are brought together during June, July, and August, providing new leadership, keeping interest level high, and developing intergenerational relationships. This summer the June unit will focus on "The Palestinian Village"—what life was like

in Jesus' time, the food, houses, and customs of that time. The July theme is "Puppets and Parables," bringing Bible stories to life through visual images. In August, storytellers Edward K. Ziegler, Naomi West, and Peg Miller will tell stories describing the church in their youth.

Vacation Bible school at Bridgewater has evolved into a weekend retreat enabling both the children and their parents to participate. This year's Bible school theme is "The Earth Is the Lord's," focusing on environmental issues. The setting is Camp Brethren Woods, 20 miles from Bridgewater.

Youth participation in worship services is an important emphasis of Bridgewater's program. During the recent Lenten period, 45 children, in six classes, made banners later used in congregational worship, at which time the children read the scriptures and gave the background related to each banner's

theme. Children's choirs and "story time" provide regular opportunities for children to participate and to experience "belonging" in a caring community setting.

Ministry to youth includes programs for junior and senior highs (and their parents) on the first and third Sundays of each month. Each group has its own newsletter, including a "parents' page." During a video-discussion series on parenting, some 60 youth and parents ate a meal together in the social hall before going into separate sessions. Bridgewater encourages parents to talk over their concerns with other parents . . . in church.

The senior high program at Bridgewater includes fundraising for next year's Church of the Brethren National Youth Conference through preparing meals for church council meetings, having a booth at the "alternative Christmas fair," and making and selling Easter candy. This year's service projects

At Bridgewater Church of the Brethren, Vacation Bible School has evolved into a weekend event that enables parents to join their children in the activities. During last year's Vacation Bible School, the planting of trees taught children about stewardship of creation.



BRIDGEWATER/ from page 31

include assisting with the food pantry, children's parties, and the Bridgewater Home auxiliary projects; and establishing a recycling collection center. The junior high program includes helping with the "alternative Christmas fair" and the Camp Brethren Woods spring festival and work days.

Mary Jeanette relies heavily on assistants to carry out the Christian education program. A congregation the size of Bridgewater requires several subgroups, appointed by the Christian education commission. The Children's Activities Committee arranges for three parties a year for pre-schoolers through fifth-graders. The Youth Advisory Committee sets policy for and coordinates youth programs. The Church School Committee looks after supplies, curriculum distribution, and attendance; and recruits child care supervisors and pre-school teachers. The College Ministry Committee oversees the church's ministry to Bridgewater College students. Then there are still other subgroups, such as the Vacation Church School Committee and the Summer Sunday School Committee.

The shining light of the Bridgewater church is its library. Under the direction of Virginia Andes for the past 22 years, it has librarians available before and after church to assist readers in finding what they want and acquainting them with new materials. A \$400 annual budget, supplemented by memorial gifts, enables the library to stay up-to-date with periodicals and books.

Bridgewater is blessed with members highly committed to Christian education. The church's ties with Bridgewater College and the Bridgewater Retirement Village bring professionals from a variety of fields, including retired ministers, into the education program. And strength and continuity are provided by long-time teachers such as Clayton Towers and Betty Neher, whose combined tenure is 55 years.

No one at Bridgewater believes that its Christian education program has "arrived." The church is still exploring many models for education. Growing churches are those that invest in education. Bridgewater is receiving dividends from its many years of such investment. □

Shirley Kirkwood is a member of the Bridgewater (Va.) Church of the Brethren.



Male leadership is important in children's education, a field traditionally considered women's territory. At Bridgewater several men (some with their wives) teach children's Sunday school classes. This also adds the element of family participation.



Panther Creek reflects its Church of the Brethren rural heritage, still using its original meetinghouse built in 1858. Panther Creek began holding Sunday school in 1873, in a time when the Sunday school movement was still a controversial notion among Brethren.

PANTHER CREEK/ from page 30
Panther Creek. Anet had previously served the Everett (Pa.) congregation for the summer of 1987.

Anet's first nine months at Panther Creek were busy. He put up a signboard at the church, printed bulletins and a newsletter, and advertised church events

in banks, stores, and the post office. Anet worked on the church library and began a tape collection. The Satvedis also started Saturday evening activities, holding Bible studies and slide shows on alternate weekends. The slide shows covered Church of the Brethren heritage and world ministries, and often used the

Satvedis' slides from India and Nigeria. The Bible study was held at different homes to facilitate attendance of the disabled and those without transportation.

One of the most important things Anet did—and still does—is telephone each church member every Saturday. He also calls prospective members and some of the people who left the church a decade ago.

In 1988 the Satvedis were asked to return to Everett for a second summer. With 400 members, the Pennsylvania church is a rewarding place to work. But suddenly "it came to me that Jesus went to minister where there was nothing," Anet says. God interfered in the Satvedis' plans when two women visited him one evening.

"We would like to join your church," they said, "but after the summer, what will happen?" His answer turned their question around. "How do you spell church?" he asked. "With a UR in the middle—you are the church." Anet was faced with his own challenge: Can I do something with this church?

In August 1988 Panther Creek witnessed a miracle. Sunday school attendance jumped from 5 to 28, and worship from 10 to 37. Three impromptu Sunday school classes were made out of the original one for all ages.

The summer miracle reminds Anet of a similar experience the previous March. He had been keeping in contact with out-of-state members through bulletins and newsletters. On March 13 the church planned a business session and 14 people attended worship. The offering netted \$6,343! An elderly member who had moved to Michigan had sent \$6,000 to help pay off the mortgage.

Anet also recounts "small things," no less miraculous, that have helped the church and its programs. The new Methodist pastor and his wife attend the Brethren slide shows. A member who had not been attending suddenly came to church, bringing overdue rent for a church property he had been cultivating. A young man who wanted to become the youth leader but could not get off work on the weekends was suddenly free to come.

Miracles take a lot of work. The church programs are diligently offered to the wider community: the slide shows have been taken to a camp and the nearby Canton and Oak Grove churches, church

members have attended a community Sunday school, and the Satvedis have substituted for the pastor of a home for the elderly when he needed a holiday.

Miracles also require celebration. The Panther Creek congregation celebrates each birthday and throws parties for the holidays, such as the children's "Hallelujah Party" at Halloween. The children celebrated Christmas by coloring the illustrations in the Christmas newsletters. Anet explains, "It made the newsletter very colorful, and the children feel they

are a useful part of the church." Some times the children use old costumes and props to act out Bible stories during worship services. The dramas "make the service very interesting and let the people know the children are learning," says Anet.

Anet's Saturday Bible study series began with a text on the restoration of the temple in Jerusalem. He connects that to the restoration of the Panther Creek church. "Once Panther Creek was declining," he says, "but now it is alive." □

The transformational Sunday school

What makes a Sunday school program "successful"? Atlantic Northeast District wanted to find out.

After studying five churches with growing Sunday schools, the district has come up with a list of 12 factors that foster growth. The five churches are affiliated with four denominations of the Believer's Church tradition.

The 12 factors are described in a summary of the study, written by David S. Young. Here they are in a nutshell:

Agape love. People inquire about one another's well-being and care for each other's needs. They accept and appreciate one another.

Spiritual nurture. Sunday school classes see it as their job to help people grow spiritually, leading to faith transformations within people.

Bible study. If the spiritual journey is the focus, then the Bible is the guide in leading people in their pilgrimages.

Good teachers. This factor received the highest overall ranking. Good teachers prepare ahead, provide interesting classes, and are excited about teaching. They are appreciated by their congregations.

Leadership. These Sunday schools are well organized by superintendents, committee members, and coordinators.

Adult education. Some have said, get the children and you get the adults. This study reveals the opposite. All five congregations emphasize adult education.

Interaction. People in these churches get along. They also go outside their walls in a service orientation. The journey inward is matched by the journey outward.

Physical resources. Most of the five churches are building or have recently built. Facilities are not considered everything, but inadequate facilities can restrict growth.

Pastoral staff. Pastors are supportive of the Sunday school. While the Sunday school is the people's program, a team spirit prevails.

Students' needs. Classes respond to people's needs of the moment. All efforts are pointed toward having a good class.

People factor. Special individuals have made an impact over a long period of time through interest and consistency.

Building on strengths. None of these congregations is focusing on its weaknesses or trying to copy what is successful for someone else. This study reveals the impact of churches discovering who they are, feeling good about it, and enthusiastically building upon past achievements. □

David S. Young, of West Chester, Pa., wrote the summary report of the Atlantic Northeast project from which these 12 factors were excerpted. The full report was published in the February 1989 issue of Builder magazine, a Mennonite publication. The study was done in five congregations—Springfield American Baptist church, in suburban Philadelphia; Stumptown Mennonite church, in rural Lancaster County, Pa.; Manor Brethren in Christ church, Lancaster, Pa.; Hempfield Church of the Brethren, East Petersburg, Pa.; and Mount Wilson Church of the Brethren, Lebanon, Pa.



Mario and Olga Serrano:

Raising up Hispanic leaders

by Lani Wright

Mario and Olga Serrano are devoted to theological education. Their participation in the Church of the Brethren in their native Ecuador, five years of church work in Puerto Rico, and, most recently, study at Bethany Theological Seminary, have given rise to a passionate commitment to Christian education.

More specifically, they are dedicated to the training of leaders for the Hispanic congregations of the Brethren. To this end, their work at Bethany has centered upon creating a rationale and curriculum for Theological Education by Extension for Spanish-speaking Brethren.

In a way, Mario and Olga are part of a larger movement afoot that is evaluating church leadership and calling patterns (see page 4, "Leaders Focus on Youth, Deacons"). While "continental" Brethren are looking at ways to help congregations be more intentional about early formation of interest in the church and leadership qualities, Puerto Rican and Ecuadoran Brethren are concerned about training the bright prospects that their Christian education programs have already produced.

Mario and Olga attribute this point of distinction in goals to the differences in traditional Hispanic and contemporary Anglo methods of Christian education.

"For one thing," notes Olga, "we in Ecuador and Puerto Rico understand Christian education to be imperative for all ages, not just children. There is a special effort to provide materials appropriate for each age group, so that there is a progression, a certain sequence for learning, and it is really rather formal. We combine with and use the formality of weekday school as a basis for Sunday school, which is responsible for Bible education."

"Also, my feeling is that while Christian education in the US also moves in a logical progression, there is not the same kind of emphasis on education," she says.

"We're a little more firm, and we don't have programs that are primarily for entertainment. For example, I notice that in US churches Bible stories are sometimes told in a simplistic way, with lots of games. They are not given very much importance, much power. When we tell Bible stories to children, we tend to do it with a little more life. We don't read the story, we dramatize it, then we ask them about it, and engage in conversation about it. The *children* respond, not just the adult who's leading. And the children know that this is something that not only happened a long time ago, and is past, but is a standard for today. We're not talking about a story that is applicable just for another time, but is something more important. This is the feeling I have about the differences. I don't know whether it is right or not."

Another major difference in Christian education from a Latin American perspective is what Mario calls a "different agenda." The US is representative of the so-called "First World," while most of Latin America is "Third World," and most of the Christians are living in poverty. He cites a favorite passage of liberation theologians, Luke 4:18-19, in which Jesus proclaims, "The Spirit of God is upon me. . . ." "This passage," affirms Mario, "is of tremendous importance to the poor nations of the Third World."

Because there is so much poverty, "we therefore read the Bible differently," says Mario, "and have a different christology. In Latin America, most people are Catholics, and the traditional Catholic Christ is imaged in two ways—as a baby, or dead on the cross. There is a renewal of resurrection theology in some Catholic groups, and we want to teach what they and the Brethren know—that is, a Christ that is risen, that is alive."

Still, it is not easy to teach a Brethren theology when so few materials are available. Both Olga and Mario lament what they consider only a partial evangeliza-

tion of Latin American areas by the Brethren.

"The Church of the Brethren has been involved both economically and personally in various projects, working without imposing the interests of the



Although she joined the Church of the Brethren only in 1982, Olga Serrano has been a busy participant in its life, pastoring the Rio Prieto congregation in Puerto Rico and leading Bible study at Annual Conference (shown here in 1987). She and her husband, Mario, most recently have been students at Bethany Theological Seminary. Mario (facing page) has been active at Conference also. He is seen here speaking out at the 1988 Conference, during a hearing on the world mission philosophy issue.

church but following the motto 'For the glory of God and my neighbors' good.' It takes more than service to be a church. We have sometimes overlooked spiritual needs as a part of the whole of discipleship. Aiding the poor and needy needs to be accompanied by God's greater gift, the proclamation of the gospel. That makes it a restorative and integrative gospel."

Olga concurs. "The Brethren (in



Ecuador) have not worked to firmly establish Brethren tenets in Latin American areas. Those tenets include service, and giving to the church, which they are very good at, but they don't offer reasons. They offer service, and then

leave for another place that needs them. Therefore, today there is great interest in the Brethren and what they stand for, and to be a part of this family. But the foundational information is not readily available." Olga is preparing a history of the Brethren for Spanish speakers.

Mario and Olga consider theological curriculum to be of vital importance to the development of Hispanic leaders in the Church of the Brethren. "It will give the physiognomy and personality of Brethren to Hispanic churches." They are quick to point out that "education is a servant of evangelism, and cannot in and of itself fill the existential vacuum of the human heart. Theological education is the deliberate teaching of principles of faith so as to encourage the students to dedicate themselves to transforming the society in which they live."

For many Hispanic or Spanish-speaking students from other countries, the distance and cost of traditional seminary education is prohibitive. The plan for education by extension, on the other hand, is that students will get academic credit at Bethany and at the same time develop a deep commitment to the local church. It is an idea that closely parallels the historic Brethren leadership-calling process in which a young person received a laying on of hands by the home church to prepare to serve that congregation. Mario believes that "seminaries fill an important role, but they must now also provide alternative theological education for the different socio-economic and political contexts where the church is found."

Much of the proposed curriculum would look like the present one at Bethany. However, there will be some distinctiveness for the special context of Hispanic students. For example, the study of the Exodus would include reading it within the context of biblical liberation theology, and a study of the traditional prophetic literature would place special emphasis on the contem-

porary message of the major prophets. In the Gospels, the book of Luke would receive special attention because of its prophetic message. Christian history courses would include the history of the church in Latin America, and the Hispanic church in the US. The study of classic theology would extend to liberation theology ("important because it refers to our Latin American hemisphere"), and the theology of the Anabaptist church.

In order to include students coming from a variety of educational levels, degree options might include a certificate from the Training in Ministry (TRIM) program, a bachelor's or doctoral degree from a biblical seminary in Latin America or Puerto Rico, a degree from Bethany, or a certificate from the Church of the Brethren Three-year Reading Program. Some portions of this model for Theological Education by Extension are taken from a program run by the Latin American Biblical Seminary in Costa Rica, called "diversified program from a distance," an alternative for those who want to study the Bible from their immediate contexts.

After more study in English, Mario and Olga hope to work with Hispanic groups in the US and Puerto Rico, possibly to act as contact persons between students in the education program and distant professors. "Even with the best of material," says Olga, "it's important that a student does not simply have to read and read and read, but that there be someone who can help answer questions and explain the material."

A veteran Sunday school teacher, Olga is adamant about Christian education. "This is how the church grows. If it doesn't have this, it's not going to grow. If there is community, the opportunity to comment, the opportunity to live and feel a part of the group of Christians, it grows." □

Lani Wright, a former editorial assistant with MESSENGER, lives in Lombard, Ill.



Christian education: What I'd like to see

Christian education that is vibrantly alive has a vision for the future. For the disciples who met Jesus on the road to Emmaus, the future, illuminated by that meeting, looked gloriously bright and the possibilities unlimited. We asked some denominational leaders to share with us their own vision for Christian education in the Church of the Brethren for the coming years.

compiled by Karen Peterson Miller



Robert D. Kettering

Associate executive
Atlantic Northeast District

"My dream is for a dynamic discipling process that motivates and instructs people toward fuller surrender and commitment to Christ.

To facilitate that goal, I believe we need to build a vital Christian education resource network that will help equip local church Christian education leadership and a network that will help districts resource each other.

A second dream would be that the Sunday school not only be viewed as a nurture ministry to perpetuate holy huddles, but that the Sunday school recapture the vision of being an inclusive ministry that reaches out to invite and include new people in the quest for spiritual growth and commitment to Christ."

Ronald Finney

Associate executive for program
Northern Indiana District

"Christian education must become the process incorporating all aspects of the 'teaching church.' The Sunday school should be only one part of an integrated Christian education program. My hope is that people involved in the church will know that worship, fellowship, study groups, Bible study, witness and mission opportunities, and family activities are all intentional teaching opportunities of the church."

Don Richter

Assistant professor of Christian education
Bethany Theological Seminary

"My vision for Christian education in the Church of the Brethren is that congregations will begin to identify the particular, fundamental practices that form persons in Christian faith, and that teachers will intentionally engage persons of all ages in these practices in broader, more varied, and more complex levels of involvement."

Joan Deeter

Executive
Parish Ministries Commission

"I would like to see the church capture a fresh vision of the value of Christian education in equipping all of us to better live out the faith we profess. I would hope for a company of teachers energetically engaging others with them in exploring and following the path of discipleship and a church providing the resources, training, and support to aid the process."

Becky Baile Crouse

Pastor
General Board member

"I sense we in the church have gotten away from disciplined Bible study. My hope is that we can return to the excitement of finding meaning in our daily experiences through the window of God's Word. The Sunday school classroom offers a tremendous opportunity to help us encounter and study the Bible on a regular basis."

Helen Constable

Associate executive
Western Pennsylvania District

"My vision for Christian education in the Church of the Brethren is that every congregation would experience a new sense of commitment among its members, which would be evidenced by persons being willing to share their gifts in special ways both within and beyond the local faith community. For this to happen, we need to challenge persons with a new sense of mission and purpose as we call them to serve as teachers and leaders."

Donna Forbes Steiner

Pastor
Christian Education Study Committee member

"Beyond the usual norm of educating persons to be Christian, I hope enhancing a sense of self-worth at every age will become more and more integrated with basic biblical knowledge. We must meet the challenge of nurturing the whole person capable of relating faith values in all arenas of life. Education for the church at large needs to guide experiencing a Christian Way that is truly inclusive, faithful to the spirit of Galatians 3:28." □

Karen Peterson Miller is editor and coordinator of study resources for the General Board's Parish Ministries Commission.

Learning to let go

by Kenneth L. Gible

Ascension Day. Lots of people aren't even aware there is such a Christian holy day, much less that it occurs on the Thursday that comes 40 days after Easter.

Unlike many people, I have childhood memories of Ascension Day. Not because I paid that much attention to the church calendar, but because my father's employer, a man of devout Christian observance, always gave his employees a vacation on Ascension Day. I haven't heard since then of anyone getting that day off.

I want to make a modest proposal—that Christians renew their observance of this holy day. If nothing else, Ascension Day speaks to us of the human experience of learning to let go. That is what the disciples of Jesus faced as they stood there gazing into heaven while “a cloud took him out of their sight” (Acts 1:9).

The person who wrote the New Testament books of Luke and Acts gave two versions of Jesus leaving his disciples after the resurrection. The first account says only that “Jesus parted from them” (Luke 24:51). The second account makes the parting much more dramatic, with the Lord disappearing in a cloud. *How* it happened, we cannot know. But one moment he was there talking with them. They could hear him, touch him, exchange glances with him. And then, suddenly, he was gone. How must they have felt? How could they go on without him to teach them, comfort them, crack the whip over them, inspire them? Surely the disciples asked themselves such questions.

Jesus had been aware of his disciples' dependency on him. He knew they believed that without him they could not function. He knew they needed to be prepared for his inevitable leave-taking. He told them to stay in Jerusalem and wait for the Holy Spirit to fall upon them (Acts 1:4-8). Though Jesus would not be with the disciples in the flesh, he promised that his spirit would go with them. And we, his latter-day disciples by the grace of God, believe that his Spirit still is alive and at work among us.

Nevertheless, when the moment of

Jesus' departure was actually upon them, I am sure those first disciples were greatly distressed. Saying goodbye to someone or something you have come to love is never easy. There are people who will go to great lengths to avoid goodbyes.

Not long ago I read a book written by a man who played minor league baseball. On the first team he played for, he struck up a friendship with a new teammate. Toward the end of the season, the other player was released by the management. Here is what the writer says about his friend's departure.

“I learned of his release when I arrived at the Armory one afternoon. He'd left . . . without saying goodbye. I was glad. I don't like goodbyes, never have. I distrust the emotions that rise from them, which are magnified and distorted by them” (Pat Jordan, *A False Spring*).

Now, it may indeed be true that goodbyes do “magnify and distort” human emotions. Yet in the long run it is better to run that risk than to suppress the natural sorrow that farewells call forth.

A few summers ago, my wife and I with our then six-year-old daughter, spent a day of our vacation at Boston Harbor. There are many activities for both grown-ups and kids, including the chance to purchase souvenirs and snacks. As I stood in line to buy popcorn, I heard a tearful wail fill the air. I turned around to see a little girl of four or five years of age pointing upwards. There went her yellow balloon soaring towards the blue sky. In only a few moments, the ocean breeze had carried it out of sight. How did the mother respond to her child's tears? Not with sympathy, but with: “I told you that would happen if you weren't careful!” And I winced when I realized that's what I might have said if my daughter had let her balloon get away.

It's just a balloon; that's what we grown-ups think, and thereby reveal how much we have forgotten what it's like to be a child, how much we have built our defenses against the pain of letting go. For one of the things we must learn about letting go is the inevitability of sorrow that goes along with it. And this

Although after his ascension Jesus would not move among the disciples in the flesh, he promised that his Spirit would go with them. And we, his latter-day disciples by the grace of God, believe that his Spirit still is alive and at work among us here.

o whether we are the one doing the leaving or the one being left. So it was only natural for the disciples to grieve at their Lord's leaving, and it is natural for us to grieve when it is time to let go.

Madeleine L'Engle, writing in *The Season of the Rational* about the Ascension, is reminded of a lost balloon. She remembers her daughter holding onto a blue balloon on a trip to the zoo: "Suddenly there came a cry, a howl of absolute loss. We looked on high and there we saw the balloon, ascending, turning and turning, higher and higher, blending into the smoky blue of the city sky."

Then the author describes the disciples looking up and watching Jesus disappear from their sight and saying,

"We do not understand." Lord, nor do I, and share thus in their sorrow at the same time the Spirit sets my sorrow free to turn to love, and teaches me through pain to know that love will dwell in me and I in love only if I let love go.

"Only if I let love go." Surely that is one of life's hardest lessons. Though it may be painful, think back to a time in your life when you learned to let love go. It may be as a child when you lost a beloved pet or even a stuffed animal. It may be a romance in your teen years or in your later life. The one who had been in your thoughts constantly, who had brought such excitement and joy to you, now was no longer going to be there.

At first you may have denied the need to let go. You supposed by desperately hanging on or offering to make certain changes, you could keep love alive. But that didn't work, and finally you knew you would have to let love go. Only then could you begin to go forward again, to move on to the next stage of your life. It takes courage to let love go. And it helps to have faith in One who will never let you go.

George Matheson was a young man engaged to be married, when he discovered he was slowly but surely going blind. After she learned of his condition, his fiancée came to the painful decision that she could not face being married to a

man soon to be blind. Out of the suffering he faced in learning to let love go, George Matheson wrote these words:

*O love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be.*

Those words, born of loss and of faith, have helped countless people since then in their learning to let go.

A special kind of letting go is required of parents. In the early months and years of a child's life, parents may hold their

Letting go is part of life. If we try to keep people or experiences or love itself for ourselves, we never know the fullness of life that God wills for us.

children, rock them to sleep, toss them into the air and catch them, kiss the bruised finger and make it all better. Then children grow up and no longer require or even welcome cuddling. Parents are torn by conflicting feelings. On one hand they are relieved at escaping the overwhelming responsibility of parenting; on the other hand, they feel both sadness and apprehension as they see their children asserting their independence.

Letting go as a parent requires courage and faith. Some mothers and fathers have difficulty in letting go, and *all* mothers and fathers have difficulty in knowing *how* and *when* to let go. Some offspring must be restrained from jumping out of the nest; others need a gentle, yet firm push. But there is no foolproof formula for parents to follow. In the end, parents send their children into life trusting only in the effect the years at home may have had.

And then, of course, there is the final

letting go that comes with death. It may be that God in divine wisdom gives us other leave-takings to prepare us for the ultimate one. All of life, as we know it, consists of beginnings and endings, of comings and goings, of learning to know a person or a place and then having to separate from them. Our minds cannot conceive of anything different. Only the divine imagination can speak of eternity, of reunion with loved ones, of tears wiped from our eyes, of heaven.

Meanwhile, in this life, we face the necessity of learning to let go of our loved ones. But we need not let go of the love we have experienced with them. That is ours to keep, in our memories and in our hearts. In a larger sense, all the love God gives us is a permanent, nonrevocable gift. What we are called upon to let go of may be the presence of a person, or one stage of a relationship in exchange for another, or a child's dependency on us, or any number of love experiences. But the love itself goes on. It is ours to keep into eternity.

The love that Jesus had shared with his disciples could not be taken away. It was theirs to keep. But what he had taught them was that love that is clutched tightly to oneself is not serving the purpose God created it for. Love is not to be hoarded as a miser hoards gold; instead it is to be given away. And this is the last and greatest lesson to be learned about letting go. It is the lesson of letting go of ourselves, of our egos, of our tendency to suppose the world revolves around us.

"Let go and let God" goes the popular saying. Some people think that means we should sit back and let God do everything for us. I think it means something else. I think it means we must learn that letting go is part of life, that if we try to keep people or experiences or love itself for ourselves, we will never know the fullness of life that God wills for us. I think it means that as we experience both the pain and the new beginnings of letting go, that we will meet God there, the One who has promised that nothing in all creation can make God let go of us. □

Freelance writer Kenneth L. Gible is promotion consultant for MESSENGER and co-pastor of Arlington (Va.) Church of the Brethren.

On Korean mission, ethnics, death

Joon Su Gang

We must begin with the gospel

There is a tension between those in the Church of the Brethren who want our involvement in mission to be only mutual cooperation with other denominations, and those who feel we must start churches in Korea. Those who want mutual cooperation with other denominations seem to have a strong concern about social issues, peace and justice, which are strong emphases of our denomination.

When we think of world evangelism, we must think of the great commission in Matthew 28:19-20: "Go therefore and make disciples of all nations, baptizing . . . teaching. . . ." Under that mandate the church must become involved with world evangelism.

The nature of evangelism is com-

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

munication of the gospel. Our purpose is to give individuals the opportunity to accept Jesus Christ as Lord and Savior and to become disciples, serving Christ in the fellowship of his church. We cannot think of world evangelism without the existence of the church.

There are three definitions of evangelism. *Presence* evangelism thinks that doing good to people in the name of Jesus is enough. *Proclamation* evangelism is content to proclaim the good news to unbelievers. *Persuasion* evangelism believes that more than simply getting a "decision," making disciples, is imperative. We need a holistic evangelism, involving all three. We need to understand that making disciples, responsible church members, is the major goal of evangelism.

God uses the church as a tool for world evangelism. As part of God's church, the Church of the Brethren should be involved. I know there are many churches in Korea already. About a quarter of the people of Korea have been reached for Christ, but many of them are not disciples yet. And three quarters of the people of Korea have not been reached.

When we think of a strategy for church planting we have to have the right gospel focus to reach the right people. A strong and important emphasis of the Church of the Brethren is peace and justice. But when we understand the Korean political and cultural situation, we cannot begin

there. Taken by themselves, peace and justice are only social emphases to Koreans. There are a few denomination speaking of peace and justice in Korea, but those churches are not growing. They look like political groups rather than biblical churches to Korean people. The Church of the Brethren should understand this point. We must begin by sharing the gospel, of which peace and justice are one part.

If the Church of the Brethren is strong and has many churches in Korea, then it has the base and the power to speak peace and justice. But first we must start the church. If we speak without churches the Korean government and even the Korean people will say, "You do not live here. You do not understand. Go speak about these things to your country."

The power of Korean churches to speak to social issues is determined by the number of churches. So we have to understand the contact point to the Korean people at this time. Let me share the case of India. The people of India have a "contact point" to understand forgiveness. So in India we would use a strategy based on an emphasis on forgiveness. But in Korea we must teach Korean Christians about peace and justice and the power of the gospel. We must first live among them and establish churches. Then we can witness as the times are right.

When we think of world evangelism we must also think of North Korea and



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China. The people of China and North Korea do not like North Americans and Europeans. Europeans and North Americans do not understand the thinking and the world view of the Chinese and North Koreans. But South Koreans understand. And there are many relatives of South Koreans in North Korea. Korean people would be good missionaries to North Korea, China, and even Japan.

There are many independent churches in South Korea that are eager to belong to the Church of the Brethren. We need to contact them. And there are far more Korean churches than Church of the Brethren churches in the United States. Many of them are independent and eager to belong to a biblical denomination. We need to build a strong Korean Church of the Brethren in the United States, too. These Brethren Koreans will have influence as we reach out to independent churches in Korea. These American Korean Brethren can provide a source of future leaders for Korea and also for North Korea and China.

I strongly want the Church of the Brethren to reach out to establish our church in Korea under the great commission of Jesus, rather than under the emphasis of a denomination. We must have a biblical and practical strategy and a commitment to follow what Jesus asks us to do. □

Joon Su Gang is pastor of the Korean Kang Nam Church of the Brethren in Panorama City, Calif.

Edward K. Ziegler

Korea represents an open door

For much of one day at last October's General Board meeting I attended the World Ministries Commission meeting. I heard the report of the committee that visited Korea last May, which included our Korean consultant Dan Kim, Pacific Southwest District executive Irvien Stern, and WMC staff Roger Schrock and Lamar Gible.

As I listened to Dan Kim's impassioned plea for the Brethren to establish a mission in Korea, encouraging

MESSENGER DINNER

Thursday, July 6, 1989, 5 p.m.
Annual Conference
Orlando, Fla.

Richard Ward is assistant professor of speech communication, Candler School of Theology, at Emory University, in Atlanta, Ga. The first pastor of Atlanta's Faithful Servant Church of the Brethren, he is a member of the Board of Directors of Bethany Theological Seminary. He frequently is called upon to preach, tell biblical stories, perform dramas, and lead workshops in these areas of Christian ministry.



Richard Ward

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the many churches there who wished to become a part of the Church of the Brethren, I heard a strong echo of the voice which came to Paul, "Come over to Macedonia and help us" (Acts 16:9). In the discussion, staff members seemed to be very cautious and warned the commission to go slowly and not be carried away by enthusiasm.

I was deeply troubled. I was not able to remain for the conclusion of the discussion the following day. With the encouragement of WMC chairman Ed Smith, I prepared a statement to be shared with the commission, expressing my concern and stressing these points:

Suppose Paul's friends had dissuaded him, saying, "Wait, Paul! Those people

are very different. They are warlike. They won't understand the gospel. And we don't have a ship."

Suppose that when Wilbur Stover, Frank Crumpacker, Albert Helser, and Stover Kulp, with their burning enthusiasm to share the gospel with their brothers and sisters in India, China, and Nigeria, had been met by church leaders with such timidity. Would we ever have had the great movement that inspired the church for 50 years?

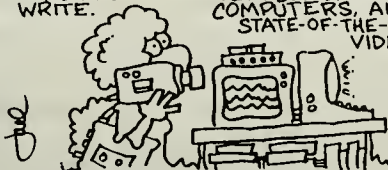
Suppose they had been told that we must go slowly because those cultures are so different, their languages are different, they don't understand us. We are a small rural denomination. We don't have the resources to start such a distant opera-

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indeed the whole church in its Annual Conferences, said, "Go! We will back you with our prayers, and with far more financial support than we now see possible."

The Holy Spirit is prodding our church again. Perhaps Korea represents a great new open door. There may be other open doors for a great new thrust in sharing not only our resources for disaster relief but also our understanding of a whole gospel for a world that needs not only bread and medicine, but peace, reconciliation, and the salvation which Christ can offer. Many brothers and sisters in our churches eagerly await just such a challenge. I pray that not only the WMC but the whole Church of the Brethren will respond to these great new challenges. □

Edward K. Ziegler is a retired Church of the Brethren minister, missionary to India, and General Board staff member. He lives in Bridgewater, Va.

Richard L. Landrum
W. Donald Clague

Who says they must be like us?

Onaldo Alves Pereira challenges the Church of the Brethren as a partner church with Comunidade Pacifista Crista in Brazil "to be more inclusive" toward gays as we have tried to be inclusive toward women and blacks (see December 1988, page 27). He suggests that Brethren are "selling out" by including Koreans, Haitians, and Filipinos because, he says, "most of the new groups. . . are fundamental evangelicals who do not know what it means to be Brethren."

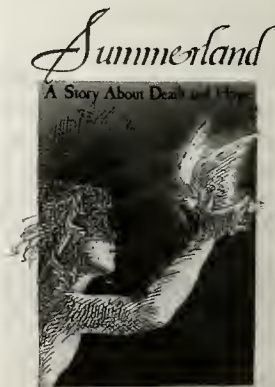
We agree that inclusiveness toward minorities and other cultures is the imperative of the good news, which creates "one new man in place of the two,

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making peace" (Eph. 2:15). And such a cross-cultural encounter requires honest dialog of different experiences and ideologies in which we speak the truth in love to one another as we best understand the meanings of our own cultural background in light of the New Testament faith.

That's where we have trouble with Pereira's reasoning. If we have to agree before we enter into dialog and seek to include, we will never risk conversation with the gentiles (Koreans, Haitians, Filipinos, gays, etc.). Upon what basis shall we exclude those who seek dialog and fellowship as brothers and sisters in the Church of the Brethren? Pereira's logic is exclusive and forecloses encounters that may lead to reconciliation of clashing cultures for the sake of a new formation of community that approximates Christ's new humanity.

That's right—approximates, not arrives! Who says that Koreans, Haitians, and Filipinos must be just like Germanist-North American hybrids? No one has arrived yet, but we have much to learn from one another. In the encounter, our cultures may be transformed by the power of Christ into an emerging new humanity, which is on the way to God's intention for the whole world. Assuming that Brethren have reached the last word in culture and theology would be the ultimate "sell out" of the gospel! If we followed Pereira's advice about Korean, Haitian, and Filipino cultures, we would not reach out to partner with Comunidade Pacifista Crista. We are glad for partnership with our brothers and sisters in Fortaleza, Brazil. Let's do the same with others.

As for the quality of discipleship among Koreans and Filipinos, we can say from personal experience that some of them have become Brethren and affirm the ministry of peace and justice, represented in a community of believers. Pereira's stereotypical generalization about Koreans and Filipinos is not true of those we know in California and Arizona.

The Brethren in California and Arizona (Pacific Southwest District) have a grand, global theater in which to be faithful among mixing cultures. We live on the Pacific rim of commerce and technology, politics and powers, creeds and cultures. The nations have come to us. To be in mission is to affirm our situation as God's opportunity to "make dis-

ciples of all nations, baptizing them... teaching them to observe all" that Christ commands (Matt. 28:19-21). We must risk cross-cultural dialog for God to be at work in us. What emerges probably will not be the same as Brethren or anyone else have known before. It will be even better!

In the meantime, let us rejoice in our relationship with Comunidade Pacifista

Crista and challenge Onaldo Pereira and his wonderful people in Brazil to join with us in a still larger vision of salvation that is deeply personal and profoundly communal. □

Richard L. Landrum is pastor of the Pomona Fellowship Church of the Brethren and moderator of the Pacific Southwest District.

W. Donald Clogue is a member of the La Verne (Calif.) Church of the Brethren and immediate past moderator of the Pacific Southwest District.



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opinions

Gregg A. Wilhelm

Death penalty is not our right

In a recent debate on the morality of capital punishment, I found myself in a very unpopular position—defending the rights of a crazed mass murderer. (See "Still Taking Abel to the Field," February, page 28.)

Ted Bundy was a wretched, sadistic human being who mutilated young women without the slightest bit of remorse. But I was even more nauseated and incensed by the civic, so-called moral reaction.

On the morning of the execution, approximately 300 people gathered outside the penitentiary in Starke, Fla., for what could be described as no less than a "tailgate" party. It was a hideous parade of morbid insensitivity, from which we self-proclaimed virtuous citizens are supposed to refrain. They dressed in costumes like the Grim Reaper. They waved signs that read "Bundy BBQ" and "Burn Bundy Burn."

Doesn't this macabre throng depict the very fascination with violence Americans crave that Bundy said attributed to his horrific acts?

Bundy *deserved* to die. That is without question. The question is: Does humanity have the right to deliver that statement?

The simple answer, for me, is no.

First, from a humanitarian point-of-view: The prevailing question, and a paradoxical one, is, How does one justify condemning a person for immoral atrocities in an immoral manner? Man is a reasonable, rational, dignified animal. We do not, or rather should not, kill our own kind. The limitation and fallibility of human justice does not provide for the legitimacy of a death penalty. We do legal and sociological and psychological research to rationalize capital punishment. But these are pitiful attempts at collecting physical data to pardon unethical acts. Humanity always tries to weigh the scientific evidence in favor of a particular bias—in this case, that capital punishment is right.

The issues surrounding the death penalty have reached every society. There are extremes such as Western Europe, where the death penalty is almost never delivered, and Islamic nations, where executions are routine. The peace of *glasnost* has inspired a plea for the abolition

capital punishment in communist countries. In true American fashion, the United States offers more methods of execution than any other country—electrocution, lethal injection, poison gas, hanging, shooting.

And in a country founded on the principle of a trial by impartial jury, how can the death penalty be passed by media-pleased, impassioned citizens? Do we want the scales of justice balanced in the hands of, for example, the Bundy tailgate revelers?

Second, from a practical point-of-view: its present application, the death penalty simply does not work. There are most 300 prisoners on Florida's Death Row alone, and over 2,000 nationwide. Most of them have been on Death Row 5 to 10 years. What's the chance of being released on Death Row? With a crafty lawyer and a system full of loopholes, what's the chance of execution? Despite research efforts, no proof has been revealed that links the death penalty to a decrease in the murder rate. The possibility of receiving a death

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sentence did not deter Bundy. In fact, while in a Colorado prison Bundy demanded a lawyer to tell him in which state execution was more likely. Bundy promptly escaped and headed to Florida, where he killed two female Florida State University students.

Another argument is that capital punishment relieves the burden on taxpayers to sustain prisoners who would alternatively carry a life-time sentence. Bundy's 10-year stint on Death Row cost Florida taxpayers an excess of \$6 million. Multiply that by 300 prisoners each on Death Row for, say, an average of five years. A financial burden still exists, death penalty or not.

Third, from a theological point-of-view: Is the death penalty valid in the light of the life and resurrection of Jesus Christ? America, though claiming to be a melting pot that tolerates all religions, is

considered one nation under God. Ironically, we seem to have difficulty following God's Word. God granted Jesus Christ, not humanity, the power to judge: He "has given him authority to execute judgment, because he is the Son of Man" (John 5:27).

In any orderly system of government there needs to be earthly justice and judges to prevent anarchy. But passing judgment over another person's life is not appointed to the laws of humanity. Have we humans forgotten our position within the hierarchy? "There is one Lawgiver and Judge, he who is able to save and to destroy. But who are you that you judge your neighbor?" (Jas. 4:12). People such

as Bundy don't get off the hook. They will face the ultimate sentence, come Judgment Day.

While historic Jewish law condones capital punishment, reading and interpreting the Old Testament (for Christians) must be tempered by the lessons of the New Testament.

The most popular Bible passage used by death penalty supporters is Exodus 21:23-25: "If any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe." But with the advent of Jesus Christ our thinking must change. A Christian opposes a death penalty

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human life—even Ted Bundy's life." As it
has always been, the power to choose

who lives and who dies lies beyond
humanity. □

*Gregg A. Wilhelm, a senior at Loyola College in
Baltimore, Md., is a member of the Woodberry Church of
the Brethren in Baltimore.*

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Cobbs, Helen, 77, Bushnell, Fla.,
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Ferranola, Teresa, 85, Pitts-
burgh, Pa., Oct. 9, 1988
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A hovering shadow of uncertainty

Who knows what Annual Conference will do with the report of the Denominational Structure Review Committee (see pages 16-22, this issue)? But until Conferencetime the report, with all its radical proposals for restructure, has denominational leaders and bureaucrats agitated like no paper in my memory. Many Brethren who were involved in producing the queries that led to the committee's appointment must surely be asking themselves, "Is *this* what we were asking for?"

In a preamble to its proposals, the committee gives a downbeat report on the state of the denomination: "The membership of the Church of the Brethren is declining," it states dolefully. That's factual enough. But the tone of the opening pages of the report is that of a doctor leveling with the family of a sinking patient. Reports the committee, "The basic institutions of family, church, school, and government are not providing answers to the major problems that are disrupting life today. We are caught in an intermission between a world that no longer functions well on the basis of yesterday's understandings and a new age that has not crystallized sufficiently to provide operational guidelines for our everyday life as a people." Given the sobering assessment of the state of the denomination's health, we are not surprised by the harshness of the proposed treatment.

Moreover that assessment is not unlike what we hear about the rest of mainline Protestantism in the USA... if any comfort may be derived from that news. *The New York Times* reports declining membership for all mainline Protestant churches: The United Methodists, since 1965, shrank by 18 percent, the Presbyterians by 25 percent, the Episcopalians by 28 percent, the United Church of Christ by 20 percent, and the Disciples of Christ by a whopping 42 percent.

But wait a minute. Those are *mainline* Protestant churches. What are we Brethren doing out there with them, anyway?

It all goes back to 1881-1883, when the Brethren experienced their three-way split, with the Old German Baptist Brethren pulling away to maintain strict adherence to the "old order" and The Brethren Church (the "Progressives") being drummed out for demanding immediate change. The issues were higher education, Sunday schools, missions, and evangelism (revivals).

Without the tension of the two extreme positions, the main body of the Brethren—today's Church of the Brethren—drifted rapidly toward accommodation to the world. "By 1910 accultura-

tion brought about by evangelism and missions, publishing, and educational activities was irreversible," states Brethren historian David B. Eller in *The Brethren Encyclopedia* (volume 1, page 300). "Brethren were too open, curious, and attracted to the society about them to be comfortable for long with a sectarian identity from the past."

Well, you know where that led to—involvement with social issues (in 1918 Annual Conference pledged "heartly support" for passage of the 18th Amendment—prohibition). Brethren Service, social gospel theology, membership in the National Council of Churches and the World Council of Churches. And here we are, once a group with a strong sense of community and sectarian identity, but now a mainline Protestant church wondering who we are and what's to become of us.

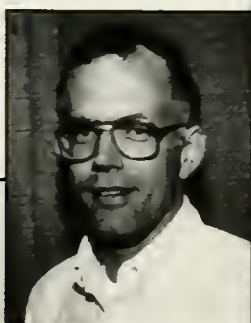
For those wondering what the Annual Conference "structure paper" is all about, the news from the recent National Council of Churches Governing Board meeting in Lexington, Ky., offers no solid answers. It just illustrates the problem the Church of the Brethren and its NCC bedfellows have: They are no longer the primary shapers of values in American society and all of them are confronted with an alarming decline in membership.

The NCC has embarked on a major reorganization plan as it struggles to overcome the just mentioned declining power of mainline Protestantism, to say nothing of shrinking budgets and internal divisions. Little confidence was inspired in the NCC's constituency by its beleaguered general secretary, Arie Brouwer, lashing out angrily at "a small elite of powerful denominational bureaucrats" bent on "character assassination" and lusting for retribution, or by the scrambling by the special "Committee of 15" to retreat from an earlier plan for centralization of decision-making power to giving NCC program officers a greater role in council say-so.

I am left befuddled. I would like to know a little better where this mainline Protestantism malaise is headed, that I am a part of. And I would like to know specifically what our own Church of the Brethren ailment is. Then maybe I can swallow more easily when the strong dose of Church of the Brethren restructure is administered—provided the prescription written by the Annual Conference Structure Review Committee is filled at Orlando.—K.T.



Ingrid Rogers



Mervin Keller



Tom Downey



Chris Downey



Linda Williams



Gilbert Romero

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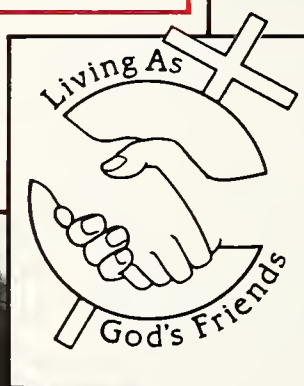
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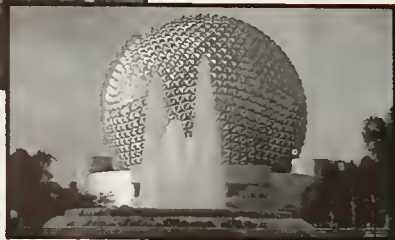
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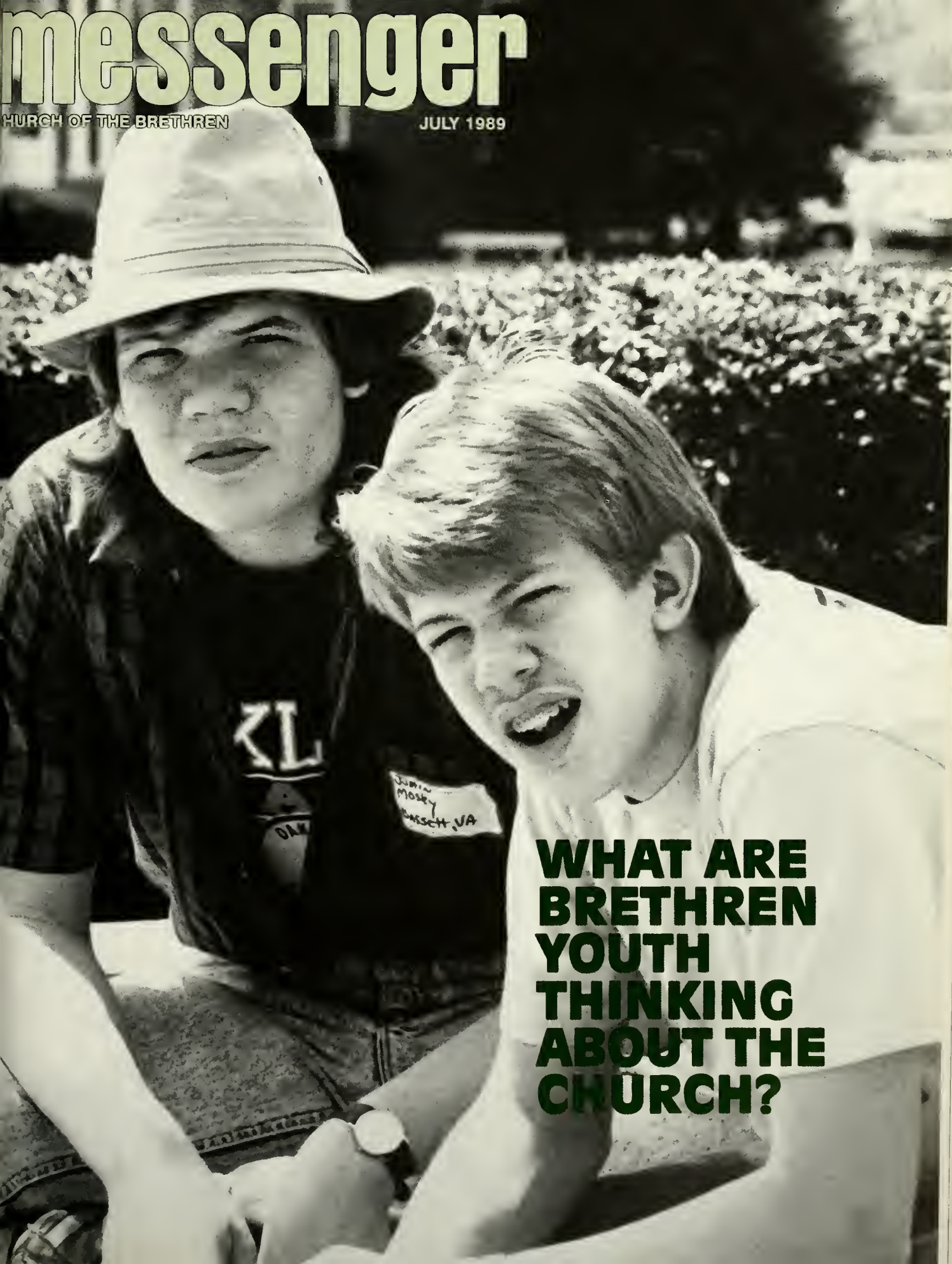
**Church of the Brethren Annual Conference
JULY 4-9, 1989**

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messenger

CHURCH OF THE BRETHREN

JULY 1989



**WHAT ARE
BRETHREN
YOUTH
THINKING
ABOUT THE
CHURCH?**

- 10 Performing 'Peace Child.'** Putting on a play about peace and understanding between Soviets and Americans reinforced right attitudes among the cast, reports Ingrid Rogers.
- 12 Showing the Spirit, Keeping the Faith: Youth in the Church of the Brethren.** MESSENGER surveyed over 250 youth in 18 districts to hear what they have to say about their life in the church, Brethren traditions and values, and the youths' faith and beliefs. Cheryl Cayford reports the eye-opening results.
- 18 We Are Ignoring Our Future.** Eric Switzer contends we are jeopardizing our Brethren future by not paying enough attention to youth ministries.
- 19 Mubarak Awad: Pacifism in a New Form.** Palestinian activist Mubarak Awad shows the influence of his Anabaptist peace-teaching, contends Leland Wilson. But his pacifism has a new twist to it. **Sidebar:** "An Activist by Birthright," by Cheryl Cayford.
- 22 Suffering and Hope in a Desecrated Land.** Dale Aukerman describes the misery that life is for the Palestinians, oppressed by the Israelis ruling their homeland. What counts, he says, is not the Palestinian national cause, but the human cause.

COVER: Justin Mosley and Andrew Doss view our photographer with an eye symbolic of the hard scrutiny the church received from the Brethren youth we surveyed for our cover article. Read pages 12-18 to learn what the youth think of the Church of the Brethren. Mosley and Doss, from the Mount Hermon Church of the Brethren, near Bassett, Va., were photographed while attending the April Southeastern Youth Roundtable, at Bridgewater College.

In Touch profiles Kim Yaussy, Oak Brook, Ill.; Russ Matteson, Roselle, Ill.; and Jonathan Neufeld, Dinuba, Calif. (2) . . . **Outlook** reports on death penalty. Vatican visit. "Chain of Hope." China. Bethany president. Religion survey. Citizenship Seminar. National Youth Cabinet. Brethren Benefit Trust rate hike. Global Food Crisis grants. Anabaptist Resource Center. Anabaptist film award. McKinnell appointment. Farm bequest. Young Adult conference. Women's Caucus. Youth peace pilgrimage. BVS Unit 187 (start on 4) . . . **Worldwide** (7) . . . **Update** (9) . . . **Opinions** of Don Fitzkee, Franklin Wallick, Eric Miller, and Brian D. Harley (start on 25) . . . **Pontius' Puddle** (27) . . . **Turning Points** (31) . . . **Editorial**, "Gems to Enjoy for July" (32).

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WORKS WITHOUT FAITH REPULSIVE

Myron Horst's April letter confused me. One point he asked, "Don't you pacifist lovers of communism realize that 'the bomb' kept the Russians off our backs these many years?" I followed that question with another bemoaning the injustice of allowing "unrepentant murderers to live" while abortions are being performed. Somehow all this must come together in what he calls the "repudiation of conservative Christian doctrine."

But it is the conclusion to the thought that confused me. He wrote, "Faith without works may be dead. But works without faith are equally repulsive." He seemed to put people into boxes ("pacifist lovers of communism"), justify "the bomb" and its morality on the basis of self-interest, link repentance with the worth of human life, and assume that any "doctrine" is the solution for either keeping the devil out or letting the devil in.

Then I thought again about his conclusion "But works without faith are equally repulsive"—and I think he is right.

MICHAEL MORROW

Lafayette, Ind.

CHALLENGED TO HELP THE POOR

I don't always sit down and read MESSENGER all the way through. But I never ignore the editorial. April's "What's so Wrong About Helping the Poor?" hits a lot of people where it hurts: an unrealistic concern over the communist "threat" and an overrating of ourselves.

Thinking this editorial may generate a lot of negative letters, let me hasten to give my support. The Brethren traditionalism it represented remember many Brethren who challenged the government and were not afraid to express appreciation of the good in other cultures and societies. It will be a great day when I can put aside my own ease and self-concern and accept the Christian message of *real* concern for others. If I do this, the probability is that it will reduce my existing high standard of living.

JAMES WHITE

Yuba City, Calif.

APPRECIATION FOR AIDS ISSUE

I appreciated the April MESSENGER's AIDS coverage, from the cover, with its tone of understatement, to the well-written article which presented such a good picture of what Brethren are doing for people with AIDS.

ROY JOHNSON

New Windsor, Md.

AIDS MAKES CHASTITY EASIER

The April MESSENGER's articles on AIDS were informed, thoughtful, and compassionate. Regular critics of the magazine may note, too, that this issue of the magazine was political, in that it dealt with a subject that affects real people in the real world in a material fashion—a subject that is on the agenda of a slew of government agencies. This, however, does not keep AIDS from impinging on the physical and spiritual life of

us within the church. The epidemic nature of AIDS guarantees that it eventually will touch every Church of the Brethren congregation. We need to educate ourselves about AIDS, for knowledge can lessen the fear.

While reading this April MESSENGER it came to me that, for some of us Brethren, AIDS can be viewed as a blessing. I am a "child of the '60s," a time when sexual promiscuity was viewed more as the norm than as an aberration. I threw overboard Christian morality and followed a pattern of relationships that I now see were sinful (and ultimately unsatisfying). Fornication and adultery were part of this "culture."

As I have been led back to the family of Christ's body, and now strive for a new, chaste life, the widespread acceptance of promiscuity that typified my generation could have presented burdensome temptations. But, thanks to AIDS, those rational people who may not see promiscuity as sinful are, nonetheless, somewhat fearful of the possible consequences. It is, therefore, easier today to be chaste than it was in the 1960s and '70s.

I hope no one takes this as a denial of the suffering and sorrow that result from AIDS. Many of us who have acted worldly may finally come to discover that we are ourselves PWAs (persons with AIDS) because of past activity that we now regret. But, in one way, for my own self, I find here something to be thankful for.

JOHN MORTIMER

San Diego, Calif.

MESSENGER'S PURPOSE FULFILLED

How well MESSENGER fulfilled its purpose is stated in its April cover blurb, "... presenting a roster of articles about AIDS to raise our awareness of our Christian responsibility to those whose lives are touched by the disease." This was a very special issue of the magazine.

MARY K. BURLEY

Memphis, Tenn.

OVER TO COVER AT 'THE CEDARS'

I am a 90-year-old resident of "The Cedars," in McPherson. I am a minister in the Church of the Brethren, called by the New Enterprise (Pa.) congregation in 1917. I taught sociology at McPherson College for 22 years. I read MESSENGER cover each month.

The April MESSENGER was especially helpful with its coverage of the AIDS issue. I know not everyone would agree, but I commend you for tackling this dreaded disease and our need for compassion for those who suffer from it.

KENNETH BECHTEL

McPherson, Kan.

SUGGESTION FOR LETTERS

The March "Page One" column, explaining how the editor decides which letters to print reminds me of the late Riley Allen, who was editor of the *Honolulu Star-Bulletin* for decades. Riley printed every "letter to the editor" he received. Sometimes he used two standard-size pages of letters in one evening's newspaper. But,

if he didn't like the writer or the writer's viewpoint he would not correct spelling errors or errors in composition.

I won't urge MESSENGER to manage its readers' views like Riley Allen did, but he was on the right track. He didn't play God and shut out views that didn't strike his fancy. Perhaps MESSENGER could use the centerfold for "letters to the editor" and never shut the door on any reader's right to be read.

WILBUR LOUIS DUNBAR

Wooster, Ohio

(This "Page One" column mentioned here was about deciding which issues to treat in articles, not about deciding which letters to print.—Ed.)

CHRIST MUST BE FIRST

I like Eric Miller's March letter, "Strength in Brethren Weakness." In whatever we Brethren believe, Christ must be first at all times. We must not become wishy-washy or be wondering what we are to do.

It is my prayer that the Church of the Brethren will grow in spirit.

MARGARET COSNER

Silver Spring, Md.

PREPARING FOR THE BANQUET

Wayne Zunkel's April article, "Fast Food Religion," made some good points. As Christians we have Jesus as the focus of our lives. As brother Zunkel wrote, "Jesus is the host" of the great banquet.

But he might have written more about how to partake of the banquet. Time must be spent in prayer, Bible study (not just skimming through the Scriptures, picking out only a few favorites), meditation, and other disciplines. After thus having spent time with our Lord, we are ready for the banquet.

BRIAN HARTMAN

Jackson, Wyo.

GETS A KICK OUT OF MESSENGER

I am renewing my subscription to MESSENGER, as I have for who-knows-how-many-years, because I read MESSENGER, I look forward to it every month, and I recognize the role it plays in my spiritual development.

We don't live near other members of the denomination, and, because of that, MESSENGER keeps us abreast of Church of the Brethren current thought and direction. It also provides a theological perspective for our opinions about, and understanding of, current issues.

I like the editorials (although I detect a hold-over of sexism at times). I like the cartoons. I like the feature articles about such subjects as AIDS, service, and nonviolence.

As a life-long sister in the Church of the Brethren, I feel I may observe that we need (as the Puerto Ricans say) a "pateada" (kick) at times.

I just thought that you might appreciate some positive feedback from this Brethren outpost.

MARTIE KAUFMAN

Culebra, P. R.

Martie Kaufman's letter on this page speaks of MESSENGER keeping her abreast of Church of the Brethren current thought and direction. Readers may wonder who keeps MESSENGER "abreast of Church of the Brethren current thought and direction." Given our small staff, multiple assignments, and shoestring budget, we have to rely heavily on our readers voluntarily feeding us news tips and information by phone or mail.

One of our best sources is the newspaper and magazine clippings that readers send us. From time to time we remind readers to keep us in mind whenever they see an item about the Church of the Brethren or a member (including obituaries) in a newspaper or magazine.

The clippings we receive are displayed on a board in the hallway here at the General Offices for the edification and interest of staff and visitors. We glean the clippings for leads for MESSENGER and file them in the Brethren Historical Library and Archives. Reading all these items gives the editor a unique cross-sectional view of the denomination.

Here is a piece that bills Andy Murray as "one of America's leading authorities on peace and conflict studies." It's good to learn that Andy's talents are not limited to Brethren balladeering.

This just in from *The Monroe Watchman*, Union, W. Va.: Brethren farmers Dewey and Linda Broyles, of the Spruce Run Church of the Brethren, reigned as King and Queen of "Farmers Day" in Union, June 3. Attentive readers will recognize them as the parents of a March 1988 MESSENGER "In Touch" subject.

In the McPherson, Kan., *Sentinel* we read of Lian-Chen Wang, a Chinese pediatrician, who searched out the relatives of Myrtle Pollock (a Church of the Brethren missionary nurse in China, who died in 1940) just to say thanks. Explained the far-traveled Chinese doctor, "Myrtle Pollock helped the Chinese people a lot, both spiritually and physically. We were interested to know what kind of family raised such a great lady." You never know what influence for good you may be wielding on those around you.

Keep those clippings coming our way. Carefully clip complete articles. Don't Scotch-tape pieces together. Be sure the date, location, and name of publication are given. Photocopies are acceptable. Be sure to copy entire article. Send to MESSENGER editor, 1451 Dundee Ave., Elgin, IL 60120.—THE EDITOR



Kim Yaussy: Working at global citizenship

Kim Yaussy knows a lot of Brethren she would like to see leave this country. But then she also wants to see them come back. What she has in mind is Brethren who will visit Central America, witness and participate in life there and come home to tell others how it really is in that troubled region.

Kim is giving half time to this effort during this year, working with Yvonne Dilling, World Ministries staff for the Latin America/Caribbean office. The other half of her time is given to working as admissions counselor for Bethany Theological Seminary, where she just graduated with a master of divinity degree.

Kim's path to where she is now began in her home congregation, Beaver Creek (Ohio) Church of the Brethren. After graduating from Manchester College, Kim served in Brethren Volunteer Service (BVS) for a year, working in a shelter for the homeless, in Brattleboro, Vt. Then came seminary. Her plans for after graduation called for pastoral ministry. But the opportunity to serve with the Latin America/Caribbean office in organizing two work camps in Central America and participating in those work camps attracted Kim.

"This doesn't mean that pastoral ministry got sidetracked," she explains. "I will go into that eventually, but the experience this year will be enriching and broadening and impact my whole future."

Kim also points out that, as admissions counselor at Bethany Seminary, she will

be calling people to ministry. "So this year is a combination of things that I have been struggling with."

Kim is putting together two work camps, one in El Salvador and one in Nicaragua. As part of a "pastoral visit" to women living in Salvadoran war zones, a delegation of women from Northern Indiana District's Women's Fellowship will work with a Salvadoran women's sewing cooperative. Yvonne and Kim will accompany the Indiana group to El Salvador, just after Thanksgiving.

The other work camp will take place the first two weeks of January 1990. It is a joint venture of the Church of the Brethren, Christian Church (Disciples of Christ), Christian Pentecostal Church of Cuba, and the Christian Mission of Nicaragua. Being recruited are young adults, 18 to 35. The participants will work with Nicaraguans picking coffee. They also will visit churches and tour parts of the country to gain other insights into life there.

While in BVS in Brattleboro, Kim received a letter from a fellow BVSer serving with "Witness for Peace" in Nicaragua. She was so moved by the friend's experiences that she felt an urge to become involved also. "My faith in Jesus Christ calls me to be a global citizen," she testifies.

El Salvador and Nicaragua are not the whole globe. But after her experiences this year Kim will know a lot more about what global citizenship entails.

—KERMION THOMASSON

Jonathan Neufeld: Get

The fair that Jonathan Neufeld is preparing for doesn't feature merry-go-rounds and cotton candy. It's all about books and it's held in Moscow. And Jonathan won't be attending. But still he is enjoying getting ready for the big event.

The Moscow International Book Fair is held every other year. "New Call to Peacemaking (NCP)," a cooperative program of the Church of the Brethren, Mennonites, and Quakers, maintains an exhibit booth at the fair, exclusively showcasing books from the Historical Peace Churches' publishing operations, including that of Brethren Press.

Clyde Weaver, former marketing director for Brethren Press, is in charge of the NCP involvement at the fair, and has made numerous visits to the USSR over the past 10 years. In 1987 he was looking for a volunteer to assist him in preparing a bilingual catalog for that year's exhibit. A Mennonite who heard Clyde give one of his USSR presentations spread the word of his need. It filtered down to Jonathan Neufeld, a member of the Mennonite Brethren Church, from Dinuba, Calif. Jonathan had just graduated from Fresno Pacific College, a Mennonite Brethren school. He was interested in a new challenge and a broadening experience.

Jonathan worked with Clyde the summer of 1987 as a Mennonite Central Committee volunteer and has returned this summer for a second stint under MCC, preparing for the September 1989 fair. "It's going better this time around," says Jonathan with a chuckle. "I arrived in Elgin in 1987 still weak from a bout of 'mono' (mononucleosis). Clyde brought a computer to my room so I could work while 'resting' the first couple of weeks."

Much of the preparatory work deals with lining up peace church publishers and their books and soliciting funds from individuals, churches, and groups. It costs about \$25,000 to carry out the book exhibit project.

Jonathan's main task for the summer is compiling synopses of all the books in the exhibit. The synopses are edited and translated into Russian, then printed in a catalog using Russian Cyrillic type.

y for the fair

Over 200,000 Soviet citizens visit the fair, the third largest in the world. The 1987 New Call to Peacemaking booth was swamped with fairgoers, hungry for information about the West and particularly for religious and peace materials.

Although Jonathan has never visited the Soviet Union, he feels he has gained a unique understanding of Soviet/American relations. "Working with Clyde Weaver provides a taste of all his experiences in the Soviet Union," says Jonathan. Clyde doesn't approach the USSR as a sociologist or as a historian. It's all person-to-person with him. He tells stories of ordinary Soviet people. His view is one from an everyday eye level, not from a political or world-view eye level." Getting to know the Church of the Brethren through his project has been good too, Jonathan affirms. "It's similar



to the Mennonites, but comes at things from a slightly different perspective." Then, laughing, he adds, "And I've learned a whole new set of acronyms."

Jonathan is getting married in August and returning this fall to his studies at Associated Mennonite Biblical

Seminaries, in Elkhart, Ind. The time with NCP and the Moscow Fair has been the challenge and experience he hoped for. He is too busy—with marriage and seminary—to go to the fair. But those who visit the exhibit will benefit from his contribution.—KERMION THOMASSON

Russ Matteson: Youth are his project

Working for Boise Cascade Office Products as a product analyst, Russ Matteson was unhappy. "I wanted to be in work that directly touched people's lives. And I was feeling I wanted that to be the direction of my life."

So Russ, who had grown up in the Boulder Hill Church of the Brethren, in Montgomery, Ill., decided to quit and join Brethren Volunteer Service (BVS). There was a project just waiting for someone with his interest and qualifications. For the past year he has been serving at the General Offices of the Church of the Brethren, in Elgin, Ill. He works with Chris Michael, director of youth and young adult ministries, and with Jan Schrock, director of Brethren Volunteer Service.

"It's an exciting project," says Russ. "I get to promote and interpret BVS, going to regional youth conferences to challenge Brethren youth to give of themselves and to participate more fully in Church of the Brethren youth activities. And this summer I am coordinating five youth work camps."

Under the theme of "Chosen!" the youth office is conducting four of these work camps in Moorefield, W. Va.; Dayton, Ohio; Brooklyn, N. Y.; and

Chicago, Ill. The fifth work camp was held in Reynosa, Mexico, in late June.

The work camps bring Brethren youth together to work, fellowship, and worship



in service projects that make life better for the local people. They are designed to help the youth realize they can make a difference for good in the world.

Russ is excited about the way congregations are getting involved in the

work camps. As the idea develops, the work camps are beginning to generate a new spirit among Church of the Brethren youth. The participants are spreading the word of the work camps' worth to other youth.

Russ figures he has traveled over 22,000 miles by bus and train since last January, visiting work camp sites, attending regional youth conferences and other events, and appearing on college campuses to generate interest among Brethren youth in program for them at all levels of the denomination.

Other projects for Russ have been a new BVS video, "Who Is My Neighbor?" for which he served as a consultant; and a new BVS resource packet, "Give Life . . . Give Yourself," for which he created material for youth and children.

His BVS experience has helped convince Russ that his ambition to be a professional youth worker is right for him. Future plans call for marriage this November and Bethany Theological Seminary in 1990.

Whatever Russ' vocation, Church of the Brethren youth already have felt his influence. When he entered BVS, Russ wanted to touch lives, and he has.

—KERMION THOMASSON

Religious groups begin death penalty campaign

In an effort to issue a unified religious call against the death penalty, more than 20 religious leaders and 100 religious and anti-death penalty activists met in Atlanta, Ga., April 14 to launch a year-long "Lighting the Torch of Conscience" campaign. The religious leaders represented Roman Catholic, Protestant, American Indian, Islamic, Sikh, and Jewish groups.

"The people in the pew need to be aware that we can't just stand by anymore," said Judy Mills Reimer, who attended the conference for the Church of the Brethren as chairwoman of the General Board.

The campaign sponsors, including Amnesty International, the National Coalition to Abolish the Death Penalty (NCADP), and the National Interreligious Task Force on Criminal Justice of the National Council of Churches (NITFCJ), hope to encourage a grassroots anti-death penalty movement. Church of the Brethren member Bob Gross, associate director for the NCADP, is coordinating the project.

A primary focus is to make resources available for use by congregations. Individual church members may sign a pledge committing themselves to work against the death penalty through education and speaking in their community, outreach to persons on death row and relatives of murder victims, advocacy work, and financial support of the project. The campaign is to climax with a May 19-June 3, 1990, march to Atlanta from Starke, Fla., site of Florida's electric chair.

"One goal," says Kathy Lancaster, chairwoman of the NITFCJ, "is to have 10,000 individuals sign these pledge forms and become active in the fight against the death penalty."

The April meeting, which took place at the Martin Luther King Jr. Center for Nonviolent Change, included a visit with prisoners on death row at Georgia State Prison in Reidsville, and addresses by Kerry Kennedy, daughter of Robert Kennedy, and Martin Luther King III, son of Martin Luther King Jr.

The religious leaders signed a statement on behalf of the groups they represented, which read in part: "We believe that the imposition of the death penalty



"Church of the Brethren? But you're a sister," remarked Pope John Paul II when he met Church of the Brethren ecumenical officer Melanie May at the Vatican in April.

NCC delegation visits Pope, Roman Catholic leaders

Representatives of the US National Council of Churches visited key leadership of the Roman Catholic Church in the Vatican April 10-14. On the last day of the visit Pope John Paul II met with the delegation, which included Melanie May, Church of the Brethren ecumenical officer and chairwoman of the NCC's Commission on Faith and Order.

This second NCC visit to the Vatican since a first in 1969, was prompted by a meeting of the Pope with US church leaders in 1987 and a recent NCC decision to strengthen relations with Roman Catholic and evangelical Christians. A major goal was to help NCC leadership understand the position of the National Conference of Catholic Bishops in the US in relation to the Roman Catholic Church.

The delegation, which was accompanied by Archbishop J. Francis Stafford of Denver, chairman of the US Catholic Bishops' Committee for Ecumenical and Interreligious Affairs, was hosted by the Pontifical Council for Promoting Christian Unity, and met with a variety of officials in the Roman Curia.

The delegation discussed five issues with the Catholic leaders: "inculturation," how Christianity becomes embodied in different cultures and contexts; ecumenical trends in relation to the year 2000 and the economic unification of Europe in 1992; the church's witness in the face of South African apartheid; the church in Eastern Europe; and "reception," the degree to which ecumenical ideas and teaching are received by local communities.

The visit included meetings with American heads of religious bodies in Rome, American teachers at three Roman institutions, and the president and general secretary of the Protestant Federation in Italy. The group also worshipped at the tomb of St. Peter, under the high altar of St. Peter's Cathedral.

"Building relationships" was the most important aspect of the visit, according to May. She anticipates new Protestant-Catholic initiatives and continuing dialog here in the United States as a result of the April meetings.

is inconsistent with our religious values, which include respect for human life, nonviolence, restoration and reconciliation, and the message of God's redemptive love."

The statement also acknowledged failure to "affect the moral climate of this country, where vengeance and recrimination are prominent elements of our national mood," expressed "pastoral con-

cern" for those under sentence of death and for victims of crime, and committed the signers "to do everything within their power to abolish the death penalty."

The most powerful experience during the April 14 meeting, Reimer says, was the viewing of audiovisuals of an execution. "I kept thinking, that's somebody's son, could be someone's father, someone's brother, someone's friend."

"Chain of Hope" group goes to El Salvador

Karen Cakerice, of the Grundy Center Church of the Brethren in Ivestor, Iowa, represented the Church of the Brethren in a delegation of six North American church women to El Salvador, May 15-17. The women also represented the Evangelical Lutheran Church in Canada, the Evangelical Lutheran Church in America, the Christian Church (Disciples of Christ), and Church Women United.

As part of the "Cristina Gomez Chain of Hope" in memory of Maria Cristina Gomez Amaya, assassinated April 5 (see May/June, page 4), the trip was a response to the Salvadoran churches' plea for international support, accompaniment, and denouncement of the increasing violence in El Salvador.

Groups of Christian women from various countries were links in the chain, visiting El Salvador each week from May through July to provide "an uninterrupted presence during the period before and after the newly-elected government officially assumes power" on June 1, according to the proposal originally developed by women representatives of the Latin American Council of Churches and the Lutheran World Federation.

The North American group, the third after delegations from Ecuador and Venezuela, met with Catholic, Baptist, and Lutheran women's groups, the women's division of the Salvadoran Workers' Union, and the committee coordinating the National Debate for Peace. They also visited the women's prison, toured the orphanage of the Emmanuel Baptist Church, and talked with Cristina Gomez's children. "When I see you come here," one of Gomez's children told them, "it's like my mother coming back."

"Every group we were with said, 'Your presence is absolutely important at this moment,'" Cakerice says. "It's like a time bomb there right now."

Cakerice also visited Brethren Volunteer Service workers Christine Rodgers, serving with the Emmanuel Baptist Church, and Jeff and Jacquie Schoonover-Higgins, serving in a Lutheran program to assist displaced people who have returned to the countryside. Eleven from the village where the Schoonover-Higgins have been detained by the military and were released during the delegation's visit; two had been tortured.

Brethren leave China after crackdown

Twenty Brethren Colleges Abroad students and teachers, including BCA China directors Robert and Pat Ziegler and teachers James Eaton, John Planer, and Jennine Planer-Traxler, left China June 12-14 after a government crackdown followed the June 4 massacre of student demonstrators in Beijing. Dorothea and Ivan Fry, in Nanjing through the Brethren agricultural exchange program with China, left June 15.

The Frys, who completed their year of teaching at an English language institute, left a week early on hearing that troops were approaching Nanjing. "We didn't want to be stranded," said Fry. Nanjing's gates were closed for several days, but in the end the local troops refused to enter the city. Ten university students were arrested the day the Frys left.

Other teachers who left Nanjing since June 15, Fry reported, said foreigners were being isolated and conversation with Chinese friends was guarded. The teachers left because government leaders were using the foreign presence to show that "everything was business as usual," Fry said.

"It is very important for people in the US to keep praying for the people in China," she emphasized.

Dalian, where the BCA group

studied, experienced no military confrontation, reported BCA director Allen Deeter, who contacted the US students daily from the BCA office at Manchester College in Indiana. He says the Dalian faculty have followed the official government line that nothing of importance has occurred.

University officials were helpful in arranging payment for new tickets for the BCA students, who flew out through Hong Kong at an added expense of \$14,000-15,000 because it was too dangerous to fly through Beijing and Shanghai. BCA spent \$4,000 on telephone calls alone.

The US students wanted to stay in China for planned summer travels. Two were persuaded not to go to Beijing on the weekend of June 3-4 and a student who left BCA the previous semester and stayed to travel in China spent two weeks with demonstrators in Beijing, returning to Dalian the day before troops attacked Tiananmen Square. When the student left with the BCA group his luggage was searched extensively, suggesting that authorities knew he had been in Beijing.

Fourteen Chinese students studied at Brethren colleges through BCA this year, Deeter reported. Several were interviewed in the US media and one who was identified by name in a Voice of America broadcast to China was concerned for her safety on returning. At least three of the Chinese students have returned to China.

Wayne Miller chosen as Bethany president

Wayne L. Miller, 64, president of Woodbury University in California, has been called as president of Bethany Theological Seminary.

He assumes office this fall for a short-term presidency, succeeding Warren F. Groff, who retired June 30. Miller is a member of the La Verne (Calif.) Church of the Brethren.

He has held administrative or teaching positions at four of the six Brethren colleges. Pastoral experience includes McPherson College and Dixon, Ill.

Miller holds a Ph.D. from the University of Southern California. He holds other degrees from Manchester College, Purdue University, and Bethany Seminary.



Study shows majority of readers religious

On April 21 the first results of an ongoing \$100,000 survey on the interest of newspaper readers in religion were presented at the Religious Public Relations Council Convention in Washington, D.C. Funded by the Lilly Endowment, the survey was conducted for Religious News Service (RNS) by Stewart M. Hoover, communications professor at Temple University and former General Board staff for media education/advocacy 1975-1980.

"Our data clearly confirm . . . that the vast majority of newspaper readers consider themselves to be religious," Hoover said. "Fully half of them in our survey said that religion was 'very important' in their lives. Eighty-one percent said that religion was 'at least fairly important.' "

The study is considered significant as its findings contradict assumptions that the audience for religion news is limited and interested primarily in local issues.

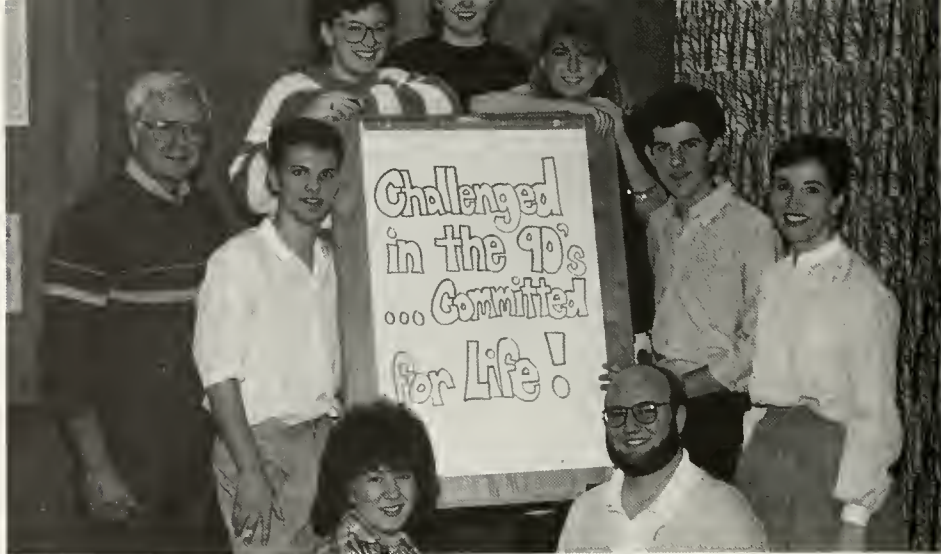
In one part of the survey readers were asked to rank 16 types of religion coverage. "Social and ethical positions and pronouncements by major faith groups (on matters such as abortion, nuclear policy, the economy, etc.)" was rated as most important, and "local church news and announcements" came second. "Ethical and social issues" ranked third, "the role of religion in foreign or international politics" ranked fourth, "the role of religion in American politics" ranked sixth, and "national religious issues and controversies" ranked seventh.

In addition to two national Gallup surveys of 1,100 people, the study consists of interviews with religion writers and editors at eight newspapers, members of six churches in the Philadelphia area, and press officers of two denominations.

Youth meet homeless in New York, D.C.

The 1989 National Youth Christian Citizenship Seminar, held April 9-14, gave 93 Brethren youth and accompanying adults an opportunity to meet and talk with homeless people as part of a study of homelessness in the US and around the world.

The youth learned about global homelessness concerns at the United Nations in New York City, helped out at the Com-



New National Youth Cabinet meets

The new Church of the Brethren National Youth Cabinet held its first meeting, in Elgin, Ill., April 27-28. Members are (clockwise from left): Chuck Boyer (adult advisor, La Verne, Calif.), Steve Lichty (Carleton, Neb.), Wendi Hutchinson (Lititz, Pa.), Rhonda Pittman (National Youth Conference coordinator), Marla Fralin (Fremont, Calif.), Darin Keith Bowman (Buena Vista, Va.), Janine Katonah (adult advisor, Oak Park, Ill.), Russ Matteson (youth ministry assistant), Chris Michael (staff for youth ministry).

At its April meeting, the group chose a theme for 1990's National Youth Conference, also to be the youth ministry theme for 1990: "Challenged in the '90s . . . Committed for Life!" NYC is to be held August 1-6 at Colorado State University in Fort Collins.

munity for Creative Nonviolence and other Washington, D.C., soup kitchens, and visited the Washington City Church of the Brethren, which houses a program to feed the homeless.

Seminar participants were continually seeing and encountering homeless people, says Chris Michael, General Board staff for youth ministry, and were forced to decide how to respond to requests for money. In one encounter, a group of youth returning from a pizza dinner shared leftovers with two homeless men, and then intervened when police approached to investigate the situation.

"The youth were eager to talk about 'what can we do *now* about homelessness,' " Michael reports. "One girl said to me, 'There I found myself, working side by side with a homeless woman (at a soup kitchen) and was so embarrassed to realize how very affluent I am.' "

Another participant shared with Julie Warrington, of the Church of the Brethren Washington Office, who coordinated the event, "I'll think and look at homelessness differently. I will tell people the real story and try to do something about it."

The seminar, which also involved leadership by Shantilal Bhagat, General Board staff for eco-justice and rural crisis, "made the most difference in the

youths' lives," of the seminars held so far Michael says. A Christian citizenship seminar is held annually to address a specific current event and its intersection with the spiritual lives of Church of the Brethren youth.

Brethren Benefit Trust sets new rate increase

The Brethren Benefit Trust has set a premium rate increase of five percent for the Brethren Medical Plan—Ministers Group, beginning July 1. The rate increase for the institutional groups in the plan is 15 percent with four groups receiving a higher or lower percentage because of their claims experience.

At its April meeting the board:

- reduced the life insurance premium rate, effective July 1, by 14 percent;

- changed the long-term disability benefit to allow an eligible plan member to receive part of the benefit as a medical insurance premium, reducing tax liability;

- and voted to allow some plan members, including those in the Ministers Group, the option of starting their annuity after age 70 (IRS regulations prohibit extending this privilege to all plan members).

Grants sent to Oregon, Kentucky, Africa

The Church of the Brethren Global Food Crisis Fund is granting \$20,000 for building repairs to Brethren Housing, an emergency shelter program of the Springfield (Ore.) Church of the Brethren. The church operates the shelter program from a motel complex, purchased in 1982 and remodeled into a church facility and apartments.

The Church of the Brethren has provided \$10,000 to victims of severe flooding in Kentucky, where 1,465 families were affected in March. The Brethren response included 12 child-care givers and a crew of clean-up volunteers. A long-term rebuilding project is expected.

A grant of \$5,000 was channeled through Church World Service for rehabilitation in Uganda. Due to long-term strife and violence, an estimated 1.75 million people need clothing, health care, food, and materials for reconstruction.

A grant of \$10,000 has been allocated for rehabilitation in Namibia, which has

endured years of apartheid and war under South African rule. The World Council of Churches has issued a \$12.4 million appeal to help establish a program of assistance during the country's official transition to independence. About 50,000 exiled Namibians are expected to return during the transition.

Anabaptist center set for South America

Spanish- and Portuguese-speaking Anabaptists in the Americas met for the first time in February in Bogotá, Colombia. René Calderón, pastor of Prince of Peace Church of the Brethren, Denver, Colo., represented the Spanish-speaking Anabaptists of North America.

The group of Mennonite, Brethren in Christ, Mennonite Brethren, and Church of the Brethren representatives plans to start an Anabaptist Resource Center to be based in Bogotá. Called by its Spanish acronym, CLARA, the center is to serve individuals and churches in a coordinated effort to write, research, and pub-

lish the thought and practice of Radical Reformation people in the light of the Scriptures and in the Latin American context. A structure and bylaws for the center will be developed in October.

The Radicals tells Anabaptist story

The beginnings of the Anabaptist movement are the focus of a new feature-length film by the Mennonite group Sisters & Brothers. In April *The Radicals* won a Silver Award for third place at the Houston International Film Festival, the largest film festival in North America.

The Radicals tells the story of Michael and Margaretha Sattler (played by Norman Weisser and Leigh Lombardi), who were killed for their faith as leaders in the Anabaptist movement of the 1500s. The story is based on the Herald Press book *Pilgrim Aflame*, by Myron Augsburger. Shot in France, where it premiered, the film will be shown publicly in cities across the US and Canada beginning in August.

worldwide

A report on Royal Dutch/Shell's South African activities has been issued by the World Council of Churches, explaining the WCC call last year for churches to join the Shell boycott, which has been endorsed by the Church of the Brethren General Board. The 40-page dossier says Royal Dutch/Shell is one of the largest investors in South Africa and outlines WCC claims of extensive Shell interest in the country's oil refinery and oil distribution businesses, and in coal mine operations. Shell is a logical boycott target because its holdings are critical to the maintenance of the country's economy, the report contends, noting that South Africa must import 70 percent of its oil and therefore could not sustain its economy in the face of a well-orchestrated boycott by suppliers. In a foreword, WCC General Secretary Emilio Castro said the report was written "with sadness" but in hopes that the boycott will lead to a speedier dismantling of apartheid.

Detention of illegal immigrants in South Texas has drawn attention from religious groups recently. In late February the INS toughened its immigration enforcement in the area, detaining more refugees and stepping up deportations. The INS claims that a drop in arrests and applications for political asylum shows the campaign is a

success. Several national church bodies, including the Episcopal Church's Executive Council, the United Church of Christ's Board for World Ministries, the United Methodist Committee on Relief, and the Church World Service Immigration and Refugee Program Committee, have criticized the INS policy.

A delegation of nine Protestant, Catholic, and Jewish leaders, which visited the Rio Grande Valley in May, said the detentions were inhumane and those applying for political asylum should be granted full guarantees of due process and access to legal counsel. Contradicting INS claims, the group said that "all the current policy has succeeded in doing is to remove the refugees and the problem from public view."

A recent National Council of Churches report shows that more women are moving into the ranks of clergy. According to the report the percentage of women ordained to the "full ministry" in the US has nearly doubled in denominations that ordained women in 1977, from 10,470 in 1977 to 20,730 in 1986, increasing the percentage of women from 4 to 7.9 percent. Despite gains in numbers, according to the report, "Women clergy appear to be more easily accepted in church employment outside the local church."

Church announces staff appointment

Andrew McKinnell began May 1 as programmer in computer operations at the New Windsor Service Center in Maryland. A McPherson College graduate with a degree in computer science and sociology, he has been filling a similar position since May 1988 as a second-year Brethren Volunteer Service worker.

The position will continue through the period of integration of the General Board's computer operations in New Windsor and Elgin, Ill.



Valuable farm bequest given to General Board

Seventy-five acres of farm in Cerro Gordo, Ill., have been bequested to the General Board from the estate of Ida M. Garber of Cerro Gordo. The farm could be worth \$2,000 per acre, making it one of the top six estate bequests the Board has received in the past two years.

The farm was held jointly by Ida and her husband George A. Garber, who were members of the Cerro Gordo congregation and generous givers to the church and to Brethren institutions, according to Quinter Miller, Ida's nephew and manager of the farm.

Proceeds from farm production or eventual sale will go to "general charitable purposes" of the board. The treasurer's office says the land will continue to be farmed until "it would be profitable to sell the property."

Young adult ministry conference planned

A conference on "Empowering Young Adult Ministry" is planned for September 15-17 at the New Windsor Service Center in Maryland.

The meeting, sponsored by the young adult ministry office of the General Board, will provide resources and training for more effective ministry with young adults at the congregational and

district levels. Sessions will focus on understanding young adults, on tools for ministry, and on strategy for the local setting. Bob Gribbon, formerly of the Alban Institute, will lead major portions of the conference.

Each district in the eastern regions is invited to send a team to the conference. Contact the Young Adult Ministry Office, 1451 Dundee Ave., Elgin, IL 60120.

Womaen's Caucus chooses leaders

The Womaen's Caucus steering committee named Sidney E. King, Twin Falls, Idaho, as part-time caucus worker and Sondra Simmons, Elizabethtown, Pa., as caucus convener at meetings in March.

King will coordinate Caucus activities at Annual Conference, observe and provide a Caucus presence at denominational events, and handle correspondence and other business. Simmons, whose three-year term begins in July, will chair steering committee meetings and serve as

the Caucus' primary spokesperson.

Other steering committee members are Carol Glover, Virginia Wiles Holsey, Janine Katonah, Susie Sassenberg, Paula Stanley, Dottie Steele, and Jane Flora Swick. Judith Kipp is the General Board's staff liaison.

Shalom! to hold peace pilgrimage

Shalom!, a movement of Church of the Brethren youth and young adults with a concern for peacemaking, is planning a peace pilgrimage August 13-20 in Shenandoah District. The pilgrimage, which will involve youth walking from church to church, leading a worship service for a different congregation each evening, is open to ages 16 and over.

The event is sponsored by the General Board's youth ministry office and the Shenandoah District peace committee. Registration is limited to 25 participants. Cost is \$25. Contact Darla Kay Bowman, P.O. Box 727, Buena Vista, VA 24416.

BVS Unit 187 begins term of service

Brethren Volunteer Service Unit 187 held its orientation April 2-22 in Chicago.

Members of the unit are pictured below. **First row:** Cyndie Mason (orientation assistant) Dara Brown, Jon VanCamp, Rita McGaughey, Debbie Eisenbise (orientation coordinator) Hiede Holmes. **Second row:** Mary Williams, Mark Riddle, Rose Williams, Evie Toppe (BVS secretary), Tammy Bell, Andreas Boueke, Jan Schrock (director of BVS). **Third row:** Sarah Sterling, Christoph Grunewald, Kelly Johnson, Jacqueline Duba, Deborah Davenport, Rick Jacobsen.



Who you gonna call? North Manchester (Ind.) conflict management trainers, who gave workshops for elementary school teachers in February and March, were nicknamed the "fuss busters" after word of the **South/Central Indiana District** project got around.

Farewell. The Mid-Atlantic district board is to close **Camp Woodbrook** at the end of the summer season with a celebrative closing event October 21.

A TRIM first. Helen Beery, of North Manchester, Ind., will be the first graduate of the Brethren Training in Ministry (TRIM) program which began in 1987 offering a condensation of college and seminary training in the liberal arts, biblical and theological studies, and ministry skills.

Names in the news. Mary Jessup, pastor of the Decatur (Ill.) church, and Fletcher "Bud" Farrar, a member of the Illinois and Wisconsin district board, visited the Philippines April 30-May 17 with a National Council of Churches study team. . . . The University of Indianapolis honored William Hayes, pastor of First church in Baltimore, Md., and 1988 Annual Conference moderator, with its Distinguished Alumni Award 1989. . . . Matthew Meyer, pastor of the Naperville (Ill.) church, accompanied Chicago area church leaders on a fact-finding trip to Guatemala and El Salvador. The group was in Guatemala during the unsuccessful coup attempt May 9. . . . Greg Laszakovits, of the Phoenix (Ariz.) church, is Maricopa County representative to the Governor's Youth Commission Against Drugs and the summer sister-city delegate to Lower Hutt, New Zealand. . . . Michigan Brethren Tom and Marlene Zerger and Mark Ludwick left May 25 to work in Nicaragua with Witness for Peace.

Airing the faith. Members from the **Crest Manor**, **Goshen City**, and **Plymouth** congregations in Indiana enacted Brethren faith symbols in a 30-second commercial aired by two television channels during Holy Week.

Campus comments. Duane Ramsey, pastor of the Washington (D.C.) City church, and Ray Glick, of the Mt. Pleasant church near Harrisonburg, Va., have received outstanding service awards from **Bridgewater College**. . . . Shenandoah District youth sponsored an Andy and Terry Murray concert at **Bridgewater** April 30. . . . The Lady Jays, **Elizabethtown College's** women's basketball team, won a second National NCAA Division III championship in March. . . . **McPherson College** awarded citations of merit to six alumni in May: John H. Burkholder and Eugene Lichty of McPherson, Kan.; Glendon D. Button of Conrad, Iowa; Noel Grove of Middleburg, Va.; and Robert E. and Sybil Miller Keim of Phoenix, Ariz.

Ministry to the sick. Sixty-five Church of the Brethren ministers were among some 500 attending Johns Hopkins Hospital's annual Institute on the Ministry to the Sick, April 17-19. Organized by the Baltimore (Md.) hospital's chaplain, Church of the Brethren minister Clyde Shallenberger, the seminar addressed issues such as AIDS,



Russell Veal, William Haldeman-Scarr, Charles Whipple, Horace Derr at a reception given by the Shallenbergers.

death and dying, and laser beam treatment for blindness.

Reaching out. Youth from the **Elkhart Valley** church near Elkhart, Ind., have been corresponding with an inmate of the Indiana State Prison, José Flores. Pastor Dean Heisey and youth advisor Margaret Williams met with José, who described the correspondence as "humanizing" and is eager to learn about the Brethren. He also reads **MESSENGER**. . . . **Camp Koinonia**, with **Covington Community** church in Kent, Wash., has established a fund to combat drug abuse by providing guest speakers to help children become aware of the choices they face. . . . The **Modesto** (Calif.) church is, for the third time, catering the Old German Baptist Brethren Annual Meeting. Meals are served to an estimated 3,000-4,000 people, in a tent set up in an alfalfa field.

On a district level. Volunteers at **Southern Pennsylvania's** beef canning project butchered 108 animals and produced 17,138 cans of beef chunks and 3,315 cans of broth over 5 days. . . . **Mid-Atlantic's** Brethren Peace Fellowship was among 27 co-sponsors of the first conference on US policy in conducting covert operations, at Johns Hopkins University, April 22. . . . **Atlantic Northeast** youth worked for the Harrisburg (Pa.) Habitat for Humanity in June, and 41 depart for a work-camp in Puerto Rico July 22. . . . **Northern Plains** held a senior citizens' May Day Celebration at Camp Pine Lake including a presentation on the bluebird and dedication of the new Timberline Lodge. . . . **West Marva** is beginning a program, enabling churches to exchange or loan music they are not using. . . . **Oregon-Washington's** July family camp is an intercultural gathering with Native Americans "in celebration of the circle of life." . . . **Pacific Southwest** is appointing a task team to guide Hispanic ministry in the district. . . . **Shenandoah** is forming an AIDS resource group and preparing an AIDS information packet.

Milestones. **Lebanon Valley Brethren Home** in Palmyra, Pa., dedicated a new community center and celebrated its tenth anniversary April 30. . . . The **Lititz** (Pa.) church celebrated 75 years May 7. . . . The **Maple Spring** church in Eglon, W. Va., celebrates the centennial of its building August 20. . . . The **Four Mile** church, near Kitchell, Ind., "Mother of the Brethren" in Indiana, began a year-long 180th anniversary celebration Mother's Day.

Performing

'Enemies are those people we cannot directly see. When we get removed from the reality of other people's lives then we do crazy things, such as build weapons or choose a high standard of living, even though that means poverty and hunger for others.'



The Manchester Church of the Brethren troupe gave its performance of "Peace Child" March 5. Participation had a positive impact on the young people. Noted their youth minister, "They realize they have the power and the responsibility to make a difference."

by Ingrid Rogers

It is the year 2025, and the children gather to participate in the annual "Peace Day" celebration. Part of the experience involves remembering the very first "Peace Day," when the arms race ended and the world began to move toward har-

mony. How did it all happen? A narrator guides us through the events, and the children re-enact the story.

We move back to the 1980s, into a world marred by international tension, environmental desecration, and the willingness to defend one's way of life with nuclear bombs. The threat of the

fireball urges action. One child, after a terrible nightmare about the detonation of a nuclear weapon, makes a strong plea: "I want to live." She takes the initiative of going to the Soviet Union, where she links up with a group of US students and dares to look at the face of the "enemy"—the children of the other side.

Friendship and understanding do not come immediately. First, the youth move through differences of opinion, head-on collisions about values, and culture shock. The US children feel the challenge and unpleasantness of living in unfamiliar surroundings where people do not share their point of view. They are suspicious of the things the Russians invite them to do.

Then one of the Russians has the clever idea of throwing a masquerade party. No one will know who is who. Now the door is open for them to mix, to talk with less prejudice, to discover a common ground. The youth realize that they enjoy similar things and that they share a desire for peace. They decide to write a play to demonstrate that it is possible to work together and to become friends. Soon they are invited to perform before their presidents in the United States and the Soviet Union, where they make their most ardent plea:

*Is it true what they say?
You can kill all the world
In less than a day?
Oh no, it's not fair
That a few should have the right
For the sake of their pride
They can make us all die
Without asking why!*

It is March 5, 1989. After two months of intensive rehearsals and more than 350 hours of practice and memorizing, the junior and senior high youth of the Manchester Church of the Brethren, in North Manchester, Ind., are ready to make their plea before the community. The musical fantasy "Peace Child" begins.

The audience sits spellbound as the children launch into the "Fireball" dance, choreographed by Peggy Gilbert. The nightmare of an exploding nuclear

Peace Child'

omb is vividly recreated. The adults who are watching get in touch with their own fears. Forcefully, urgently, the play makes its strongest statement: The future of these children is at stake. Notions of national security and ideological efforts to "humanize" a nuclear bomb pale before the simple question: "Will we have a world to live in?" For the children, the issue is one of survival. They are claiming their right, insisting on a life for future generations.

"It's hard to convince governments and to get the message across to adults who have already made up their minds," says Sonya Yoder, one of the lead singers. They think the disarmament idea is nice, but not workable. I am hoping that the younger generation will not easily settle for things as they are, but continue to work for change."

Shawn Kirchner, a peace studies major at Manchester College and the piano accompanist for the "Peace Child" production, agrees with her. He feels it is imperative that people work to present a better way, one that offers life instead of taking it away. Shawn decided to participate in "Peace Child" because of his conviction that it is possible for a new order to come to the world, where people reach out and become friends instead of fighting and remaining enemies. The key, for Shawn, is to enter into relationships. "Enemies," he says, "are those we cannot directly see. When we get removed from the reality of other people's lives then we do crazy things, such as build weapons or choose a high standard of living, even though that means poverty and hunger for others." The play illustrates that there is no need for killing, once people talk to each other and are willing to listen.

For the performers in "Peace Child," the call to live as *shalom* people was not just a vision for the future. During the practice sessions they lived what they reached. The senior high youth took the initiative to share leadership with the younger group, including them in their circle and making them feel welcome. When the lead male singer dropped out

of rehearsals for over a week because of his father's heart attack, the young people wrote him letters of support. Gradually and steadily the performers came together as one cohesive group.

The subject matter of the play enhanced the same learning process. Brian Kreps, who performed the role of the cynical Steve ("This is stupid. Silly pipe dreams. We can't change anything."), appreciated the opportunity to portray another viewpoint. Rooted in the peace tradition himself, he found it stretching to embody an abrasive antagonist, the person most unwilling to bend. Even "Steve" finally comes to accept the message that you can make friends regardless of your differences. For children on both sides, working at peace becomes more important than clinging to opinions or insisting that the other side is wrong.

"Those of us who played the Russians had an even more demanding job than I," said Brian. "We US kids were all playing typical middle-class people with familiar ideas. As 'Russians,' they had to work harder at identifying with a different viewpoint."

The March 5 performance saw twins Kim and Kelly Knarr on opposite sides of the stage, one an American, the other a Russian. Many a "best buddy" ended up in the other camp. Even pretending to be Russians helped the American children learn to respect another culture. All the children had to learn some Russian language to do the play. Several rehearsals were spent in pronunciation drills, under the supervision of a bilingual teacher who had lived in the Soviet Union. Unfamiliar words such as *Mwee zhelayem shastyia vam* ("We wish you happiness") filled homes in North Manchester as the young people practiced their songs. For dozens of families the world grew just a bit smaller.

Bev Eikenberry, who watched two of her sons in the production, was delighted with the impact of the play. "I have always taught my children to live as peacemakers," she said, "and it has been

exciting to watch them work at reconciliation or suggest ways other than fighting as a means of resolving conflict. 'Peace Child' reinforced the convictions they already held. In addition, it broadened their image of what is possible beyond the arena of home and school."

Immediately following the March performance, Bev found herself on her knees, along with many others, picking up confetti and tissue-paper flowers thrown during the exuberant celebration of "Peace Day." When she commented how fast the trash disappeared as a result of all working together, her son responded, "That's like peacemaking." Jokingly they called the confetti "war dots" and continued to remove them in a symbolic effort to restore a peaceful planet.

What next? Would the seeds of peace planted by these children sprout and grow? At Manchester, people were certain they would. The next big event would be Annual Conference in Orlando, Fla., where the Manchester troupe would join with one from Southern Ohio District to stage "Peace Child" on Saturday, July 8. Children from Indiana and Ohio would again work at being peacemakers as they divided up roles and developed new group identity. Some in the chorus might change over into the Russian camp and vice versa. But who cared? They already knew they could work things out together.

Susan Boyer, youth minister at the Manchester church, notes the growth in faith among the young people. "They realize they have the power and the responsibility to make a difference," she says. "I hope that those who see the play will come away inspired by the witness our youth have made to them. Sometimes I hear concern among older church members, that the younger generation really doesn't understand our peace position. Having seen them act, having heard the passion in their voices, I can only say, 'Don't worry. They are committed. Our tradition is in good hands.'" □

Ingrid Rogers teaches German at Manchester College, North Manchester, Ind., and serves on the Church of the Brethren General Board.



Showing the spirit, keeping the faith:

Youth in the Church of the Brethren

by Cheryl Cayford

What do you like best about the Church of the Brethren?

"The way Brethren offer suggestions, not pressure," says Jenni Jamieson, of Lewiston, Minn.

"Its position on peace and emphasis on living a simple life," says Joann Bollinger, of Fallston, Md.

"It's my church and it's all I need," says Todd Shoemaker, of Manassas, Va.

Jenni, Joann, and Todd are three of 100 respondents to a recent MESSENGER survey of Church of the Brethren youth. The informal survey was sent to 259 teenagers in 18 of the 24 church districts and consisted of several essay questions and a

series of multiple choice questions concerning participation in church activities, attitudes toward the Church of the Brethren, agreement with Brethren traditions and values, and the teenager's faith and beliefs.

Youth received the survey directly from MESSENGER. Names and addresses were supplied by district offices or district youth workers and the survey attempted to mirror Brethren population patterns, going to more youth in the heavily Brethren areas in the northeast of the country than in other areas. The accompanying photos were taken by Russ Matteson, assistant for the national youth program staff, at three recent regional youth conferences.

Answers to the survey's question about participation in a variety of church youth activities reveal that the youth who responded are very active in the church. Almost all have participated in a church youth group, 65 have been part of other congregational activities, 85 have participated in district youth activities, 42 have been to Annual Conference, and 45 have taken part in denominational youth activities.

This group of youth has made the Church of the Brethren a large part of its life. Eighty go to church almost every Sunday, although only half say they would go to church that often if their parents did not pressure them; 19 say their parents never pressure them.

Ninety-six agree that they like being Brethren. A few, such as Heidi L. Halde-
man, of Hershey, Pa., temper their agree-
ment. "Being Brethren has its advantages
and disadvantages," she says.

The group is less unified on future
commitment to the church. The youth are
divided almost evenly on the issue of
attending a Brethren college. Asked if
they are Brethren mainly by family tradi-
tion rather than by personal choice, 60
agree and 38 disagree. Tina Rieman, of
Grundy Center, Iowa, agrees but adds,
"I'm glad my family is Brethren. Where
would I be, and who would I be other-
wise?" Jennifer Bailey, of Marietta, Ga.,
disagrees, saying, "I was introduced to the
Church of the Brethren by my family, but
it was my decision to join." Asked if they
expect to be Brethren for the rest of their
lives, 80 agree and 17 disagree, several
expressing uncertainty about future
feelings.

A total of 30 respondents have con-
sidered becoming a minister. Almost a
third have been encouraged by an adult
to consider the ministry, and 15 of those
encouraged say they have considered the
possibility. Identifying the number of
males and females approached for the
ministry is difficult because the survey
did not ask for the sex of respondents,
but names given indicate at least 10 are
female and 11 male. Of those considering
the possibility of becoming a minister, at
least 8 are female and 17 male.

Twenty-three of the youth say they will
let their children choose their own



religion, and 75 say they will teach their
children about religion just as they them-
selves have been taught.

Answers to several of the survey ques-
tions indicate that many of the youth un-
derstand themselves to be "the church's

future." Asked what she would change in
the Church of the Brethren, Barbara
Leininger, of Milford, Ind., responds,
"Try to get every member of youth in all
the churches more active. We're the
church's future." Asked what the church
could do to help teenagers, Becky
Kesselring, of Sebring, Fla., says, "Help
the youth get and feel more involved in
the church because they are that church's
future." Asked what the youth could do
for the church, Nathan Sheller, of
Springfield, Ore., says, "Provide it with a
future."

Responses to questions about Brethren
traditions and values give a hint of what
that future might look like. The tradition
of service comes through with flying
colors: 99 percent agree that "service to
other people is a very important part of
being a Christian." Three fourths would
choose conscientious objection over
going to war. The statement "I believe
that Christians should try to live a simple
life that deemphasizes material
possessions and keeps in mind people in
the rest of the world" elicited 69 percent
agreement, with 26 disagreeing and
several giving dissenting statements. "It
doesn't have to be real simple," writes
Victorio Rosey, of Hooversville, Pa. "A
Christian never loses his morals no mat-
ter what he becomes." And 61 say they
believe "that all war is sin," but 38
disagree.

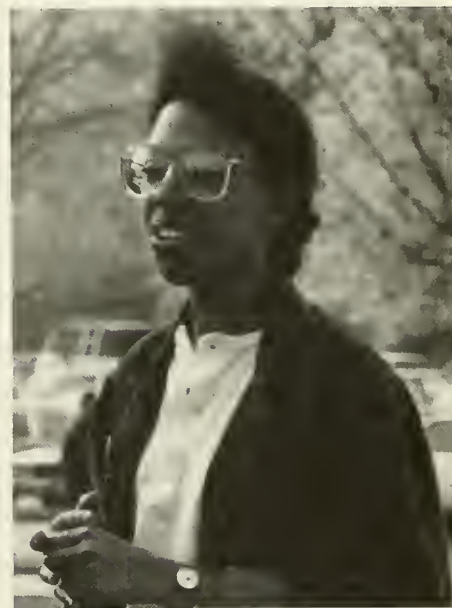
On questions of belief about issues of
morality, answers are similarly divided.
Eighty youth agree that sexual activity
belongs only in marriage; 20 disagree.
Seventy-six say they believe homosexual
activity is wrong (one youth comments, "I
don't believe that it can be helped, you
are just born with it—and any way you
are born it could be wrong"). Seventy-
four say they believe abortion is wrong.

The abortion question brought several
comments. "It is wrong," writes Kris
Baughman, of Culver, Ind., "however, at
times it is the best choice." Another says,
"I know someone who had an abortion,
and I don't think she was entirely
wrong." Tanya Rindels, of Preston,
Minn., goes a step further, "In some cases
it is a *must* if the child is from a rape, will
be in an unsuitable home, will be beaten
and not loved."

Compared to the results of Carl Bow-
man's survey of 990 adult Church of the
Brethren members (published by
MESSENGER in 1986—see the January,
August/September, October, November,

and December issues), it seems the
Brethren youth may equal, if not exceed,
the agreement of Brethren adults with
church positions. The 1986 study found
that 71 percent of Brethren adults agree
that "as a Christian, I feel called to a life
of humility, simplicity, and nonviolence,"
but only 46 percent believe that "the typi-
cal American lives an undesirable,
materialistic lifestyle"; 85 percent believe
that homosexual relations between con-
senting adults are "always wrong," while
only 2 percent feel that such relations are
rarely or never wrong.

Some of the youth express doubt about
the church's commitment to them. One
fifth agree with the statement "My church
ignores youth and issues that are impor-



tant to youth." One respondent added,
"the majority, not everyone." The doubt
is echoed by a comment from Jennifer
Bailey. "As the only youth in my church,"
she writes, "I am the only youth in
Georgia, and because I live so far away
from the district activities I often feel
excluded and unimportant in my
denomination. By your sending me this
survey it makes me realize that I *am*
important in my church."

Many of the youth who responded
seem to share Jennifer's need to feel part
of the church. Asked what they would
change in the Church of the Brethren, 26
indicate a wish for the church to pay
more attention to youth, include more
youth in leadership and decision-making,
or work for a larger attendance of youth
(as compared to 7 who express concern

about the small size of the church or a wish to emphasize evangelism, 6 who say the church should not change, and 5 who want more emphasis on social issues).

Asked what the church could do to help teenagers, 32 wish the church to be more active with youth or to organize more youth programs and 20 point to a need for youth to become more active or influential in the church. Only two are satisfied with the church's present involvement with youth.

Twenty respondents specifically mention a need for open discussion sessions, counseling, or support groups for youth. The church could organize "support groups on different problems teenagers face," a youth from Ohio writes. "A drop-in center to help with stress and peer pressure," suggests a respondent from West Virginia. "Set up teen hotlines," Beth Shreffler, of Holsopple, Pa., responds. "Sponsor a Christian shelter for runaway teens," says Amy Owens, of Virden, Ill. "Have special classes in which the minister communicates with only the youth," suggests Wayne Lambert, of Keyser, W.Va.

The Church of the Brethren gets top marks as a caring family fellowship. Thirty youth, asked what they like best about the church, focus on "the service and support they give one another," as a Pennsylvanian comments. Eleven appreciate the youth programs most, such as church camps, National Youth Conference, and district youth events.

Twenty-six answers have to do with Brethren traditions or beliefs, with 13 mentioning the peace position and 8 referring to the tradition of service. The belief in individual conscience, or no force in religion, receives appreciation from three youth, and the simple life, believer's baptism, and the love feast are also mentioned.

Asked what youth can do for the church, 22 answers center on more youth becoming involved in the church and 23 on more youth doing service work. Several youth feel a special tie to the older generation, 13 specifically mentioning ministry or service to the elderly. "Offer support to the adults in the church for a change," Darren Wilburn, of Grantsville, Md., suggests.

Many responses reveal belief in the power of youth itself for the Church of the Brethren. What can youth do in the church? "Change things," says Debbie Ann Larraga, of Falfurrias, Texas.

"Stimulate new ideas and promote the importance of acting young," says Becky Pfaltzgraff, of Haxtun, Colo. "Cheer up church spirit," says Scott Cuppett, of Davidsville, Pa.

Staci Benger, of Nampa, Idaho, sums it up: "Show the spirit, help keep the faith, remind the elders that life is beautiful and should be enhanced with the Lord."

1. I go to church:

- 80% almost every Sunday
- 15% more than once a week
- 4% at least once a month
- 1% other

2. If my parents didn't pressure me, I would go to church:

- 51% almost every Sunday
- 10% more than once a week
- 22% at least once a month
- 19% my parents never pressure me

3. I've participated in:

- 97% youth group
- 15% church board
- 65% other congregational activities
- 85% district youth activities
- 42% Annual Conference

- 45% denominational youth activities
- 24% National Youth Conference
- 23% On Earth Peace Assemblies
- 20% workcamps
- 11% Citizenship Seminar
- 20% other

4. I'm considering attending a Brethren college:

- 51% agree
- 48% disagree
- 1% other

5. I like being Brethren:

- 96% agree
- 3% disagree
- 1% other

6. The Church of the Brethren doesn't understand real-life issues:

- 10% agree
- 85% disagree
- 5% other

7. My church ignores youth and issues that are important to youth:

- 20% agree
- 72% disagree
- 8% other



8. I'm Brethren mainly by family tradition rather than by personal choice:
60% agree
38% disagree
2% other
9. I expect to be Brethren for the rest of my life:
80% agree
17% disagree
3% other
10. I have been encouraged by an adult to consider going into the ministry:
29% agree
70% disagree
1% other
11. I've considered the possibility of becoming a minister:
30% agree
69% disagree
1% other
12. The person who has most influenced my faith is:
46% my mother
35% my father
10% a relative
17% my minister
6% a teacher
20% a friend
32% other, specific name
13. If I have children, I will:
23% let them choose their own religion when they're older
75% teach them about religion just as I've been taught
2% other
14. When Jesus was my age, I think he experienced:
42% confusion about his role in life
13% confusion about his sexuality
21% misunderstandings with his parents
45% loneliness
35% other
15. I believe that sexual activity belongs only in marriage:
80% agree
20% disagree
16. I believe that homosexual activity is wrong:
76% agree
21% disagree
3% other
17. I believe that abortion is wrong:
74% agree
24% disagree
2% other
18. I believe that all war is sin:
61% agree
38% disagree
1% other
19. I would choose conscientious objection over going to war:
74% agree
22% disagree
4% other
20. I believe that Christians should try to live a simple life that deemphasizes material possessions and keeps in mind people in the rest of the world:
69% agree
26% disagree
5% other
21. I believe that service to other people is a very important part of being a Christian:
99% agree
1% disagree
22. Which of the following best expresses your opinion:
52% religion is more important to me now than ever
29% religion will mean more to me when I'm older
4% religion meant more to me when I was a child
1% religion has never meant much to me and probably never will
14% other
23. Which of the following are important in your faith life:
63% praying on my own
70% going to church
66% going to youth group
41% reading the Bible
64% taking part in camp or retreats
73% helping others
12% other
24. Outside of church, I pray:
47% at least daily
27% more than once a week
12% at least a few times a month
9% only when I need to
4% hardly ever
1% other
25. I usually don't consider praying for help when I face a tough decision:
12% agree
88% disagree
26. My prayers get answered:
81% agree
9% disagree
10% other
27. I believe in:
98% God
79% the Trinity
96% Jesus as the Son of God
97% heaven
82% hell
85% angels
78% the devil
84% the Second Coming of Christ
10% other
28. If I died tomorrow, I think I'd go to heaven:
77% agree
13% disagree
10% other
29. Which of the following are essential for Christians to believe?
44% Jesus was born to a virgin
85% Jesus rose from the dead
69% Jesus is both human and divine
89% Jesus hears all our prayers
86% Jesus is the Son of God
91% Jesus redeems us from sin
30. If I were to change one thing in the Church of the Brethren it would be:

I like it the way it is.
Krista Bolinger, South Whitley, Ind.

Sometimes everyone, including Brethren, exclude people because of their poorness or because they're from minority groups, such as gays. We should include everyone.
Denise Weaver, Windber, Pa.

I think it would be good to get more families with kids my age. Everyone seems so old.
Christopher Diehl, Westminster, Md.

Some people attend church only because it is Sunday and that is where they're supposed to be. Others attend church because it is the only time to socialize with their friends. True religion requires both dedication and self-discipline.
Wayne Lambert, Keyser, W.Va.

It's name recognition. Whenever somebody asks me what church I go to, they say they've never heard of it when I tell them.

Fred Roop, Lombard, Ill.

Our size! I feel lonely at times because there doesn't seem to be enough people who believe what we do.

Tina Rieman, Grundy Center, Iowa

Our view of homosexuality in the ministry.

Alisa Miller, Grants Pass, Ore.

Our tendency to keep our faith and our joy to ourselves.

Patrick N. Weybright, Middlebury, Ind.

The belief that war is wrong.

Nicole Sharer, Moorefield, W.Va.

Annual Conference locations.

Heidi Miller, Orlando, Fla.

31. The best thing about being Brethren is:

Knowing that I'm in with a lot of good people.

Name withheld, Oklahoma

We stand on peace.

Angie Tom, Syracuse, Ind.

There's always plenty of seating.

Barbetta Weaver, New Windsor, Md.

We can be who we really are. We don't have to pretend about anything, because the people accept you just as you are.

Name withheld, Iowa

It taught me how to pray.

Name withheld, Maryland

It is not definite. You can be nearly any type of Christian without feeling out of place.

Name withheld, Washington

It's both liberal and conservative, and it's willing to change.

Emilia L. Huston, Twin Falls, Idaho

Good-looking girls in the church.

Name withheld, Virginia

Explaining who we are.

Chris Brown, Roanoke, Va.



I can understand the religion.

Name withheld, Virginia

It's not a really "loud" church like many others. It's personal.

Darren Wilburn, Grantsville, Md.

32. If I were asked what the church could do to help teenagers, I would say:

Help us discover faith without shoving it down our throats.

Name withheld, Indiana

Give them a chance to voice their opinions, no matter how crazy they seem to be.

Kris Baughman, Culver, Ind.

Pray for us, that we don't have to fight another war.

Amy Lynn Richardson, Kent, Wash.

Listen to your problems, help you, laugh with you, share with you your joys and sorrows.

Anna Byers, St. Petersburg, Fla.

Refuse drugs, sex, and alcohol.

Ami Ranker, Bakers Summit, Pa.

Teach them what it knows about life.

Nathan Sheller, Springfield, Ore.

Set up a center for kids so they would always have somewhere to go and someone to talk to when the chips are down.

Laura Eikenberry, Bringham, Ind.

Get smart on up-to-date issues such

as premarital sex and what the church thinks.

Name withheld, Indiana

Have church leaders who are content to listen rather than reform youth.

Becky Pfaltzgraff, Haxtun, Colo.

They could have more fun in events.

Name withheld, Virginia

33. If I were asked what youth could do for the church, I would say:

Let them help on the big issues of the church. Sometimes they can be excluded from this.

Denise Weaver, Windber, Pa.

Learn to understand the church.

Name withheld

Help older people's minds to new ideas.

Name withheld, Iowa

Help it grow.

Laura Thompson, Springfield, Ore.

Set an example.

Emory Herring, Orlando, Fla.

Practice what the church stands for.

Chris Power, Altoona, Iowa

Youth need to be patient and give the church a chance. Youth do make a difference.

Darin Keith Bowman, Buena Vista, Va.

Take time to be part of the church. If they get involved and find God, it will be the

most meaningful thing in their entire life.
Becky Kesselring, Sebring, Fla.

34. If I were asked to preach the sermon next Sunday in my congregation, I'd talk about:

Being a teenager in the church.
Renee Sustarsic, Delphi, Ind.

The youth of today. At our church in informal discussion I hear adults talk about how terrible the teens are. They seem to think that *all* of us are into drugs, sex, alcohol, etc. I would like them to know that there are of course ones that are involved in such activities, but there are some that aren't. I would talk about stereotypes and how Jesus accepted everyone.
Cara Leigh Graham, Martinsburg, W.Va.

I would discuss faith. It's so intangible, yet so essential to Christianity.
Amy Owens, Virden, Ill.

Teenager-parent relationships.
Darren Thomas, Johnstown, Pa.

Why people need to ask youth what they think about something in the church because it is their church too.
Kathy Miller, Waterloo, Iowa

I'd let everybody in my church know that God loves them, just as they are and that many people don't understand that, and think nobody loves them and that we ought to let them know we love them and God loves them.
Tina Rieman, Grundy Center, Iowa

How people in the church use it for personal gain.
Name withheld, Virginia

How God loves you and will forgive you no matter how bad you mess up.
Gary Bowrey, Cerro Gordo, Ill.

Unity and coming together as a congregation instead of fighting each other and departing from the church.
Mark Neher, Quinter, Kan.

That Christian heavy metal groups provide good Christian fun and relaxation.
Andrew Brunk, Weyers Cave, Va.

The US government and its corruptness.
Becky Pfaltzgraff, Haxtun, Colo.

35. If I were general secretary or moderator of the Church of the Brethren, the first thing I'd do is:

Change the position papers so that they agree with God's position and not man's.
Barbetta Weaver, New Windsor, Md.

I would want to give money to help pay for youth to go to National Youth Conference.
Amy Owens, Virden, Ill.

Send out a questionnaire on what people want done, then go from there.
Cindy Spangler, Floyd, Va.

Get the church involved in aid for the homeless.



Mandy Kreps, Wabash, Ind.

Begin work to increase church membership or make beliefs better available to others.
Patrick N. Weybright, Middlebury, Ind.

Have a dance for the youth.
Scott Cuppett, Davidsville, Pa.

Set down in writing the beliefs and opinions of the Church of the Brethren as a whole, on issues such as AIDS, homosexuality, premarital sex, war, abortion, euthanasia, etc. The Church of the Brethren can be wishy-washy when it comes to forming an opinion on an issue other than war.
Steve Lichty, Carleton, Neb.

I would change Annual Conference to once every other year.
Mark Moles, Massillon, Ohio

Visit different churches as an unknown and see how I am accepted.
Michael Pratt, Grantville, Pa.

If I was the moderator, I'd get a salary.
Fred Roop, Lombard, Ill.

I don't know. I'm not real sure of the importance of these jobs.
Tanya Rindels, Preston, Minn.

36. What I like best about the Church of the Brethren is:

The people!
Victorio Rosey, Hooversville, Pa.

The caring we give to the rest of the town, who maybe aren't Christian but need

help.
Michael D. Epps, Runnels, Iowa

That the youth program is very good.
Laura Hendricks, New Bavaria, Ohio

The Church of the Brethren likes to keep all their members involved in activities.
Amy Owens, Virden, Ill.

Its ability to communicate, willingness to serve.
Michael Pratt, Grantsville, Pa.

Sharing with people from all over at Annual Conference. You can talk freely with everyone, whether or not you know them. After about 15-20 minutes, you usually find you "already did" know them.
Barbara Leininger, Milford, Ind.

I get a lot of support from my parents. I'm sure they have learned to be who they

We are ignoring our future

by Eric Switzer

The youth are the future of the church.

Simple enough, and a statement that is a clear mandate for action on behalf of Church of the Brethren youth. It is not merely a statement or a mandate, however. It is a reality, one too often slighted by such concerns as buying a microwave oven for the church kitchen or deciding which Sunday to hold the potluck dinner.

Youth are so often pushed gently aside, treated as if they do not have the maturity and capabilities to contribute to church life. Certainly the church contributes willingly to the chili dinner sponsored by the youth, or to the occasional car wash, but these are contributions of condescending voyeurism, not of engaged enthusiasm.

There are exceptions, but it is those exceptions that soothe the conscience of the congregation. Isn't it easier to leave the youth to a youth minister, a youth sponsor, or a youth activities director? Don't you sigh with relief to come to church and send your teens off to be with "their own age group" and trot off to your own study of Corinthians? Isn't it easy? Isn't it destructive? Not only is the congregation eased into complacency, but the youth are continually relegated to a position of separatism and disempowerment.

What, however, do the youth have to offer the church? Adolescence is not an all-consuming cycle of acne, infatuation, and rebellion. Adolescence is a difficult period of adjustment. But with that same adjustment come exciting resources for the church—vitality, hope, optimism, enthusiasm, energy, dedication.

The Church of the Brethren needs to be jolted, rather than coaxed, onto a path of youth ministries development. In a time when "restructure" talk puts all programs up for grabs, it is most important that a vision of a Brethren youth program be kept intact and fertile. The acknowledgment that Brethren youth are indeed the future of the church is fundamental to the base upon which the institution itself exists.

Implicit in that reality must be an awareness that Brethren youth are not the youth of 50 years ago. There are important questions of sexuality, use of alcohol and other drugs, as well as the

pressures of establishing an adolescent identity, to be dealt with. The church cannot afford to be silent on such issues, nor can it afford to alienate youth in positions so fundamental as to ignore the reality of maturing young people.

Discussions on sexuality cannot be reduced to five-minute briefings on the "birds and the bees." Lectures on the sins of alcohol use and premarital sex do little except establish fear and alienation in young people. While individual preference may promote abstinence, realistic understanding must also recognize that changing mores and vulnerable youth



Eric Switzer

make a volatile mix. Responsible use of alcohol and responsible use of contraceptive alternatives must be part of a dialog on such subjects. Such acknowledgment does not condone, but it does recognize that there are realities of existence "in this world." Regardless of what may personally be desired, youth are individuals who cannot, and must not, be isolated. It is ultimately the choice of the youth, and not of the parent, whether or not to be "of this world."

For many years now—roughly the years in which our denomination has declined steadily—the Church of the Brethren has largely ignored its youth, leaving to congregations whatever is to be done to nurture their young people. It is high time we reversed that ill-advised shift of program priority.

The youth are the future of the church. □

Eric Switzer, of the Hutchinson (Kan.) Church of the Brethren, is a Manchester College student serving this summer as an intern in the Church of the Brethren Washington Office.

are a lot because of our church.
Nathan Sheller, Springfield, Ore.

The Church of the Brethren is not stupid in all old rituals of the church and it isn't really radical. It is a very good medium. Useful and understandable religion.
Laura Eikenberry, Bringham, Ind.

The church is not evangelistic. It does not say, "If you don't give us money, you'll go to hell."
Mandy Kreps, Wabash, Ind.

37. The time I felt closest to God was when:

I was at an old farmhouse in the country with some friends. I went outside and, I don't know. I was staring at the lake and some daisies, and something just clicked. It was a remarkable experience.
Beth Shreffler, Holsopple, Pa.

When my mother died in November 1983, from cancer. I was only 12 years old and God helped me a lot through the hardships of coping with death.
Amy Lynn Richardson, Kent, Wash.

When I was baptized, I felt God enter and knew in my heart he'll never leave.
Anna Byers, St. Petersburg, Fla.

I got drunk and my heart quit, and when I had two wrecks on my motorcycle.
Name withheld, Oklahoma

I was houseguest to a French-speaking family in Paris. It was a different culture and everyone spoke a different language. It was comforting to know when things were rough God was always there and God even understood English.
Demetra Heckman, Richmond, Va.

Will be sometime in the future, because I feel that I am still growing closer to God and will continue to do so.
David Becker, Elizabethtown, Pa.

I had just had a fight with some of my friends. I ruined everyone's fun and felt horrible. It was my fault. I came home and prayed. I felt like God was right beside me.
Scott Smith, New Paris, Ind.

When I had a crisis at school and he helped me through it.
Craig Layman, Cloverdale, Va. □

Mubarak Awad:

Pacifism in a new form

by Leland Wilson



Mubarak Awad's deportation from Israel in June 1988 ended 40 days of solitary confinement, imposed while his case was being reviewed by Israel's high court. Why did Israel expel a man known as a pacifist, the founder and director of the Jerusalem-based Palestinian Center for the Study of Nonviolence? Why, especially when appeals were made to Israel on his behalf by various Christian bodies of the world? What were his crimes? Even United States officials, normally complacent about Israeli policies and its human rights practices, objected to the deportation, involving representations by US Ambassador to Israel Thomas Pickering and three direct appeals from Secretary of State George Shultz to Prime Minister Yitzhak Shamir. The voices of many Israeli citizens were also raised in support of Awad. Still, Palestinian Awad was deported.

The complaints against this nonviolent activist bear some similarity to British objections to Gandhi 40 years ago, and the hostility to Martin Luther King Jr. during the civil rights struggle in the

USA, when there were charges that King talked nonviolence but violence followed him everywhere.

The official justification given for Awad's expulsion was that he had stayed beyond a three-month tourist visa with his American passport. But the government's acting on that offense comes more into focus through the words of Moshe Aumann, of the Israeli Embassy in Washington: "We regard Mubarak Awad as having been one of

the prime movers of this *intifada* (the uprising of Palestinians in the West Bank and Gaza). Ostensibly, he is non-violent. But he is not against throwing stones. He advocates illegal activities against the legal authorities. And, he is not against the Palestinian Liberation Organization, a terrorist organization."

Israeli authorities also cite the published writings of Awad as evidence that he is not truly nonviolent. They quote from an article in the *Journal of Palestine Studies*, "Nonviolent Resistance: A Strategy for the Occupied Territories." Awad advances nonviolence as the most effective strategy for

Palestinians living under occupation, but adds, "This does not determine the methods open to Palestinians on the outside; nor does it constitute a rejection of the concept of armed struggle. It does not rule out the possibility that the struggle on the inside may turn into an armed struggle at a later stage."

He writes of the aim of the nonviolent movement to find points of contact between citizens and Israeli authorities, adding, without clarification of his own

acceptance or nonacceptance of the tactics, "there is instinctive need of demonstrators to draw the Israeli army into a confrontation with them. The method most commonly used presently is to burn tires, throw stones, or set up roadblocks."

So far as civil disobedience is concerned, Awad is straightforward in endorsing it as part of the nonviolent struggle. "It involves the conscious and deliberate commission of illegal acts and

violation of known military orders and laws."

So, some of Awad's writing lends itself to attributing an endorsement of violence if the reader is inclined to interpret it in that way. But, has he really been a prime mover of the *intifada*?

One respected and highly visible analyst responded to that question, but chose to remain unidentified: "No. He has had no influence. He has no influence. He will have no influence. He

is a man who has had an idea but his idea is going nowhere."

The Anglican Bishop of Jerusalem, Samir Kafity, is more positive both about Awad's role and the idea. The Bishop says that Palestinian thought in the past 40 years has always had a nonviolent dimension. "And it has been successfully practiced. Mubarak Awad represents a new generation, much influenced by Quakerism. He is a young leader with a new concept. He is well known among the villagers and those in the camps. He is a sign of hope, especially to the young. I am sorry that there is no room in the Israeli system for him. We do not understand his being expelled. It may be that peace is a threat."

Charles Kimball, director of the Middle East Office of the National Council of Churches of Christ, sees Mubarak Awad as having made a major contribution to the Palestinian community: "Because of the way he has been treated, both in the occupied territories and in the larger diaspora, Palestinians recognize the power they have in collective non-violence. He has been a major actor in helping the Palestinian community begin to say, 'We can live with Israel. We recognize Israel.' Awad's high media visibility has put a human face on Palestinians in the western media. The American public can see in him that not all Palestinians are terrorists. He humanizes the situation."

"It may be that Awad's direct involvement with the *intifada* was minimal," says Kimball, "until the Israelis arrested and expelled him. That very process alerted all Palestinians to his presence: If the Israelis consider him so dangerous that he must be deported then he must represent something needing our attention."

Awad does not claim to be the instigator or "one of the prime movers" of the *intifada*. He sees that uprising as broadly based, one which he acknowledges has drawn his own participation and to which he has contributed ideas and spirit.

Forty-five years old, born in Jerusalem, educated at an Anglican high school, married (in 1984) to a Quaker, Nancy Nye, Mubarak Awad traces his spiritual pilgrimage to nonviolence.

"My father died in 1948," he says, "and he left my mother and seven of us.

An activist by birthright

by Cheryl Cayford

Born August 22, 1943, in Jerusalem, Mubarak Awad lost his father in 1948 to a stray bullet during the fighting that led to the creation of Israel. His mother eventually had to place all but the youngest and the oldest of her seven children in an orphanage.

A Greek Orthodox Christian, he attended an Anglican high school in Jerusalem. Before the Six-Day War he was jailed by the Jordanians for "asking questions about the budget of the Greek Orthodox church." After the war he was jailed by the Israelis for "incitement."

After six months in Israeli jails, Awad went to the US, where he enrolled at a Mennonite college in Bluffton, Ohio, in 1970. He earned a degree in social work and went on to earn a master of science in education, with a major in counseling, from St. Francis College in Fort Wayne, Ind. He also became a US citizen.

Awad worked for three years during this time as a counselor. He later became director of the Shelby County Group Home in Sidney, Ohio, and founded the National Youth Advocate Program, which attempts to deinstitutionalize youth by placing them in foster homes.

In 1983, Awad returned to Jerusalem and established a Palestinian counseling center. He married an American Quaker, Nancy Nye, in 1984 and in 1985 he started the Palestinian Center for the Study of Nonviolence, which advocates nonviolent resistance to the Israeli occupation of the West Bank and Gaza. The center has organized such actions as the planting of

olive trees on disputed land, and has published writings on the theory and practice of nonviolence as well as Arabic translations of works on nonviolence.

At midnight on May 5, 1988, plain-clothes police arrived at Awad's home to arrest him on charges of inciting violence, which were later dropped, and violating his visa. In 1987 Awad had tried to renew the residency permit he had been issued in 1967, but his application was rejected with orders to leave the country when his tourist visa expired. Arguing international law that Israel had no right to expel him from his place of birth, he refused to leave. He was supported by US officials, who tried to influence the Israeli government on his behalf. But a demand that Prime Minister Yitzhak Shamir show why Awad was not deported led eventually to his arrest.

An appeal to the Israeli Supreme Court failed. The court ruled that he had forfeited right to residency once he became a US citizen, although many American Jews are permitted dual citizenship. The ruling, which coincided with a visit by US Secretary of State Shultz, was protested by the Reagan administration.

Returning to the US in a storm of publicity, Awad held a press conference coordinated by the National Council of Churches, which has supported his work. He fielded questions concerning his support for the PLO, his commitment to nonviolence, and his stated willingness to convert to Judaism if necessary in order to return to Israel. The deportation, Awad said, "is sad. I want to return to my homeland." □

Always my mother stressed to us that we should not take revenge. We don't have to carry a gun and kill and make orphans and widows. Doing so, your life will be miserable. So, you have to forget and live a better life and have forgiveness within you. That is the concept for me and for all my brothers and sisters.

"I grew up in Jerusalem with the Orthodox Christian faith. My mother now is a Methodist, and if she lives by a Catholic church, she will be a Catholic. She will be what she is near. All my brothers and sisters are of different denominations. I am still a Greek Orthodox but practicing as a Quaker."

In 1970 Mubarak Awad came to study at Bluffton College, a Mennonite school in Ohio. His study of the Bible there helped him to understand nonviolence. He became interested in the Mennonite way of life, "not only as a religion," he says, "but in being against war, even against taxes for war. I was also influenced by the Quakers who believe that we must not kill because there is a part of God in every person."

Mubarak Awad considers Christ an activist. "He took nonviolent action. He came in a place where people were under oppression, under occupation, and he wanted to liberate them. Also, Christ teaches us how to see other people. I need to see Israelis as true human beings, and try to have Israel see that Palestinians are human beings."

Mahatma Gandhi has also influenced Mubarak Awad: "There has been difficulty in accepting Gandhi in the Arab and Muslim world because he refused to accept the division of India and the creation of an Islamic state. The Muslim world did not give Gandhi the credit he should have. But, I have learned from him."

Martin Luther King Jr. and others are also mentioned as mentors. "From Gene Sharp I have learned the use of nonviolence as a technical thing. I look to the people of the Philippines and their struggle against Marcos. Then, there is a Pakistani, Iqbal Asmad, who says nonviolence is a kind of a struggle but you have to build it to a certain point where everybody will participate."

Mubarak Awad spends much of his time now traveling and speaking to people in this country and elsewhere in the

world. Often he speaks to a Jewish audience. Sometimes there are those who spread leaflets where he is to speak, urging people to learn the truth about Mubarak Awad. He finds a Jewish community in America that is divided. "Some are seeing that what Arafat did for the Palestinian is exactly what the Zionists did for the Jew. The Palestinian has become a nationality. Five years ago, it was completely different. Jews here would hold that Israel could do no wrong. Now, some cannot support Israel because they see what Israel is doing is wrong."

Mubarak Awad and his wife were invited to attend Annual Conference with the Church of the Brethren in Orlando. He would speak at the World Ministries dinner and they would be resource persons for an "insight session." They are acquainted with the Church of the Brethren because the Brethren have provided financial support to the Center for the Study of Nonviolence, and Brethren staff have visited the center.

He is eager to join the discussion on nonviolence. Is throwing stones a nonviolent act? He tries to put it into perspective. "I take the position that even throwing stones is violent. But 99 percent of the Palestinians are throwing stones against an attacker with a gun. Still, I feel the stone-throwing gives the justification to the Israelis to be violent. They think they will make the Palestinians run away. The strength of nonviolence is not to run away. You cannot convert all the people at once, but I think the next stage of nonviolence will be away from the stones."

"The women have taken the leadership in the *intifada* and usually are not interested in violence. They don't have training in violence. They are aware they can achieve things without violence. The natural image of a man is to carry a gun, but there is no natural image of a woman with a gun. There are a million and a half people who are interested in resisting, but they cannot resist with arms. Nonviolence is their best choice."

How long can the *intifada* continue when there seems so little progress, and the regular killing continues? Awad believes that it could last another five years. "They have reached the point that they have to get rid of occupation. They

have to do it themselves without depending on anybody on the outside. Doing that created within themselves an image that they could resist occupation, resist Israel. There is nothing that can stop them. Even death cannot stop them. By doing that, they feel good about themselves. They use methods other than guns—kids throwing stones, shopkeepers closing their shops, people not paying taxes, young people filling the jails, mothers refusing to use Israeli products, people refusing to answer any letters in Hebrew because they are Arabic and letters from the government must be in Arabic. These things bring a small victory; they are interested in having complete freedom and a state for themselves."

Could they not just be a part of Jordan? "No. Nationality is becoming a cancer that is going to kill us all. But that's how it is. We are Palestinians and we need a Palestinian state. Without saying we want all of Israel, we are saying we want only 23 percent of our land and to have our own state on it."

And the Palestinian Liberation Organization? "The only leadership we have is the PLO. Yassir Arafat is the chairman of the PLO and the leader of the Palestinian people. He is our president—president of the only Palestinian organization representing all of the Palestinians. He is my leader and I respect him. As with any leader, sometimes I agree and sometimes I do not. If there is a part of the PLO that is violent, they are freedom fighters. Imagine if the Palestinians were fighting a communist regime rather than the Israeli regime. They would then be called freedom fighters rather than terrorists. My job is to tell the Palestinians that they have a choice. They can try nonviolence. Personally, I am nonviolent as a Christian person, but I advocate nonviolence as a technical thing, to use it as the best way of acting."

As Mubarak Awad speaks, what he says shows the influence of Anabaptist peace-teaching. But, his message is not simply that. And both the pacifist and the conscientious warrior will find him challenging. As the *intifada* has brought a new reality to the Middle East, Awad's thought brings pacifism in a new form. □

Leland Wilson directs the Washington Office of the Church of the Brethren

Suffering and hope

by Dale Aukerman

We stepped into a crowded ward of a Gaza hospital. A tall Palestinian woman in traditional dress stood at the bedside of her badly burned child, a 9-year-old boy. With sweeping gestures she gave vent to her rage at what had been done. A tire was burning in a street. Israeli soldiers had thrown her son onto the tire. A younger brother, seeing this, had gone into shock and lay open-eyed and motionless in the next bed. The mother told us that a little before this her baby daughter had been killed in a teargas attack. What had been done, she said, was utterly reprehensible and forbidden, and she asked us to tell about it in the United States. A line of women in white headresses looked on, like the chorus in a Greek tragedy. It was as if all the anguish and anger of 1,750,000 Palestinians under repression in the occupied territories found dramatic expression in this one woman.

We saw another boy whose legs were severely burned. Soldiers had pushed him toward a burning tire, and he fell into it. Again and again a youth from the *intifada* (literally, "shaking off"), the Palestinian uprising, sets a tire on fire in the middle of the street and dashes away. When soldiers come, they may command anyone close by to remove the tire—a difficult task for a child. Burning children on tires is one way to express the message: Don't set tires on fire.

A boy of 13 lay in a hospital bed with his upper left arm swathed. His adult brother told us what had happened. They were under curfew. Soldiers burst into the room and accused the boy of looking out the window. The father said he couldn't have been because the two of them were sitting at the table. The soldiers took a club and broke the boy's arm in two places. The child lay there stoically, peering at us visitors from what must have seemed to him a remote world. His mother stood by the bed, weeping.

Much use has been made of curfews as a means to punish, control, and intimidate the Palestinians. More than 65,000 refugees live in the wretched Jabalia Camp near the city of Gaza. The *intifada* started there. We were told that recently the camp had been under 24-hour curfew about half the time, with some curfews in effect for a week or

more. No one is allowed to go outside. Even when people are crowded 10 to a room, they know they may be severely punished even for looking out the window. If families have money enough, they try to have sacks of staples on hand to eat from during long curfews. At times the

and Pax World Foundation, was in Gaza hospitals, we saw many patients who had been shot. A 10-year-old girl gazed at us. Her upper lip had been smashed, and most of her teeth knocked out. A mother sat with her bandaged hand suspended. She had been wounded while trying to



A Palestinian youth in Ramallah, on the West Bank, flings a rock at Israeli soldiers. He holds aloft the outlawed Palestinian flag. Even children say, "I don't care if I get killed." Conditions are so bad that they figure they don't have that much to lose.

entire Gaza Strip with its more than 650,000 people on 350 square miles is put under curfew. Always there is the strict curfew from 9 p.m. to 3 a.m. The Jalazon Camp, near Ramallah, was kept under total curfew for 42 days. Water and electricity may also be cut off.

As our friendship tour group, sponsored by the Fellowship of Reconciliation

save her 9-year-old son from arrest. The soldiers shot her 13-year-old daughter in the head, and she lay in critical condition in a Jerusalem hospital. Some of the patients had been beaten while under interrogation, before being brought to a hospital. Such treatment of the Palestinians is official policy.

Israeli Defense Minister Yitzhak Rabin

n a desecrated land

Labor Party), under whose direction the repression proceeds, stated in September 1988: "The use of additional means which have increased injuries for an interim period will bring a halt to disturbances."

A foreign doctor serving in Gaza told us that between a third and a half of the patients admitted daily to his hospital are victims in the repression of the uprising. Some days casualties brought to that one small hospital are more than the official Israeli figure for all the occupied territories. He said that it seems never to be the case that soldiers are in danger of getting killed and need to protect themselves. The children and youths typically are running away. Often he treats patients for successive injuries. They are wounded in one demonstration, get patched up, and two or three weeks later are back again. He asks, "Why do you go to another demonstration?" Children 12 years old tell him, "I don't care if I get killed." Conditions are so bad they figure they don't have that much to lose. A prime, even obsessive, topic of conversation among children is conditions in prison.

About 50 percent of the buildings in the West Bank and Gaza are illegal. People could not get permits and proceeded to build anyway. But such buildings can be demolished at any time. Punitive demolitions are commonplace. As an alternative, houses are sealed shut. A family may be given 15 minutes to get its possessions out of the house. In Jarazon Camp we saw the debris of a house that had been demolished after a son of the family was accused of throwing a Molotov cocktail. No trial, no conviction; simply collective punishment by dynamite. We talked there with members of another family group of 14 living in one room and a tent. They had had a little concrete-block house, but it was one of six destroyed when too much explosive was used to demolish a neighboring house. No compensation, no assistance, and several of the children stood blue-faced and barefoot in the nearly freezing rain.

More than 3,000 Palestinians, most of them leaders in one way or another, have been arrested and expelled from the occupied territories. This is against international law (Article 49 of the Geneva Convention). Thousands are held in "administration detention," without

charges or prospect of a trial. An estimated 4,000 Palestinian political prisoners are in the military prisons—also in violation of international law. All Palestinians in the territories are officially of "undetermined nationality." Trade unions are not formally banned, but none are recognized, and unionists are harassed, intimidated, and often expelled from their homeland.

According to military law, one has to get permission for every book printed, bought, or imported. There is a list of more than 2,000 banned books. This cen-

*The Jewish Lord is
with 'the least'
around the world and
with 'the least' in
Palestine, there in the
central place for the
human story. What
counts is not the
Palestinian national
cause, but the human
cause. We can stand
with those oppressed
and with their Lord
in that cause.*

sorship cannot be implemented overall; but at any time authorities may check the libraries of individuals and organizations, find banned books, or determine that no permit has been obtained for certain other books, and impose sentences of up to 10 years in prison.

Schools and even kindergartens have been kept closed more than they are open. The universities as centers of the resistance were often closed for periods of time before, but have been shut down completely for more than a year. About 17,000 students are being barred from university study. UNESCO has asked Israel to reopen the universities, but the authorities have refused to do so. Some teaching continues secretly in homes, but students run a big risk of being arrested.

Eighty percent of the students have been in prison.

The way Jews had been treated for many hundreds of years, especially in so-called Christian countries, led to the establishment of the state of Israel as a Jewish national homeland. In 1947 Jews in Palestine, mostly in cities, constituted a third of the population and owned six percent of the land. In the UN Partition Plan the Jewish state was given 52 percent of the land. In the War of Independence Israel gained control of three-fourths of the land. Driven by combat, massacres, and expulsions, 800,000 Palestinians fled from Israeli-held territory and became what was called in the West "the Palestinian problem."

For more than 2,000 years Jews generally lived in weakness under discrimination and persecution or threat of persecution. The holocaust under the Nazis came as a climax to all that. The creation of Israel brought in the model of the heroic fighting Jew who can vanquish all enemies. All violence by Arabs, typically in reaction to violence suffered, has deepened Israeli fearfulness and the determination to be the valiant guarantors of their own destiny.

In the 1967 Six-day War, Israel drove the Jordanians out of East Jerusalem and the West Bank and the Egyptians out of the Gaza Strip (and the Sinai, although it was returned to Egypt as a condition of the Camp David Accords). The Palestinians are demanding that Israel withdraw from these territories occupied since 1967 so that they can have their own homeland free from domination by Israel. The Israeli government maintains that these territories are vital to the military security of Israel. Since 1967 Israel, contrary to international law, has established more than 190 settlements with 60,000 Israelis in the occupied territories. The strategy has been to bind the territories inseparably to Israel. The settlers are armed, and many insist that they will fight even on their own rather than leave.

The *intifada* has come as the culmination of 20 years of resistance to the Israeli occupation. Sara Ray, an American researcher, told us: "The Israelis are trying to deprive the Palestinians of their humanity. That kind of struggle can never be won by the first group. The more the brutality, the angrier the people get. They don't think much of nonviolence, but simply of resis-

tance. I've never seen such solidarity."

The strong commitment and discipline to avoid lethal violence is mainly pragmatic. All the guerrilla fighting by the Palestine Liberation Organization did not bring liberation any closer at all. Every act of violence by the PLO or splinter groups was taken by Israel as demonstration of a Palestinian terrorism and the rightness of the Israeli cause. We were told that in the Arab world when a son is killed, it is very hard not to take revenge. (And in the West a standard primal question points toward resort to lethal violence for defending the family.) But the *intifada* is pervaded by the understanding that only when there is not the revenge, not the killing in return, does it become clear who the real terrorists are. The underground leadership, supported now in this by the PLO, urges the people not to use lethal weapons. Nafez Assaily, of the Center for the Study of Nonviolence, commented: "The Israelis know how to deal with other armies. They defeated three Arab armies in six days. But they don't know how to overcome the *intifada*—women and children."

In spite of the much publicized stonethrowing (symbolizing defiance), most of the *intifada* is clearly nonviolent in character. The Center for the Study of Nonviolence, founded by Mubarak Awad (later expelled), has identified some 150 kinds of nonviolent protest that have been tried. One day at 11 a.m. everyone was to stop and be silent for five minutes in remembrance of "the martyrs." In Nablus, in response to a leaflet, drivers stopped their cars in the streets at 9 a.m. and waited on the sidewalks until 10. *Intifada* graffiti are illegal, as is the V sign—two uplifted fingers. Signs in Hebrew may be blacked out. A campaign to buy local and boycott Israeli products has been quite effective. Palestinians are planting olive trees and victory gardens. A ship of return, carrying expellees and supporters, was to sail from Cyprus to Israel, but was blown up, presumably by Israeli agents.

We were told again and again that the state of Palestine is already in existence. This is not because of the November 15, 1988, declaration of independence by the PLO, but because alternative institutions outside Israeli control have emerged and the people see these resistance structures as their real government. Local (illegal) Popular Committees are all over. If

leaders are identified and imprisoned, others take their place. Gabi Baramki, vice-president of Birzeit University, said: "The whole battle is over the will. Who has the stronger will? If they break our will, it's over."

About 20 percent of the Palestinians are Christian in the broader sense. Much of the repression falls on these Christians. In the book *Blood Brothers*, Elias Chacour, Palestinian priest in Ibillin, Galilee (within pre-1967 Israel), gives a moving account of what it has been like since childhood to live under Israeli oppression. He said to us: "The tragedy of the last 40 years is that the children of Auschwitz have produced another victim. The corruption of might is even more dangerous than the corruption of powerlessness. We cannot accept the

*A little boy saw a
young, bearded
Palestinian being
slapped by an Israeli
soldier and asked,
'Is that Jesus?'*

Israeli soldier who says, 'I received orders.' But what about the Nazi soldier who said, 'I received orders'? A soldier who received an order to kill a Jew must take that Jew and hide him in his home."

But Chacour said too: "I am continually amazed at how few of the Palestinians hate. We want to live side by side with Israel in our own land."

Our group met with many Palestinians. Never was there talk or intimation of trying to do away with Israel. They simply want to have self-determination, out from under Israeli violence. The state of Palestine would be a third the size of Israel. Demilitarized under UN auspices, it would be no military threat.

Small as Israel is, it has more than 50 peace groups. Many Israelis oppose what the government is doing and work for reconciliation with the Palestinians. We took part in two protest vigils held weekly. A number of reservists, when called up, have gone to jail rather than be sent as soldiers to the occupied territories. Some soldiers recently confronted Prime Minister Yitzhak Shamir and shouted protests against what they were being ordered to do. Israeli and Palestinian

peace activists have more and more been working together. A recent poll indicated that 54 percent of Israelis favor talking with the PLO. Nearly all Palestinians see the PLO as speaking for them. But the Israeli government stands adamantly against any contact with the PLO and thus against any negotiation with the Palestinians.

Continuation of present policies takes Israel closer and closer to disaster. Democratic values are being abandoned and Judaism itself, betrayed. Racist and fascist tendencies are on the rise. Israeli refusal to negotiate and ever more brutal repression, if continued long enough, will probably impel Palestinian youths into widespread killing. If all their non-violence and restraint doesn't bring a breakthrough, they will cast it off. The ensuing cycle of violence could result in Israeli determination to expel all Palestinians, which in turn could bring on another war.

The Israeli stand is possible only because of US support and more than \$3.5 billion in US military and economic aid each year—nearly \$1,000 yearly for each Israeli. This means that our tax dollars pay for the ruthless repression of the Palestinians, the shootings, the tear gas, the beatings, the prisons.

I was walking along the Via Dolorosa in the Old City of Jerusalem, looking for the traditional stations of the cross. At a corner just beyond the Ecce Homo Arch, a group of Israeli soldiers had stopped a bearded young Palestinian and were checking his identification card. One soldier slapped him on the cheek—a big insult already in biblical times. I thought of the teaching of Jesus and of his being slapped like that. The Palestinian seemed unintimidated and rather matter-of-fact about the situation. I stood by watching as the soldiers drew the procedure out. A tourist couple came along. A small boy was on his father's shoulders. Just as they came by me, the boy caught sight of the Palestinian and asked, "Is that Jesus?"

The Jewish Lord is with "the least" around the world and with "the least" in Palestine, there in the central place for the human story. What counts is not the Palestinian national cause, but the human cause. We can stand with those oppressed and with their Lord in that cause. □

Dale Aukerman, of Union Bridge, Md., was recently in Jordan, Israel, the West Bank, and the Gaza Strip, on a friendship tour sponsored by the Fellowship of Reconciliation and Pax World Foundation.

On Brethren issues, church in China

Don Fitzkee

Brethren vote with offerings

I am not politically conservative and I am not one of those Brethren who believe the church should stay out of politics.

At the same time, MESSENGER's account of the March General Board meeting—which read more like an account of a political rally—turned me off (see April, page 4). According to the news article, at its March meeting the board voiced opposition to the US economic embargo of Nicaragua and support for the regional Central American peace plan; adopted statements on South Africa and health care in the US; and adopted a statement on religious liberty, which I presume is this year's sweeping political statement in the tradition of "Making the Connec-

tion" and "A Quest for Order") that is guaranteed to alienate all Brethren who happen to disagree with some of the positions advocated in the paper.

I usually agree with the public policy positions that the General Board takes. But I wonder how I would feel if I constantly read about my church advocating positions with which I disagreed. I doubt that it would generate any warm feelings toward the board, and I am certain it would not make me dig very deep into my pocket when "Brotherhood" offerings were lifted. I might even look for other causes to support.

Doesn't the General Board realize that equally committed Christians who worship the same Jesus Christ can come to different conclusions on public policy issues? One would think the board might take such considerations into account before it again must make staff and program cuts because contributions from the people in the pews aren't coming in fast enough.

An entity that makes as many political statements as the General Board does should be able to see that it is not politically wise to a) spend an inordinate amount of time speaking on public policy issues when many good Brethren believe that the central mission of the church has nothing to do with public policy; and b) advocate positions with which many good Brethren of conservative bent disagree.

I know the board likes to be "pro-

phetic." (In Elginese, that means any action or statement that is bound to anger a lot of Brethren.) And sometimes it needs to be. But perhaps board members should spend more time seeking ministries that will build consensus among the Brethren, rather than causing division and alienation. There are thousands of good things the General Board could be doing that most Brethren could rally around and feel good about.

Good politicians know they cannot expect to stay in office if they continually advocate positions with which their constituents disagree. The Brethren "vote" at the offering plate.

The General Board is doing much good already. But it could do so much more if it spent less time on public policy issues and more time finding less controversial ministries that Brethren will support. □

Don Fitzkee is a member of the Chiques Church of the Brethren, Manheim, Pa. He served 1986-1988 as editorial assistant on the MESSENGER staff.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Franklin Wallick

Brethren roots are priceless baggage

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ing, but we've drifted away from the church as we grew older.

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were then called bull sessions and we seemed to spend endless time debunking our upbringing, church and all.

Not me. I had a church upbringing that was always upbeat and I could never understand so much intellectual energy spent denouncing your religious background.

I was totally alien to that. My church was something special. It never violated my mind and the church was not full of hypocrites. My childhood memories are filled up with great hymn singing and a succession of religious heroes who never appealed to fears of eternal damnation. Instead they made you want to set forth to right the world's wrongs.

Every year I look at the *World Almanac* for the national membership of the Church of the Brethren. It seems the Brethren have hovered around 100,000 for years and years, not growing and not declining. And it's always a thrill to spot those Brethren signs along highways in Pennsylvania, Maryland, Virginia, Ohio, and Indiana.

I have spent a good part of my life

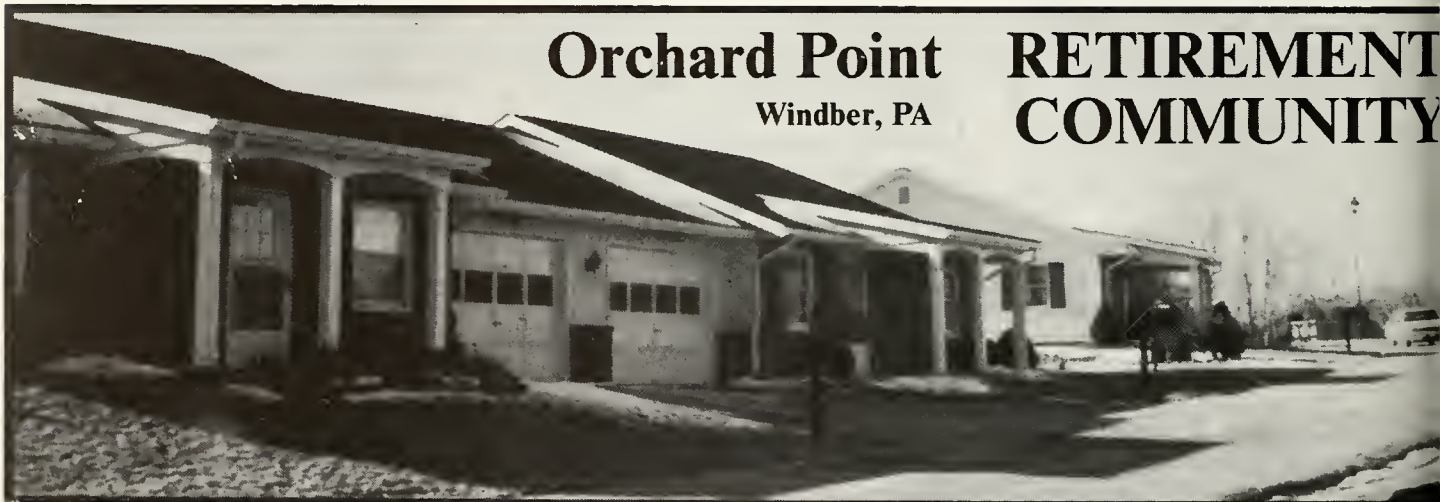
explaining the differences between the Mennonites, Brethren, and Quakers. No to mention Amish and Old Order Brethren.

I remember hearing Kermit Eby on a University of Chicago Round Table saying he was a "Quaker." I know he had decided it was quicker and simpler to call himself a Quaker, than to go through a long explanation on radio about pietism and where it sprang up in Germany, Holland, and England.

What I liked about my Brethren upbringing was that glow of inspiration which always seemed to be around. The summer camps (I spent five great glorious summers at Camp Sugar Grove in southern Ohio) were days that spawned a lot of idealism that stayed with me a lifetime.

What is the Brethren essence? Surely it must be: a vigorous sense of right and wrong, belief that people can make a difference, and a conviction that Christianity was meant to be lived not just worshiped.

For 40 years I was a labor union



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bureaucrat spurred on by a Brethren sense of social justice. Twenty-five of those years were spent editing a weekly newsletter (a bully pulpit) through which I tried to send forth a message of brotherhood and sisterhood on the great economic and social questions. It was shaped by ideals found around a campfire along the Stillwater River in Ohio.

When I was eight years old in Des Moines, Iowa, I can still recall singing with a visiting black church choir "Ain't Going to Study War No More." It was an early lesson in anti-racism and anti-militarism that left a deep imprint on me.

I was really terrified once when I heard the Brethren, small as they are, were thinking about merging with another Protestant denomination. It was very much in the wind then. I hope the merger fever has died down by now.

There must be others sitting around campfires these summer evenings getting their moral and their ethical compasses set. Let's certainly hope so.

My growing up years were inspired by the idealism from Harper Will, Desmond Bittinger, Dan West, Russell and Vinna Helstern, Mark and Thelma Shellhaas, Perry and Hope Prather, John and Inez Long, Paul and Naomi Kinsel, and Ivan and Mary Eikenberry. They were all remarkable people.

Thomas Wolfe wrote, "You can't go home again."

A cynic might say a person's direction in life is shaped mostly by luck and genes. I'm not so sure of this.

Elton Trueblood wrote a book about the "cut-flower generation" living off the moral energies of its parents. I guess I am doing just that.

Still some Brethrenisms do creep into the attitudes of my own children—none of whom ever knew Dan West or sat in a farm pasture at Sugar Grove hearing a Quaker schoolmaster read poetry.

The closest my four youngsters ever came to the Brethren way was taking communion from some defrocked Catholic priests in a Methodist Sunday school room in services of the Catholic underground.

Sugar Grove was ecumenical—but not by that much. Still those Brethren roots were special, and I wonder how many others are carrying around this priceless Brethren baggage just like me. □

Franklin Wallick, of Washington, D. C., is a labor journalist and publicist.



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Eric Miller

China has some other Christians

(Please note that this article was written before the political turmoil of May and June in China.—Ed.)

The January MESSENGER's articles on China need to be supplemented with some information about the underground church in that country.

My information on China's underground church comes mostly from churches in Hong Kong and the United States. For me to contact the Christians in China not associated with the Three-Self Movement church would put them at risk. If I were in direct contact with those people I would not send this article to MESSENGER. Foreigners in Dalian have reported being questioned at length within the past year by Public Security Bureau officials and agents of the Three-Self Movement church, seeking the names of Christians not associated with the Three-Self Movement. Religious freedom is undeniably increasing in China, but it still appears to be one of the most restricted aspects of life in that country. There is a reluctance by many Chinese to inquire *openly* about religion. Letters and information of a religious nature are likely to disappear in transit. Further, northern China is considered less tolerant in religious matters than southern China.

There are an estimated 15 million to 20 million Christians in China outside of the Three-Self Movement. This estimate may be exaggerated, but probably there are at least as many Christians outside the official church as there are inside it. These underground churches are illegal. They operate with varying degrees of openness, but there is a strong element of fear.

One group, for example, is willing to worship loudly, but is extremely cautious about taking in new members. It fears that a new member may be a government informant. At this time, people are not imprisoned simply for being Christian. On the other hand, preaching or leading worship outside the Three-Self Movement can lead to imprisonment.

The underground church is composed of people who do not feel that the Three-Self Movement church suits their needs or consider it not true to the Word of God. While the unity and autonomy of

the church can be seen as desirable, it must be asked at what cost this will be achieved.

These are Christians who are willing to face persecution for their convictions. Our own Brethren history began when a group of Christians began practicing its Anabaptist beliefs against the laws of the state church. Remember that fact before you discount these Chinese Christians as dissidents.

A united church can lead to dogmatism over the quest for truth, and that autonomy from foreign churches can lead to a doctrine more in line with the wishes of the Chinese government than with the will of Christ. Of course it is also possible that the underground church is committed to a sense of self-importance or a desire to be martyrs. The point is that the answer is not as clear-cut as members of the church on either side would have us believe.

Evangelism in the Three-Self Movement church suffers. Children under the age of 18 are not allowed to attend the church in Dalian. In one instance, non-Christian Chinese who wished to translate for foreigners were barred from the church. Apparently only registered Christians are allowed. Being openly Christian can cause a person to have reduced access to housing and job promotions, can lead to social ostracism, and can, if one is not a member of the Three-Self Movement, lead to government questioning. While this may not be an effective deterrent to dedicated believers, it does serve to ward off many people who might otherwise choose to learn more about Christianity.

New believers and the curious cannot be expected to risk their social standing just to learn. To make matters worse, information printed by the Three-Self Movement church has reportedly presented Christianity in a negative light. It is true that Bibles can be purchased at Three-Self Movement churches. This is not necessarily a satisfactory arrangement. If the government were really willing to make Bibles available with no strings attached, there would be little motive for it to waste its time stopping the importation of Bibles by foreign organizations. To buy a Bible either from the Three-Self Movement church or from Amity Foundation may be easy, but that means that the purchaser has to make himself known. As a result, there is an

abundance of Bibles available to meet the demand of purchasers at the Three-Self Movement churches, but a shortage of Bibles available to those who want to learn, but are not willing to risk persecution.

I do not distribute Bibles, but I understand why people do. I would hesitate to condemn the practice. By all counts, what I have seen of the Three-Self Movement church suggests that it is strongly non-evangelistic, or even anti-evangelistic. It would not be surprising to me if leaders of the Three-Self Movement church could be punished for increasing membership too rapidly. That, however, is just my speculation.

This is not to say that the Three-Self Movement church does not have merit and does not serve to glorify God. I simply note that weaknesses may exist. The government of China currently seems to have a strong desire to at least present a front of being religiously tolerant, to improve human rights, and to limit the growth of religion. Religious tolerance with this reservation inevitably conflicts with the beliefs of many Christians.

As with nearly all organizations in China, the actual split between the church and the Communist party is thin. It is true that this condition is improving (in fact, quite rapidly), but at present this separation of church and state appears to be limited. Christians of the underground sometimes refuse to comment on the Three-Self Movement church *because they fear criticizing the government*.

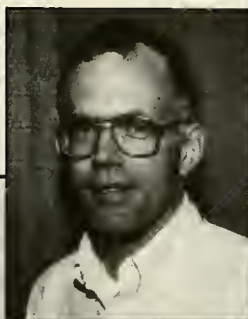
It is difficult to decide what to believe. The government certainly would want to portray greater religious freedom than what exists. On the other hand, the underground church may be unnecessarily suspicious of the Three-Self Movement. I am sure that both have in their ranks some sincere Christians. In some cases, there may be a conflict between trying to build the trust of the government for Christians and a desire to be evangelistic or to deviate from the beliefs and practices of the official church. The government's fear of foreign influence is at least partially warranted.

We need to understand both sides. The January MESSENGER presented the side of the Three-Self Movement. We owe it to the rest of China's Christians to allow their voice to be heard, even if it must be heard from behind closed doors. □

Eric Miller is a member of the York First Church of the Brethren, in York, Pa. A Juniata College student, he has been studying in Dalian, China, through the Brethren Colleges Abroad program.



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opinions

Brian D. Harley

Help students go Brethren

I am a Brethren investment consultant. I help young people invest in a product guaranteed to give great interest, maintain high principles, and grow to maturity. I "sell" a Brethren college.

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militarism? Where do youth learn about the way of interpersonal and international peace through the way of Christ?

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- Introduce youth to Brethren college alumni.
- Encourage youth to attend Church of the Brethren Regional Youth Conferences held on Brethren campuses, and

help them get there.

• Bring high school students to visit Brethren college campuses.

It will be a wise investment of your time. □

Brian D. Harley, a member of the Lincolnshire Church of the Brethren, Fort Wayne, Ind., is an admissions counselor at Manchester College, North Manchester, Ind. He serves on the denomination's Young Adult Steering Committee, and was coordinator of the 1986 National Youth Conference.

turning points

87th BVS Orientation Unit

Orientation completed April 2, 1989

ell, Tammy, Colville, Wash., to The Knotenpunkt, West Germany

neke, Andreas, Bielefeld, W. Germany, to Nebraskans for Peace, Omaha, Neb.
rown, Dara, Ft. Defiance, Va., to Friendship Day Care Center, Hutchinson, Kan.
avenport, Deborah, Fredericksburg, Va., to Kilcranny House, Belfast, Northern Ireland

uba, Jacqueline, Seattle, Wash., to Casa Juan Diego, Houston, Tex.

runewald, Christoph, Markdorf, West Germany, to Casa de la Merced, McAllen, Tex.

olmes, Hiede, Tonasket, Wash., to Poland

acobson, Rick, Pleasanton, Calif., to Heifer Project International, Rutland, Mass.

ohnson, Kelly, Chattanooga, Tenn., to Poland

McGaughey, Rita, Chicago, Ill., to Galilee Society, Galatia, Israel

iddle, Mark, Bridgewater, Va., to Alaska Children's Services, Anchorage, Alaska

terling, Sarah, Dodge Center, Minn., to Catholic Worker House, San Antonio, Tex.

anCamp, Jon, Milford, Mich., to Ibillin, Israel

Williams, Mary, Independence, Mo., to Overground Railroad, Harlingen, Tex.

Williams, Rose, Fayetteville, N. C., awaiting overseas assignment

icensing/Ordination

happell, James Irwin, ordained Dec. 3, 1988, White Hill, Shen.

unningham, John Andrew, licensed Feb. 26, 1989, Orlando Comm., Atl. SE

Dove, Landes Ray, licensed

Nov. 10, 1988, Mathias, Shen.

Shaffer, John B., ordained Nov. 5, 1988, Drexel Hill, Atl. N.E.

Waas, Martha Susan, licensed Oct. 15, 1988, Northview, S/C Ind.

Wagoner, Zandra L., licensed Nov. 12, 1988, LaVerne, Pac. S.W.

Yingst, Michael, licensed Jan. 17, 1989, Mack Memorial, S. Ohio

Pastoral Placements

Chandler, Michael, from other denomination, to Trinity, Virgina, part-time

Hornbacker, Tara Lea, from serving another denomination, to Pleasant Hill, S. Ohio

Lenker, Mark A., from seminary, to Evergreen, Shen.

Myers, Guy, from other denomination, to Conemaugh, W. Pa.

Nogle, Joel, from Hempfield, Atl. N.E., to Gettysburg, S. Pa.

Pinkham, Ronda Mendenhall, from seminary, to Michigan City, N. Ind., part-time

Smith, Art, from Colorado Springs to Eden Valley, W. Plains

Vecchio, Joseph, from Pasadena to Laton, Pac. S.W., part-time

Ziegler, Earl, from district executive to Lampeter, Atl. N.E.

Wedding Anniversaries

Bauleman, Herbert and Wilma, Rushville, Ohio, 65

Eller, Paul and Cornelia, Nampa, Idaho., 50

Graffis, Homer and Lucile, Sebring, Fla., 55

Kestner, Lincoln and Lillian, Twin Falls, Idaho., 54

Maxwell, Leonard and Helen, North Winona, Ind., 50

Merrifield, Daniel and Edna,

Champaign, Ill., 63

Miller, Wayne and Virginia, Cumberland, Md., 55

Mock, Clair and Ruth, Alum Bank, Pa., 59

Replogle, Ralph and Frances, Fort Wayne, Ind., 50

Royer, Vern and Erda, Akron, Ind., 50

Stump, Curtis and Edith, Goshen, Ind., 70

Deaths

Adams, Alma, 82, Dixon, Ill., Feb. 25, 1989

Barnes, Eleanor R., 85, Westminster, Md., Feb. 12, 1989

Bassette, Paul, 67, Manassas, Va., Feb. 6, 1989

Bear, Nona, 80, Lanark, Ill., Feb. 18, 1989

Beckelheimer, Homer J., 90, Sabetha, Kan., Feb. 11, 1989

Bievenour, Nannie M., 81, Abbotstown, Pa., Feb. 25, 1989

Bohn, Clyde M., 92, Frederick, Md., Jan. 14, 1989

Border, Sarah Agnes, 80, Live Oak, Calif., Feb. 18, 1988

Bowman, Esta S., 94, Aurora, W. Va., March 23, 1989

Brindle, Lena, 86, Dixon, Ill., July 31, 1988

Brower, Arlan C., 70, South English, Iowa, March 3, 1989

Cooper, Thelma L., 74, Middlebury, Ind., June 20, 1988

Cox, Ada Ruth Rolston, 69, Sheldon, Iowa, Feb. 25, 1989

Dilling, Herbert C., 88, North Manchester, Ind., March 17, 1989

Dougwell, Helen C., 85, Westminster, Md., Jan. 10, 1989

Durham, Zelma D., 75, Martinsville, Va., Jan. 31, 1989

Eanes, Willie R., 75, Bassett, Va., Mar. 25, 1989

English, Donald B., 66, Houston, Tex., Jan. 27, 1989

Fisher, Emma Gardner, 102, Kendallville, Ind., Nov. 3, 1988

Flora, Fanny, 91, Flora, Ind., Sept. 4, 1988

Fluke, George P., 49, Hopewell, Pa., Feb. 16, 1989

Fuk, Gary, 39, Dawson, Neb., Feb. 6, 1989

Gillam, Leroy Earl, 51, Charlotte, N. C., Feb. 12, 1989

Hoover, Missouri Belle, 94, Saxton, Pa., Jan. 18, 1989

Hoover, Vera B., 82, Goshen, Ind., Dec. 7, 1988

Huffman, Charles Nathan, 92, Wenatchee, Wash., Feb. 13, 1989

Jessel, Louis, 61, Johnstown, Pa., March 1, 1989

Johnson, Beatrice M., 86, New Oxford, Pa., Feb. 14, 1989

Kephart, Lester A., 84, Alexandria, Pa., Jan. 19, 1989

Kingsbury, Olive, 95, Mt. Carroll, Ill., Aug. 29, 1988

Knisley, Nellie V., 73, Vienna, Va., March 16, 1989

Kress, Emma R., 97, Westminster, Md., March 7, 1989

Leckrone, Addie, 85, Thornville, Ohio, Jan. 22, 1989

Litzenberger, Olive M., 90, Huntingdon, Pa., Jan. 2, 1989

Loper, Janice L., 51, Mountain Grove, Mo., Feb. 1, 1989

Lyle, Leo, 59, Thornville, Ohio, Jan. 18, 1989

Mabe, Clarence, 49, Mt. Airy, N. C., March 1, 1989

Mallott, Ruth, 92, Greenville, Ohio, Feb. 28, 1989

Meador, Dora, 80, Lanark, Ill., Nov. 15, 1988

Miller, Donald E., 65, Lisbon Falls, Maine, Jan. 31, 1989

Miller, Fred J., 88, North Manchester, Ind., Feb. 9, 1989

Miller, Robert L., 71, Hanover, Pa., Feb. 1, 1989

Montgomery, Ethel, 68, Prescott, Mich., March 3, 1989

Mort, Alfred L., 76, Orbisonia, Pa., Feb. 16, 1989

Munz, Anna, 93, Sabetha, Kan., Feb. 3, 1989

Myers, Foster L., 85, McPherson, Kan., Feb. 6, 1989

Myers, Eunice Noff, 80, Rocky Mount, Va., Jan. 5, 1989

Myers, Earl Rufus, 99, McPherson, Kan., Feb. 15, 1989

Newcomer, E. Mae, 87, Mt.

Morris, Ill., Aug. 28, 1988

Nicklaus, Ruth, 71, Dixon, Ill., Jan. 1, 1989

Nies, Frank, 81, Colorado Springs, Colo., Feb. 21, 1989

Nolen, Elcanie, 78, Bassett, Va., Mar. 22, 1989

Nusbaum, Orpha, 112, Goshen, Ind., March 30, 1988

O'Dell, Clyde, 79, Sabetha, Kan., Jan. 25, 1989

Oyler, Edith, 81, Camden, Ind., Sept. 20, 1987

Powell, Virginia, 81, Waynesboro, Va., Feb. 21, 1989

Ramsey, June, 85, Dixon, Ill., Nov. 8, 1988

Randall, Clyde, 69, Prescott, Mich., March 6, 1989

Rhine, Pearl, 85, Winfield, Kan., Feb. 6, 1989

Robison, Raymond, 54, Cushing, Okla., Feb. 27, 1989

Rodeffer, Lena F., 91, Bridgewater, Va., Feb. 3, 1989

Ruff, Harold D., 86, Nappanee, Ind., Jan. 25, 1989

Rule, Ivah G., 100, Lansing, Mich., Feb. 24, 1989

Sappington, Roger E., 60, Bridgewater, Va., March 19, 1989

Saylor, Hall E., 56, Mount Pleasant, Pa., March 14, 1989

Semisch, Waldemar, 80, Warren, Mich., Nov. 26, 1988

Simmons, Leona, 69, Clayton, Ohio, Feb. 5, 1989

Smith, Richard M., 83, Roanoke, Va., March 18, 1989

Stepisianas, George, 64, Woodbury, Pa., Jan. 19, 1989

Stomm, Theresa Mae, 89, Waterloo, Ind., March 3, 1989

Tahara, Mary M., 65, Middlebury, Ind., March 25, 1988

Todd, Clyda, 90, Haymarket, Va., Jan. 31, 1989

Warstler, Irene, 87, Ft. Ogden, Fla., May 7, 1988

Werthenberger, Kirt P., 69, Sabetha, Kan., Feb. 7, 1989

Whitebread, Henry, 70, Dixon, Ill., Feb. 10, 1988

Winegardner, Dessie, 88, Thornville, Ohio, Dec. 23, 1988

Wingard, Jessie J., 100, Windber, Pa., Dec. 26, 1988

Gems to enjoy for July

Dedicated MESSENGER readers may recall this page in May 1988 being titled, "Musings on a Fine May Morning." It contained a couple dozen nuggets from my best thinking on matters that, while albeit important, tend to linger in the subconscious. Too often I recognize I have been pondering over such a matter only when I see in print someone else's publication of a great truth that I have been fine-tuning in my own mind. I realize that in order for credit to be given where it is due, I must overcome my natural reticence and put my golden thoughts into print as soon as they are formulated—winning the race to the patent office, as it were.

For example, cartoonist Charles M. Schultz ("Peanuts") just the other Sunday scooped me on an observation I could just as well have made, but have always held back. I have held back because the urge to articulate it always comes during worship service at church, where standing up and hollering is frowned upon. In the Schultz cartoon, Peppermint Patty is noisily opening some candy in a theater, while her friend Marcie points out that concert etiquette forbids one to open candies wrapped in cellophane. "Trying to be quiet by opening wrappers slowly," says Marcie, "only prolongs the torture of those around you."

Preach it, Marcie! How often have I sat with my attention riveted to the pastor's sermon on Sunday morning, only to have some little old lady nearby rummage in her purse and get out a cellophane-wrapped peppermint to head off a tickle in her throat. Piously fancying she is being unobtrusive, she slowly, *exasperatingly* slowly, opens the candy one nerve-racking crinkle at a time. Having my attention span broken by a long minute of this grating noise never fails to put me into a bad humor. I long to holler, "For crying out loud, lady, rip the thing open and get it over with! Toss it up in the air and catch it in your mouth like popcorn, for all I care, but end this torture, I implore you!"

Of course I never give in to that impulse, and it is a real pity that I go through life being chastened for my occasional temper outbursts, rather than gaining stars in my crown for the times I restrain myself.

Admit it. You think such thoughts yourself. Here are some gems I either didn't have room to include last May or ones that have come to me in quiet moments since then:

It's a fatal error in judgment to switch checkout lanes at K mart. You can bet your Blue Light Special there will be a woman up ahead of you with a

cart full of mismarked baby clothes and carrying an out-of date charge card.

What was wrong with the good old days when queries sent to Annual Conference were answered tersely on the spot by Standing Committee? No waiting. No dilly-dallying. No costly study committees or interminable reports.

If fake flowers and plants had been around in Old Testament times the prophet Amos would have included them in his list of unacceptables.

Let's settle this once and for all: Dropping the word "gospel" from the MESSENGER banner in 1965 did *not* trigger the decline in membership the Brethren are experiencing.

Why don't we admit it: We got rid of the eldership just so women couldn't enter it.

Has anybody ever had the nerve to take the pastor at his word when given the option not to join hands with one's pew neighbors during one of those dorky hand-holding prayers?

Confess: You can't possibly concentrate on the significance of the ordinance while trying to follow directions for the worship committee's latest gimmick for "bread and cup" communion.

Am I the only one who wonders how a seminary that's been cranking out scholars and leaders for 89 years couldn't come up with a new president at the drop of a hat?

I just know it: We are going to open MESSENGER to "Pastoral Placements" some day and find all the pastors are from "other denomination."

If we gave in and went back to the old way of holding Annual Conference in a cow pasture, just as sure as shooting those who clamored for it wouldn't show up.

People who jump the gun at the end of morning business sessions at Annual Conference should have their shuttle-bus pass confiscated.

Since Jim Bakker is out of work and Elgin is looking for new stewardship staff, what are we waiting for, for Pete's sake?

What would be so wrong with the editor taking up *two* pages when he's on a roll?—K.T.

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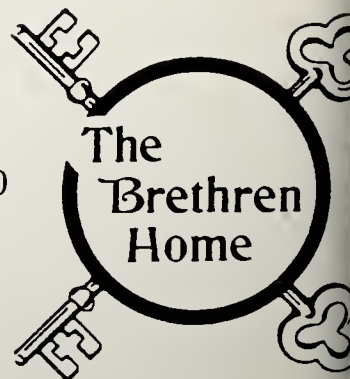
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CHURCH OF THE BRETHREN

AUGUST 1989

ED MYER IN NICARAGUA

A NEW KIND OF WITNESS

- 10 Acompañamiento: A Witness 'Alongside.'** Something is very different these days in US-Latin American church relations. Yvonne K. Dilling introduces a cluster of articles that demonstrate the difference between witnessing "to" and witnessing "alongside" hurting brothers and sisters of the faith.
- 11 The Next Best Thing Is Being There.** Ed Myer would like to do a lot of good things in Nicaragua that are beyond his power. But just being there among the suffering is all that the people ask of him. Story by Don Fitzkee.
- 14 Accompaniment in Action.** Letters exchanged between Church of the Brethren leaders and a besieged bishop in San Salvador demonstrate that *acompañamiento* takes place even without a physical presence.
- 16 A Bible for our Times.** J. Martin Bailey discusses the new Revised Standard Version of the Bible that is to be released in September 1990. He explains why an updated version is necessary, highlighting improvements over the 40-year-old RSV.
- 18 The New Bible Translations: Are They Really Necessary?** Galen R. Hackman answers that question in his survey of the best-known versions and translations of the Bible.
- 20 Bible Translations: The Important Thing Is to Read Them.** Advises Harold S. Martin: It's more important to read God's Word than to spend too much time wondering about which version to use.

COVER: Young Erik Lopez of Nicaragua is one of 1,748 civilian Nicaraguan casualties in the ongoing violence in Central America that US "humanitarian aid" has funded for the past several years. Erik received his wounds when contras raked with automatic rifle fire the truck in which Erik and his family were riding. Erik's comforter in our cover photo is Ed Myer, whose response to Erik and further work and presence in Nicaragua exemplifies the spirit of *acompañamiento*. Read more about Ed Myer on page 11.

In Touch profiles Forrest Groff, Brookings, Ore.; Darren Bickel, Fort Wayne, Ind.; and Dwight Dell, Beatrice, Neb. (2) . . . **Outlook** reports on anti-apartheid march. NCC restructure. People of the Covenant. Brethren Health Foundation. North Korea delegation. Farm Progress Show. First Church Chicago. Plains task force. Youth consultation. Disaster grants. Communication awards. Personnel (start on 4) . . . **Worldwide** (7) . . . **Update** (8) . . . **Special Report**, "Christian Peacemaker Teams," by Cheryl Cayford (9) . . . **Pontius' Puddle** (23) . . . **Turning Points** (27) . . . **Editorial**, "A Door Ajar for Mission" (28).

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THE DECLINE WILL CONTINUE

The editorial, "Gems to Enjoy for July," is correct. Dropping 'Gospel' from MESSANGER's banner did not trigger the decline in membership. It was a symptom of the disease causing our decline. The real pity is, MESSANGER does not seem to have a clue what that disease is.

Until those in positions of public interface at our influence in the church learn to recognize the symptoms, diagnose the disease, and lead us in applying a cure, the decline will continue.

JOE K. CUSTER

Wawaka, Ind.

WHAT'S CAUSING THE MALAISE?

We exalt Brethren heritage, when we should exalt in our Christian heritage. We apotheosize "great men," when we should magnify the great man, Christ. We are more interested in pension and insurance than in conversion. Ministers look for the well-financed church, on which the families can gorge. The sacrament of communion has been tampered with, the Last Supper cheapened. The church half-heartedly opposes divorce, abortion, homosexuality, fundamentalism, women ministers (a woman was the first sinner), and materialism, which runs from green to church palaces. When "Gospel" was removed from its name, MESSANGER became a "messenger."

Brethren have a body and mind, but no soul. We have a Christ to evangelize, but we institutionalize to excess, a Brethren *perestroika* without conversions.

And you wondered in the May/June editorial "A Hovering Shadow of Uncertainty," what our church ailment is! Where the church is not serious about the gospel message, the membership will forget about the church.

MYRON C. HORST

York, Pa.

LIVE AGAPE LOVE DAILY

May I suggest an answer to "this mainline Protestantism malaise," mentioned in the May/June editorial, "A Hovering Shadow of Uncertainty."

In June, at our family camp, Galen Snel emphasized how vital it is that we use the gift God gives each of us *simultaneously* as we bear the fruits of the Holy Spirit. He stressed living agape love daily, moment by moment—the kind of love God and Jesus have for us all. Galen called it one-on-one evangelism.

To the degree that Christians do as Paul said and *model* living as Jesus did, the "mainline" churches will increase in every way.

CLAUDE HART

Fruitland, Idaho

MESSANGER WILL BE LIFTED UP

I recently became aware that subscriptions from my congregation dropped to 5 in 1989. I met with our Christian education commission, which helped the church board decide to send MESSANGER to all active families in the congregation until April 1990.

MESSANGER articles will be lifted up in worship services. We will share the study guide with teachers and print the preview in our *Parish News*. We will work to encourage MESSENGER reading beyond April 1990!

Members of our board shared a desire that MESSENGER be more family oriented. We know MESSENGER is not designed to be a "family magazine." That is why some purchase other denominations' publications instead. Could there be a children's story in each issue? Why not a family daily devotional guide? Just three pages a month would help us stay "in touch."

HAROLD L. BOWSER

Churchville, Va.

ENTHUSIASM UNFASHIONABLE?

Edward Ziegler is on target with his May/June opinion piece, "Korea Represents an Open Door." He says staff "warned the (World Ministries) Commission to go slowly and not be carried away by enthusiasm."

At what point did it become unfashionable to be enthusiastic? I have an uneasy feeling that declining church membership and a go-slow, non-enthusiastic approach may be directly related.

Unfortunately it is the same staff who travel to churches and districts, innoculating them with messages of caution. A vital enthusiasm is sorely needed if the church is to regain the cutting edge. What we need are cheer leaders, not fire extinguishers.

FRED M. RICE

Elizabethtown, Pa.

DELIVER THE DEATH PENALTY

In response to Gregg Wilhelm's May/June opinion piece, "Death Penalty Is Not Our Right," may a nation does have the right to deliver the death penalty.

Can one be a good US citizen and not believe in capital punishment? Romans 13 says, "Let every person be subject to the governing authorities." The Scriptures are a guide to individual and group living, not a mandate for government regulations. Remember that since the ten commandments were given, millions of laws have been written to uphold them.

What about the victim and the victim's family and friends? Bundy escaped and killed two more people. Had Bundy been executed immediately, those two would not have died. Write writing a letter to console their families.

The larger problem is lawyers and loopholes. The criminal justice system is costly and I don't think the criminal is entitled to that kind of expense, which deprives many people in our country of adequate care or education.

I admit I weep when I see a movie that includes capital punishment, yet a murder or two in each crime story is as acceptable as cherry pie. We send the wrong signals to society.

I've written to my legislators about this; have you?

ROBERT REIFF

Millidgeville, Ill.

BOTHERED BY ZIGLER'S PROPOSAL

I appreciated the March article, "M. R. Zigler: Pragmatic Prophet." I'll never forget the family journey with him to Annual Conference, how we three kids listened so attentively to his tales about his life and work. I admired the man!

Yet his well-known saying, "Let the Christians of the world agree that they will not kill each other," really bothers me. I think of European history, so many wars waged and thousands of "heathens" murdered in the name of Christianity . . . and in South America, Africa, South Africa . . . and what about the American Indians? I think of the thousands of Vietnamese slaughtered, who weren't Christians.

M. R. wouldn't condone such killing, but I wish his "modest proposal" hadn't been so limited. I wish it read, "Let the Christians of the world agree that they will not kill other people"—or why not, "Let the peoples of the world agree that they will not kill each other."

NINA DULABAUM

Berlin, Federal Republic of Germany

NO NEED TO PERPETUATE MYTHS

I have never been so moved by an issue of MESSENGER as I was by the April issue on AIDS. Thank you for your daring and gentle wisdom in the choice of articles and writers.

I take issue with the article about Pete and Vel Puig. Sister Puig says if she is faithful in her marriage, she will not contract AIDS—even if her husband has AIDS. Is our Creator playing favorites, appointing divine resistance against the HIV virus because a couple is faithful? I am not convinced that Sister Puig intended to imply that; in an oversimplification of her belief something was lost.

There are so many myths surrounding AIDS that Christians do not need to perpetuate them. In my limited training I have come to understand that faithfulness does not protect against AIDS. We must work for bilateral reconciliation and integration, as presented in the article "A Revolutionary Response to AIDS."

LESLIE SEESE

Springfield, Ore.

DOING COMES BEFORE PREACHING

Why tell me in the April editorial, "What's So Wrong About Helping the Poor?" that I should change my attitude and/or practice to the poor, when you say you haven't?

Do it, then tell me how great it is. Maybe it will have more impact.

GERALD R. MANNING

Rocky Mount, Va.

THE BEST ON THE AYATOLLAH

The March editorial, "Are Ever the Twain to Meet?" is the best thing I have read on Ayatollah Khomeini's demand for the death of author Salman Rushdie for writing his novel *The Satanic Verses*.

JOHN WHITENECK

Portland, Ore.

September 1990 is the target date for the publication of the NRSV—the New Revised Standard Version of the Bible. I am eager to see it. I sort of cut my teeth on the Revised Standard Version (RSV) since it came along when I was in my early teens and running into heavier stuff than simple memory verses in Sunday school.

The Sunday school lessons from Elgin ran the scripture text in parallel columns—one in the King James Version and one in the RSV—so as not to give offense. The fuss over the new-fangled version went over my head. A few teachers in my rural congregation were huffy over the presumptuous new Bible. If the King James Version was good enough for Jesus Christ himself,

it was certainly good enough for them, they reasoned. But in time the adjustment was made.

When I went off to college I got me a brand-new RSV Bible for use in Warren Groff's Bible class. He was brand-new also. I didn't get to seminary until after a few years of missionary service. When I did get to Bethany Seminary, my old RSV was pretty worn, so I invested in a new RSV—the Oxford Annotated. My Old Testament professor, Bob Neff, kept us so busy flipping back and forth through the Scriptures that I couldn't keep up. So I put little plastic-covered index tabs throughout my new Bible, at each book. What a time-saver!

That old Oxford Annotated is still serving me well. I keep it in the MESSENGER workroom and occasionally patch the index tabs with Scotch tape.

In the MESSENGER office also we keep an assortment of other popular versions of the Bible, including, of course, the King James. One of the woes of editors is the letter writer or author who quotes from a version other than the KJV or RSV without identifying it, sending us to our Bible shelf. Talk about "poring over the Scriptures"!

Read this month's cluster of articles on Bible versions and translations. National Council of Churches spokesman Martin Bailey beats the drum for the NRSV. Brethren Revival Fellowship leader Harold Martin clings to his KJV. And Nigeria missionary Galen Hackman looks kindly on them all.—THE EDITOR



Forrest Groff: God's hundred-thousand dollar man

He calls himself the hundred-thousand dollar man, a result of medical costs during his lifetime. Forrest Groff is 75 years old, blind, and walks with a white cane and the assistance of Della, his wife.

In 1947, after attending Bethany Seminary and the University of Oregon, Forrest became the Church Building Counselor for the Church of the Brethren. Moving to Elgin, Ill., in 1950, he spent the next six years counseling, planning, and supervising the building of more than 300 churches, and traveling 75,000 to 100,000 miles a year.

A growing family of four children needs more than an absentee father. Who should know this better than Forrest? He resigned the job he loved and took his family with him as they traveled and designed and helped build 200 more churches. It was a ministry that saved churches thousands of dollars in construction costs.

In more recent years, Forrest served as salesman, pastor, and architect-builder, before retiring to Oregon in 1980. To Forrest, retiring means doing the things you love—designing, building, and serving the church. So he began to create a unique village in Brookings, Ore., including a house in the shape of a boat and



gift and craft shops, a complex called "Treasure Harbor Village."

During this period Forrest discovered he had lost three-fourths of the vision in his right eye to glaucoma. Then in 1982, while turning a spindle for his "Ship's

Wheel" light fixture on his lathe, the spindle broke, destroying the retina in his left eye. Many months were spent visiting doctors and hospitals; but after the doctors had done all they could, Forrest was pronounced legally blind.

But finished with living? Never. In 1981 the Groffs purchased property for their Azure Waves RV park. Forrest drew the plans for the park and installed the plumbing and electricity, cut the pickets for the fence, did the landscaping, built the park building, and even put on the building's roof.

Forrest has entered upon yet another ministry, that of being a challenge and an inspiration to all. Doing much of the work down on his knees, he continues to build, do electrical work, and install plumbing. He preaches when needed, teaches a Sunday school class, and served this year as a delegate to Annual Conference.

Forrest still plans and dreams and yearns to do his part to see things happen. His motto is: "We dare not retire from the Lord's work."—ANN BEAHM FLORA

Ann Beahm Flora is a teacher in Frederick, Md., and member of the Frederick Church of the Brethren.

Darren Bickel: Developing youth as a resource

One of three members of the Lincolnshire Church of the Brethren in Fort Wayne, Ind., to receive Fort Wayne television station WANE's "Outstanding Community Volunteers" awards for 1988, Darren Bickel seems to have spent most of his life in service.

The involvements of this just-graduated high school senior are a consequence of his upbringing, he says. "My family has always been involved in the church and the community. It's always been a value to help people who are less fortunate than we are."

For the last year and a half, Darren has been president of the Youth As Resources board. A project of the National Crime Prevention Council and the Lilly Endowment, Youth As Resources distributes money to teen-planned-and-implemented

community service projects.

The organization holds workshops for youth on writing grant proposals. The youth are then involved in public relations work once a project is approved. "A lot of what we do," Darren says, "is getting the youth used to these processes."

Youth As Resources is currently giving \$90,000 to fund 44 projects in Allen County, which surrounds Fort Wayne. The projects range from teen-minority AIDS work, to youth assistance to elderly people who can no longer care for their yards. Evansville and Indianapolis have similar programs, but Fort Wayne's is the only one with a majority of teenagers on the board, Darren says. He is the first youth president of the organization.

Darren, who will enter Manchester College in the fall and is also president of



his church youth group, became involved with Youth As Resources through a Pro-

Dwight Dell: Sometimes a lonely stand

Like his father, Dwight Dell has not kept quiet about matters of war and peace. "I got indoctrinated pretty early," says the farmer from Beatrice, Neb., recalling his father's forceful stands.

Although Jacob Dell made his living as a farmer, he also served as a free minister for the South Beatrice Church of the Brethren, now the Holmesville church. The roots of nonviolence, his son says, were deeply embedded in the family's thinking through its religious heritage.

Many times it has been a lonely stand for Dwight. During World War II, for instance, showing an interest in pacifism was an invitation to hostility and suspicion.

Dwight tells the story of a peace meeting composed mainly of church people. One by one, participants stood and told who they were. The stranger sitting next to Dwight got up to speak. "I'm from the FBI," he said.

"It was sure quiet for a while," Dwight says with a chuckle.

"Dwight is willing to go out and talk to people who might be hostile," says David Hendricks, former pastor at Holmesville. "People in the community accept his activism. He has people's respect, whether or not they agree with him."

ect LEAD (Leadership, Experience, and Development) group at North Side High School. The group held a Christmas party each year for children with cancer and their families, and also helped build a playground for an inner-city Montessori school. The school would have been closed down, he says, if the youth had not gotten a \$5,000 grant to build the playground.

Only recently has Youth As Resources begun to get feedback on the projects it has funded. The results are "really incredible," says Darren. "It's eye-opening how a couple hundred teenagers can change things if they really want to."—CHERYL CAYFORD



Respect led a group—mainly professors and clergy from Lincoln—to ask Dwight to run as an independent petition candidate in the 1952 senatorial campaign. Both major parties endorsed the government's military program geared to support the Korean conflict. Nebraska pacifists thought they needed a candidate who could raise hard questions about the war.

Dwight's platform included serious proposals—immediate repeal of the draft and opposition to universal military training, cutting the military budget by half, using \$15 billion of the military savings for a tax reduction and \$5 billion for flood control, help for the elderly, and overseas relief.

Meanwhile, the US was building its nuclear arsenal. The first intercontinental missile, Atlas, was scheduled for deployment at several sites in Nebraska. In the summer of 1959, the Dells went to visit protesters at a proposed Atlas site near Mead, and arranged for two to come to their farm home to speak.

Dwight describes the event as "kind of a vesper service. The next morning at five o'clock it was already out . . . we had left the church and . . ."

His wife, Leta, finishes the sentence, ". . . we were joining the 'Holy Rollers.' "

A later incident was not taken quite so

lightly. A new organization, Nebraskans For Peace, was opposing the Vietnam War. One night on the way to an NFP meeting, Dwight told friends in the car about an idea he had.

"Why don't we write a letter to all the graduating students this year, and tell them about the alternative possibility of a conscientious objector?"

His friends agreed and the letters were sent out. Public response was immediate. "The Beatrice National Bank, I was told, spent more time talking about that than it did its bank board meeting that afternoon," Dwight recalls.

The names of several pastors were on the letter. One withdrew support publicly. A teacher who was involved left . . . quietly. He even went into other work, Dwight says.

But Dwight took the whole thing in stride. Even at 75, he is able to look ahead with a sense of optimism. He sees changes in people who are slowly coming around. He sees hope in the churches that are more open than they ever have been. "I think they're seeing it a little more clearly. I really do."—BETTY OLSON

Betty Olson is a journalism student. This article is excerpted, with permission, from the piece she wrote for the magazine writing course, College of Journalism, University of Nebraska at Lincoln.



Around 80 Brethren joined an anti-apartheid march June 17 in Washington, D.C., commemorating a massacre 13 years ago in the South African township of Soweto.

Anti-apartheid efforts support sanctions bill

A June 16-17 commemoration of the 1976 massacre of women and children by police in the black South African township of Soweto brought around 3,000 Christians to Washington, D.C. The anti-apartheid events marked the conclusion of the "From Pentecost to Soweto" campaign by US churches.

A lobbying effort June 16 urged support for a comprehensive economic sanctions bill, the "Dellums-Simon bill." Mandating complete disinvestment by US corporations in South Africa and a near total embargo on South African trade, the bill had passed the House of Representatives but was still to be approved by the Senate.

"We have long since discovered that apartheid kills black people," said Allan Boesak, black South African president of the World Alliance of Reformed Churches (see September 1985, pages 10-15), preaching at the evening "Service of Remembrance" June 16. Referring to the argument that sanctions will hurt black South Africans, he continued, "Once your children have been shot on the streets, who can tell you what will hurt? If little white children were dying in the streets, this country would be doing something."

Boesak, one of four South African church leaders who toured the US in June, called on US churches to support South African churches working against apartheid. "We are called to stand for truth in South Africa," he said. "Moral outrage is meaningless when your money pays for the bullets that kill our

people. . . . It is basically a question of obedience. Either apartheid is on the throne or Jesus Christ is Lord forever."

A march the next day, the climax of the month-long campaign, gathered a diverse crowd of more than 2,000 demonstrators. The group walked from the Washington monument to Lafayette Park, across from the White House, chanting "Free South Africa! Free the children now!" Each carried a placard bearing the name of a person killed, disappeared, or imprisoned in South Africa. Mpho Tutu, daughter of South Africa's Archbishop Tutu, Washington (D.C.) Representative Fauntroy, and Jim Wallis, of the Sojourners community in Washington, also addressed the rallies, which ended with an impromptu duet by Boesak and Christian musician Ken Medema.

Following the march 44 people were arrested for committing civil disobedience on the sidewalk in front of the White House. The group knelt in front of the White House gates and hung placards on the fence. The charge, demonstrating without a permit, carries a \$50 fine if convicted. "They knew what they were doing," Boesak told *The Washington Post*. "I think this again will be a powerful symbol."

About 80 Brethren came to Washington for the event, according to Ken Holderread, General Board representative for Africa and the Middle East. The Brethren, mainly from east coast churches, included a busload of Illinois, Iowa, and Indiana youth and adults who traveled together from Elgin, Ill. A call for Brethren participation came from General Board staff after Boesak issued a plea for US Christian support for the

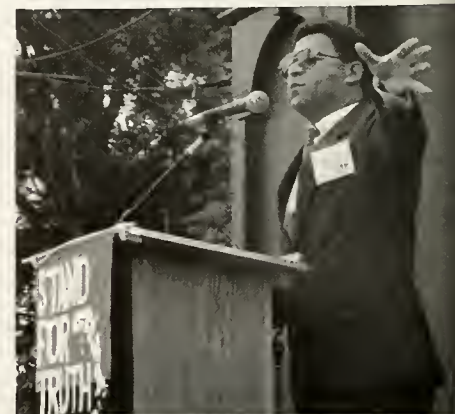
anti-apartheid movement.

"I have been convinced for many years that the system of apartheid has to go," said Benton Rhoades, a former Brethren missionary to Ecuador and director of agricultural missions for the National Council of Churches, who attended the Washington rally. "When it turned into the persecution of the church and the murder of children, these were strong signals to me that the church in this country has to get involved."

Chiaki Fukuda, a Bridgewater College junior from Sapporo, Japan, who was at the rally with other Bridgewater students, has seen similar concerns in her own country. "People think Japanese companies should stop trading with South Africa," she said.

Kenya Small, a youth from the Highland Avenue Church of the Brethren in Elgin, Ill., made the long bus trip to the demonstration because "I'm against apartheid and all racism. I want to start getting involved and make a change."

Allan Boesak, a South African church leader, addressed the Washington rally.



"The response was less than we'd hoped for," Holderread commented, "but it was an outstanding experience for those who attended." Response to the lobbying effort was good, he said. "The Iowa group reported that Senator Grassley said their delegation was the last straw to cause him to decide to co-sponsor the bill."

Anti-apartheid activities also took place in other cities around the country, including a 14-day vigil of prayer and fasting at New York's Riverside Church, a fund-raising walkathon in Chicago, a human-chain demonstration around Iowa's state capitol building, and a march on the South African consulate in Houston.

NCC restructures, top leader resigns

The head of the National Council of Churches has resigned, five weeks after a tense governing board meeting in which his leadership was challenged severely.

Arie R. Brouwer, who began as general secretary of the NCC in 1985, submitted his resignation June 26. His current term would have expired in 1991.

He has faced increasing criticism from staff and ecumenical colleagues for his administrative style, which some call authoritarian. The situation came to a head at the May 16-19 governing board meeting in Lexington, Ky., when the board was split 57-57 on an executive committee recommendation that he be asked to resign.

The vote came following the board's approval of a plan for a major restructuring of the NCC. The plan was the work of a "special action" Committee of Fifteen, which included Church of the Brethren executive J. Roger Schrock.

In essence, the plan calls for a much streamlined council, reshuffling and reducing the number of agencies that carry out its programs. The plan is expected to result in significant cuts in staff.

Many details will be worked out by a transition team. The council will hold a major consultation in September, when it is expected that many of the staffing and financial questions will be addressed.

Covenant program tried by Disciples

The Christian Church (Disciples of Christ) is using the Brethren "People of the Covenant" program in at least 10 congregations for a trial year, beginning in September. The Disciples will decide in 1990 whether to adopt People of the Covenant nationwide as their church renewal program for the 1990s. They are also testing a similar program from another denomination.

This is the first time that a complete program has been shared with another denomination, according to June Gible, coordinator for People of the Covenant. She says the Disciples' interest hinges on the program's strong elements of covenanting and intentional connections between the individual, the congregation, the district or region, and the denomina-

tion. The Disciples will buy Brethren materials but will do their own training and management.

In the past, resources and training events have been shared freely between the denominations. Sharing an entire program is "kind of cutting edge," says Gible. "The way to go in the future may be to share programs rather than develop your own."

People of the Covenant began in 1982. Of the 24 Brethren districts, 21 are participating this year and two more are considering the program for 1990.

BHF delegation goes to Castañer, P.R.

A Brethren Health Foundation delegation, including Graydon Snyder and David Frantz of the BHF fund-raising committee, Jay Gible, executive secretary for the Brethren Health and Welfare Association, and Nancy Poling, BHF communications, traveled to Puerto Rico May 19-22. BHF is studying ways to collaborate with Puerto Rican community-based health ministries.

The delegation learned about health issues such as AIDS, teenage pregnancy, alcoholism, and incest. "Our first AIDS patient recently came to us for medicine," Castañer Hospital administrator Domingo Monroiy told the group. "His family and friends need education about AIDS, otherwise they won't let him go home for fear of contamination. It's important that the community understand and respond to the needs of AIDS patients and their families."

At Castañer, the delegation met with local Brethren and representatives of the hospital. A discussion of community-based wholistic health with people from the area focused on the role of the Christian community in prevention and healing. "We think of our own specialty as primary," health technician Ferdinand Santiago explained, "but someone needs to look at the whole."

Puerto Rico and the mainland need models of community-based health ministries, the group agreed, and concluded that the church can help pull together resources that contribute to spiritual, emotional, and physical wellbeing.

North Korean delegation makes historic US visit

A four-person delegation from the (North) Korean Christians Federation (KCF), which represents 10,000 Christians in the Democratic People's Republic of Korea, toured the US April 18 to May 2. The visit was the first by representatives of the North Korean Christian community.

Delegation members (seated below) met with staff of the Evangelical Lutheran Church in America and the Church of the Brethren at ELCA headquarters in Chicago.

The National Council of Churches has launched a six-year campaign to promote the reunification of the Korean peninsula. The campaign is to climax in 1995, a "jubilee year" as the 50th anniversary of the division of Korea. About 10 million Koreans are separated from their families as a result of the 1945 division.



Brethren family hosts national farm show

For three days in September, the Rochester (Ind.) airport will be the world's second busiest. And the folks flying in will all be heading for the farms of Church of the Brethren members Tom and Jill Weaver, his parents, Lloyd and Norma Weaver, and neighboring farmers George and Nancy Krom.

The occasion is the "world's fair" of agriculture—the Farm Progress Show—which rotates annually among three mid-western states, Indiana, Illinois, and Iowa. Some 250,000 to 350,000 people will visit the show from September 26-28.

The Weavers' church, the Akron Church of the Brethren, and South/Central District will be involved in providing food. Food for the show is always provided by local churches, with first priority given to the church of the host farmers.

"The opportunity to have the farm show has helped the local farm morale," said Tom Weaver. "You don't have to be directly involved to be excited about it."

Being chosen to host the show was a real shot in the arm for him personally, he said. "We were just beginning last year to have some optimism, and then we got hit with the drought. I was beginning to feel like I was going to get out of farming. I believe in some way God led us into this and that things will work out."

The event offers farmers the opportunity to see different operations, machinery, farming practices, and new products. A thousand acres of Weaver's farm will be planted in test crops, and 325 exhibitors will be present.

The Farm Progress Show, sponsored by *Prairie Farmer* magazine, is the largest show in the country.

First Church Chicago celebrates restoration

First Church of the Brethren in Chicago, Ill., celebrated the reconstruction of its building with a rededication service May 7. The reconstruction was part of Bethany Hospital Phase II, a joint \$9.5 million project of the church, the hospital, and the Bethany Hospital Foundation to help revitalize the surrounding neighborhood, one of the most depressed in the city.

Reconstruction on the church, which



The Weaver family members (front: Norma and Lloyd, with granddaughters Erin and Emily; back: Jill, Tom, and Danelle) are hosts for this year's Farm Progress Show.

will also house a community Human Development Center, began June 1, 1988, and included rebuilding of classrooms, the pastor's office, and the sanctuary, as well as major plumbing, heating, and electrical repairs. A new roof and exterior repairs to the building were completed in early 1988.

Guests at the May 7 celebration included many old members as well as previous pastors, district visitors, representatives from the Brethren Health Foundation and Evangelical Hospital Systems, and Chicago Alderman Ed Smith.

Plains group addresses rural church issues

A task force on rural/small town crisis has been formed by the Plains districts of the Church of the Brethren to address long-term issues that affect Plains congregations.

Formed as a result of two consultations of Plains districts representatives, the task force is recommending that the five districts consider establishing a network to share information about rural and small town crises and ecological issues, work on education for discipleship emphasizing sustainable lifestyles and stewardship of creation, explore possibilities for establishing community land trusts, encourage congregations to review or develop mission statements, and encourage local entrepreneurship and cooperative purchasing within the framework of Christian discipleship "and not in the traditional capitalistic mode."

The task force is also planning a regional conference on farming and small church issues to be held December 3-5 in Hesston, Kan., on the theme

"Faith, Farming, and the Future." Says Shantil Bhagat, General Board staff for eco-justice and rural crisis, and staff liaison for the task force, "Our basic concern is for small town churches and rural churches. This is not a farm crisis alone."

Task force members, representing the five districts, include Jim Baile from Missouri and Southern Missouri/Arkansas, Elmer Fike from Western Plains, Dorothy Sheller from Northern Plains, and Mike Thralls from Southern Plains.

Consultation focuses on youth ministry

A youth ministry consultation, held May 5-6 at Bethany Theological Seminary, brought congregational, district, and national Brethren leaders together for a discussion of the theology of youth ministry. The group gained "a clear sense that youth ministry in the '90s needs to work at an integration of youth into the life of the whole church," says Chris Michael, General Board staff for youth ministry.

Using a timeline of significant events in the history of the Church of the Brethren, and relating those events to work with youth, participants attempted to find direction for future youth work in relation to the historical theological understanding of youth. The consultation also analyzed the strengths and weaknesses of the denomination in responding to youth and looked at the dynamics of youth ministry.

The consultation, organized by Chris Michael and Don Richter, professor of Christian education at Bethany, was funded by a \$2,000 grant from the Lilly Foundation. Lilly has also provided funds for a series of colloquies on calling

and leadership in the Church of the Brethren.

Richter and Michael hope to receive a follow-up grant for a second youth ministry meeting in September, which would focus on specific goals and objectives in youth ministry.

Disaster Fund gives \$102,750 for relief

A Church of the Brethren Emergency Disaster Fund grant of \$50,000 has been allocated in response to heavy bombardments in Lebanon. Thousands of families have been displaced and hundreds of thousands are short of water, electricity, fuel, food, and medicines. A direct rocket hit on the Middle East Council of Churches warehouse in East Beirut has destroyed 70 to 80 percent of the medicine and food stored there. As of April 17, up to 30,000 families were displaced in West Beirut, and 10,000 refugees have fled to Cyprus.

In response to spring storms causing flooding, tornadoes, and hailstorms in Texas, Louisiana, and North Carolina, the Disaster Fund allocated \$25,000 in aid and sent on-site coordinators to assess clean-up and rebuilding needs.

Longterm rebuilding is a possibility.

An additional grant of \$6,000 went to rebuilding in Kentucky, which received \$10,000 in aid after severe flooding in March. Five weeks of clean-up work were completed after the flooding, but the longterm recovery is taking more time than anticipated.

An additional \$20,000 has gone to Armenia to assist with reconstruction, after an original Disaster Fund grant of \$50,000 in aid to victims of the December 7, 1988, earthquake. Housing is critical for 500,000 displaced people living in tents and makeshift shelters, or with relatives or friends. Reconstruction of schools, hospitals, and other public buildings is planned.

The Disaster Fund has also sent \$1,000 to Senegal and Mauritania to help with relief and evacuation efforts following violent riots which broke out April 17. Over 200 Senegalese have been killed and/or maimed or mutilated in Mauritania, and about 50 Mauritians have died in Senegal. Church World Service in Dakar will provide assistance in Senegal and will work with the Red Crescent in Mauritania.

In response to severe hailstorms in Mexico, the Disaster Fund has allocated \$750 in aid. The storms affected 12 towns

around the Pico de Orizaba volcano, 150 miles east of Mexico City, destroying food crops and leaving up to 12,000 of the indigenous Indian people without shelter.

The Global Crisis Fund has given \$5,000 for the Faith, Farming, and the Future Conference planned by the plains districts' task force on rural/small town crisis.

Brethren communicators receive five awards

Members of the Church of the Brethren communication staff received five awards from the Religious Public Relations Council.

Kermon Thomasson received an award of excellence for the June 1988 MESSENGER editorial, "Taking Black America Seriously," and a certificate of special merit for the December 1988 editorial, "Mine Eyes Have Seen Thy Salvation."

Howard Royer received certificates of special merit for a brochure that promotes the Koreatown project of the New Beginnings Fund and for the video "A Place To Call Home."

Royer and Wendy McFadden received a certificate of special merit for the BVS ad "Join BVS or Pay the Price."

worldwide

Church of the Brethren members and others from the historic peace churches submitted their plea for Christian pacifism in a European assembly on peace with justice. The assembly, organized jointly by the Conference of European Churches and the Council of Bishops' Conference in Europe, was held in May in Basel, Switzerland. Brethren attending were General Board staff member Lamar Gible, Brethren volunteers Amy Hirzel and Tracey Hubbard, and field staff member Kristin Flory.

Flory and Dennis Slabaugh, of Hamburg, took part in a pre-assembly Historic Peace Church consultation. "The consultation extends the invitation to all Christians to enter upon the path of becoming a Peace Church," wrote Slabaugh, following the meeting. He noted that the Church of the Brethren not only has an opportunity to witness for peace in Europe, but "to learn from its European sisters and brothers about what a Peace Church looks like in today's world."

Christians from the US and the Soviet Union have issued 15 jointly agreed-upon proposals that commit

themselves to renewed cooperation. The representatives from the National Council of Churches and churches in the Soviet Union have proposed activities such as exchanges of theological students, sister-cities programs, joint service projects, workcamps, publishing, and travel seminars. The group's report notes significant changes in the two countries, given a new administration in the US and *perestroika* in the Soviet Union.

Lamar Gible is interim executive secretary of the United Nations office of the World Council of Churches. He is carrying the part-time assignment as his sabbatical, and continues part-time during the eight months in his General Board staff job.

Donald E. Miller and the leaders of four other denominations have jointly urged "an immediate ban on the possession, sale, and importation of assault weaponry by civilians." The other leaders represent the Evangelical Lutheran Church in America, the Christian Church (Disciples of Christ), the Episcopal Church, and the United Church of Christ.

Church announces personnel changes

Michael Leiter resigned May 31 as staff for Brethren Volunteer Service recruitment, a position he has held since February 1988. Leiter worked as a volunteer assistant to BVS recruitment before taking the staff position.

BVS recruitment has been a half-time position in the Office of Human Resources combined with staff for overseas personnel. The position is now combined with BVS orientation in the World Ministries Commission, and staffed by



Michael Leiter

Debra Eisenbise.

Robert S. Chase began as director of SERRV, at the New Windsor Service Center in Maryland, in August. Since 1976 he worked as branch office manager and investment broker for Wayne Hummer & Company in Apple-



Robert S. Chase



James Tomlinson

ton, Wis. A graduate of the University of Wisconsin, he has attended Garrett Theological Seminary in Evanston, Ill., and served in Brazil as regional coordinator for Church World Service. Chase was also a SERRV consignee for two years while operating his own One World Gifts store. He moves to Maryland with his wife Susan, daughter Anh, and son Owen.

James E. Tomlinson begins as Southern Ohio district executive October 1. He has served since 1982 as district executive for Missouri and Southern Missouri/Arkansas, and as pastor of the New Beginnings Church of the Brethren in Warrensburg, Mo.

update

Love in the air. On Easter Sunday Barbie Kindy found a balloon in a tree on the edge of the New Windsor (Md.) Service Center basketball court. The balloon carried a message of Jesus' resurrection love, and had been launched on Palm Sunday by Dustin Snyder at the Rum-mell (Pa.) Church of the Brethren, about 150 miles away.

Campus comments. Carl H. Caldwell, professor of history at Manchester College, has been appointed dean for academic affairs at Bridgewater College. . . . The University of La Verne held a first Volunteer Appreciation Dinner and Concert April 22, honoring Mario Capozzoli, Bev Rupel, Milan Rupel, Bob Dyer, and Zandra Wagoner. . . . Six people received alumni honor awards from Manchester: John and Esther Hamer, of Fort Wayne, Ind.; Lowell V. Heisey, of Bridgewater, Va.; Philip A Krieg, of Warsaw, Ind.; Ralph G. McFadden, of Elgin, Ill.; and Edna Mae Ulmer, of Colorado Springs, Colo. . . . A May 25-June 7 European concert tour by the Manchester A Cappella Choir marks the first time a music ensemble from the college has performed abroad. A performance at France's Strasbourg Cathedral opened the tour.

Sharing Friendship. A 21-month heifer from Ted Patterson's Milky Way Farm in Milledgeville, Ill., was dedicated and sent off April 28 to join a shipment of 90 heifers bound for Uganda. She bore a message for her Ugandan recipient: "This dairy heifer named 'Friendship' is given to you in Christian love and concern by the people of the church in Milledgeville."

Names in the news. Owen Stultz, Virgina district executive, received an honorary doctor of divinity degree from Bridgewater College. . . . Warren K. Garner, chair of the education department at Manchester College, received Indiana's highest award—the rank of Chieftain in the Council of the Sagamores of the Wabash—for his contributions to teacher education. . . . Juanita M.



Carl and Marian Patterson say goodbye to "Friendship," who is on her way to Uganda with Heifer Project.

Mendenhall, of the Lincolnshire church in Fort Wayne, Ind., received the Indiana PTA Teacher of the Year award.

. . . **Lisa White**, of the Springfield (Ohio) church, visited the Soviet Union this summer with a group of 20 young people. . . . **Ed Sell**, of the Woodbury (Pa.) church, spent three weeks during the winter in Tamale, Ghana, with Wycliffe Bible Associates. . . . **Earl K. Ziegler**, Atlantic Northeast district executive, was one of 11 Central Pennsylvania religious leaders who issued a joint statement in April against cohabitation and sexual intercourse outside of marriage.

Milestones. The Deshler (Ohio) church held a centennial celebration June 25. . . . **Middle Creek** church, near Ephrata, Pa., celebrated 125 years May 6-7. The **Buffalo** church in Mifflinburg, Pa., observes the 125th anniversary of its church building, the "Pike Meeting House," in September.

Remembered. **Laura Moyer**, 89, of the Hatfield (Pa.) church died May 29. She served 45 years as a worker in the Brooklyn (N.Y.) congregation, and was considered as a "missionary" by Atlantic Northeast District.

Christian Peacemaker Teams: What are they and what do they do?

by Cheryl Cayford

The Christian Peacemaker Teams Training-Action Conference May 26-29 in Chicago, Ill., revived a question floating around Brethren and Mennonite circles for some time: What are Christian peacemaker teams and what do they do?

In 1984 Ronald Sider, of Evangelicals for Social Action, gave a stirring speech at the Mennonite World Conference. He challenged Mennonites to create teams of peacemakers to go to places of conflict and try to effect reconciliation.

"What we see today in the way of CPT is different than Sider envisioned," Vern Preheim, general secretary of the General Conference Mennonite Church, told the May conference. "We have something that is in the process of taking shape."

According to Chuck Boyer, CPT is "at a rough stage." At first "I was so excited about it," the former peace consultant for the Church of the Brethren General Board and current pastor of the La Verne (Calif.) Church of the Brethren Boyer says. But CPT was "very overseas oriented. Don't tell me there aren't lots of places in this country that we have violence to be confronted."

Both international and domestic activities are included in current CPT discussion. The Training-Action meeting heard from people working on a variety of issues, including David Hayden, organizing the homeless in Roanoke, Va.; Ann Sorensen, tracking fuel shipments for the Trident II missile; and Titus Peachy, researching the military industry in Lancaster County, Pa.

Maarten van der Werf coordinates CPT in Europe. He came to the conference, he said, to sell CPT as a "Christian Peacemaker Movement"—a pyramid of people working for peace on all levels. CPT Europe has received two requests for help: from Namibia, to send observers before and during up-coming elections; and from Innu Indians in Labrador, Canada, possible site for a NATO low-flying aircraft base. A campaign for the Innu could involve Canada, Europe, and the US.

Questions of church funding and CPT "ownership" came up during a steering committee panel discussion at the May

meeting. Participants seemed to feel that radical peacemaking is done by fringe Mennonites and Brethren. "As long as we stay in the margins the churches appreciate us," said Orlando Redekopp, pastor of First Church of the Brethren in Chicago. "CPT may allow us to say, 'You have allowed us more legitimacy, we're going to take that seriously and push you further than you've been pushed before.' It's up to us to confront the church."

The CPT steering committee includes representatives of sponsoring denominations—General Conference Mennonite Church, Mennonite Church, the Brethren in Christ, and Church of the Brethren. Church of the Brethren representative David Radcliff, Boyer's successor as peace consultant, sees the steering committee as still in the process of discerning the exact direction of the CPT concept.

caught his fancy, but he was glad to see a dozen Brethren at the May meeting. Radcliff sees two possibilities for CPT: to become a gathering point for peacemakers or an entity with members trained for action.

A "distinctive Brethren slant" that could define Brethren involvement, says Radcliff, is the historic Brethren insistence on nonresistance. "Our compassion should extend not only to a person's immediate needs," he says, "but also to that person as a potential victim of hostility, war, or nuclear weapons."

Why are Brethren interested in CPT? Pam Miller, a junior at Bridgewater College in Virginia, attended the May conference for the Shenandoah District peace committee. CPT "is looking for what to do still, so Brethren might have a good say in what's going on."

Paul Dodd, of the University Park

Gene Stoltzfus, at left, makes a point during the steering committee panel discussion at the Christian Peacemaker Teams Training-Action Conference in May.



Gene Stoltzfus, halftime staff for CPT, produces a newsletter and keeps track of potential CPT activities. He organized the Training-Action Conference, which might become a regular event along with regional conferences. He is recruiting for a CPT project in Israel. A first volunteer left in June to spend six weeks with a Palestinian family, as an observer and be a CPT spokesman on his return. Volunteers will be needed to continue the project. A team for nonviolent witness in the Philippines may also be formed.

"My involvement is up in the air at the moment," Radcliff says. CPT has not

Church of the Brethren in Hyattsville, Md., attended from concern about the US defense agenda. "Too too many people watching the news don't see anymore that the world's a mess, and don't see anything that can be done. Christ says there's another possibility."

"I see CPT as something to revitalize the spiritual undergirding of the church," says Cliff Kindy, of the Manchester Church of the Brethren in North Manchester, Ind. "CPT has the potential to light our fires. The hope that we as the church could go into conflict situations turns me on because that's discipleship." □

Acompañamiento: A witness 'alongside'

by Yvonne K. Dilling

Latin America is not the same world it was when US missionaries went out to make disciples of the nations there. The church is alive and well in Latin America today. And in some ways it is not all that different from its US counterparts in its strengths and weaknesses, complexities and competitions, struggles and hopes.

A Chilean pastor recently said to me, "Our task is to study and understand the world in which we live, then be a faithful witness to Christ in that world. What the North American church needs to learn is that as the world changes, so should the expression of our witness."

"New and different" is the tantalizing phrase that often lures us into trying the latest product or visiting a new place. It is a part of US culture to follow the latest style or try the newest version of a product.

Yet in our Christian faith, more often than not, we want nothing to change. Constant, secure, and ageless is God. Therefore, we expect our experience of the faith also to be changeless. But it is not meant to be.

Something is very different in US-Latin American church relations. Latin American Christians are calling on US Christians to stop viewing them as "our" mission field and to begin viewing them as sisters and brothers in the faith. As we do so, our manner of witness must adapt to the signs of the times.

In this issue of MESSENGER we present some expressions of the form our witness takes today. It is not a witness "to," but, rather, a witness "alongside."

This new form of witness is called "accompaniment"—*acompañamiento* in Spanish. The story of Ed Myer, beginning on the next page, bears witness to one form of accompaniment that our mission work takes today.

We accompany the Lutheran church in El Salvador through letters that are infused with prayer. The letters exchanged between Lutheran Bishop Medardo Gómez and Church of the Brethren General Secretary Donald Miller (page 14) served to give mutual support and inspiration, both leaders will testify.

I said earlier that the church in Latin America is not so different from the US church. Yet in one area it does seem to be different: A deep joy—a joy that transcends the suffering of the moment, and which defies mere human comprehension—has been given as a gift to the church in Latin America. Hear and feel that joy in the articles here. Receive that joy as a gift from your Latin American sisters and brothers in Christ. □

Yvonne K. Dilling is Latin America/Caribbean representative on the General Board Staff.

The next best thing is being there

by Don Fitzkee

Since the Sandinistas ousted the Somoza regime in Nicaragua in 1979, the people of Nicaragua have endured unspeakable violence, hardship, and poverty, largely due to the ongoing war between the Sandinistas and US-backed contras.

The Church of the Brethren, along with churches around the world, has responded with material aid, calls for a US

policy change, and in other ways, but the suffering continues. Churches have recognized the inadequacy of their efforts to alleviate the suffering in Nicaragua, says Yvonne Dilling, staff for Latin America and the Caribbean. "The crisis in Central America today is at a point where our help is really just a token."

But if the church can't stop the suffering, how can it witness in a war-devastated country such as Nicaragua?

The answer from Christians in Nicaragua—and elsewhere in Central America—is clear: The church can't solve these problems. *But the next best thing is being there.* US churches can send brothers and sisters in Christ to share in the suffering and let Nicaraguan Christians know that they are not alone in their struggle for justice and peace. This new style of mission has been termed *acompañamiento*—or accompaniment.



Yvonne likens this *being* style of ministry to visiting someone in the hospital. She thinks back to when she lay in the hospital with lymphatic cancer: "People from the church came and visited me," she says. "They couldn't cure me. Of course they prayed for healing, but they couldn't just snap their fingers and (cure me). But that didn't mean that I didn't want them to be there. Their prayers and their support meant so much to me during that time. . . .

"In part, the kind of agony the church in Central America is going through is similar to that," she continues. "To simply come and be with them in their pain is in a transcendent Christian sense an alleviation of the pain. 'At least we know we are not alone' is the kind of response we hear."

Ralph (Ed) Myer, a 45-year-old medical doctor, is a Brethren volunteer in Managua, Nicaragua. Since November he has worked with a program called The Training Exchange, teaching and supervising medical students and training inexperienced teachers at the Universidad Nacional Autonoma de Nicaragua (UNAN). Previously, he worked in war zones in Nicaragua with Witness for Peace, reporting on war atrocities and sharing in the people's suffering.

Ed explains, "When it comes right down to it, much more important than my treating a few patients is the fact that there is somebody from the outside that is interested enough in (the plight of the Nicaraguan people) to come and find out about it and live with them and let them know that they are important—at least important enough for us to be there. That anybody really cares about them and their plight gives them a little bit of hope that maybe something will happen to improve the severity of their situation. That's what accompaniment is all about."

At the same time, Ed isn't just sitting around in Managua twiddling his thumbs and saying how much he cares. His past uniquely qualifies him for medical mission work in Nicaragua.

A member of the Wenatchee (Wash.) Brethren Baptist Church United, Ed spent the first five years of his life in Castañer, P.R., where his father served as a medical missionary in the Church of the

Brethren's Castañer Hospital. After a brief stint in Boston, the Myer family worked for six years at an American Baptist mission in Mexico. During that time, Ed accepted Christ and was baptized into the American Baptist Church.

He spent his junior year in high school in Gridley, Calif., before going on to Southwestern Academy and Junior College, a Seventh Day Adventist school in Keene, Texas. In 1965 he graduated from La Verne (Calif.) College (now the University of La Verne) as a pre-med major. After a year at the University of Washington, he entered Brethren Volunteer Service and served from 1966 to 1968 as an orderly in the Castañer Hospital—the same one his father had served. During his volunteer service, Ed applied to medical school in San Juan. He was accepted and earned his degree there.

He explains, "My past has made it comfortable for me to be in a Spanish-speaking Third World environment." His medical training in Puerto Rico, with "an

extra dose" of parasitology and Third World living conditions, and his exposure to Latin cultures have proved invaluable.

Ed first was in Nicaragua from August 1984 to November 1985 working with Witness for Peace (WFP). He returned for a short stay in 1987. "The return in 1987 was again in the war zone and under fairly heavy fire," he says. "The things that motivated me to go down in the first place were the essence of Witness for Peace," he explains. "Witness for Peace is essentially a multi-denominational Christian organization that believes non-violence is essential for productive change."

Ed believed it was wrong for the US to export violence to Nicaragua by supporting the contras, and he wanted to learn more about the effects of his country's Nicaragua policy. "We were down there witnessing what that (policy) wrought," he says, "which was torture to innocent people. Farmers and their wives and kids

Below and previous page: During his Witness for Peace stint in 1984, Ed Myer examines patients in Jalapa. The makeshift clinic was an old movie theater. Now Ed oversees medical students at a university in Managua. Say leaders of the Church of the Brethren's partner church in Nicaragua: "It's not so important that he is a doctor; what is important is that he has come to live with us. For our people, his presence is a sign of God-with-us."



were being shot up, burned out, raped, tortured, and killed . . . under the guise of fighting communism." But he insists that "the people down there have nothing to do with communism."

Ed still maintains ties with WFP workers and communicates regularly with his congressman, who continues to favor support of the contras. But his present service in Managua doesn't take him into war zones. "I feel a lot better about working in Managua," he says, "and not putting my family through as much stress. Folks get quite uptight when you are in an area where you are traveling over mined roads."

Now his stresses are of a different sort. "The main stresses in Managua are much more trying to deal with the program than deal with the war," he says. Ed splits his time among about 80 students at four clinics.

Each morning he begins teaching a class at 7 a.m. The rest of the morning he oversees students as they see patients, make diagnoses, and prescribe treatments. Ed is there to field questions and make sure illnesses are diagnosed and treated correctly.

The difficulty, Ed says, is that "the program covers four clinics, but there's only one of me. There's not enough of me to go around. I'm doing a terribly inadequate job. I can't get to more than three students at a time and there are 20 in that one clinic. And there are three other clinics!" He spends afternoons at the university, training teachers who have little practical experience.

Yet, his sense of inadequacy and frustration brings him back to the idea of *acompañamiento*. Ed believes that his medical work, which commands much of his time, may not be his greatest contribution. The fact that he is there may be the most important. Leaders of the Misión Cristiana, the Church of the Brethren's partner church in Nicaragua, have said of Ed Myer, "It is not so important that he is a doctor; what is important is that he has come to live with us. For our people, his presence is a sign of God-with-us."

For nine-year-old Nestor Allejandro, Ed's presence means a father figure to look up to. Nestor does chores around

the Training Exchange house that Ed shares with occasional short-term medical volunteers. "I feel a very close relationship with this little chap just because he's there every day." Since his parents split up and his mother remarried, Nestor has been raised by his grandmother. "Possibly my being able to give him some enthusiasm in doing his homework and so on may be more important than any of the teaching I do in the medical school," says Ed. "I don't know. I think that's true of most people in life—you don't know where you have the greatest impact."

In his spare time, Ed also visits hospital patients. While almost all the patients at the clinics come with typical ailments, such as headaches, upper respiratory infections, arthritis, and high blood pressure, he also sees people in the hospital with severe war injuries. He doesn't work in the hospital—he only visits. In fact, he can *do* little for those patients. But he believes it is important to *be* there and accompany them in their suffering.

But the ministry hasn't been one-directional. Ed's faith has grown through his contact with deeply committed Nicaraguan Christians. "One of the things that's so building to my faith is their level of forgiveness for all the things that have happened to them. It's just superhuman. It seems unrealistic that people who have had their own family members shot up by US tax dollars can still say, 'Yes, but we still need to live in peace, and we can forget all that if we can just live in peace.' That is one of the greatest contributions to my faith—their willingness to look beyond the terrible things that we are doing to them right now." Their ability to do that comes from a deep faith in Jesus Christ.

Ed would like to make amends for all the injustice. He would like to cure the ills of all the poor and suffering people of Nicaragua. He would like to end the senseless killing and establish a lasting peace. But he obviously can't do any of those things. And neither can the Church of the Brethren. But Brethren can do the next best thing.

Christians in Nicaragua have spoken: The next best thing is being there. □

Freelance writer Dan Fitzkee is a member of the Chicques Church of the Brethren, Manheim, Pa. He served 1986-88 as a MESSENGER intern.

'That anybody really cares about them and their plight gives them a little bit of hope that maybe something will happen to improve the severity of their situation. That's what accompaniment is all about.'

Accompaniment in action

On December 28, 1988, the Lutheran Church building in San Salvador, in which is located the office of Bishop Medardo E. Gómez, was bombed, causing extensive damage. Bishop Gómez had received a death threat on December 23, presumably from the right-wing death squad that subsequently bombed the building. In a gesture of acompañamiento, Church of the Brethren general secretary Donald E. Miller and Latin America/Caribbean representative Yvonne K. Dilling sent a letter of support and solidarity to Bishop Gómez, to which he responded in an expression of deep faith.

Donald E. Miller



Yvonne K. Dilling



Medardo E. Gómez



Church of the Brethren
1451 Dundee Avenue Elgin, Ill.

December 30, 1988

Bishop Medardo Gomez
Lutheran Church
San Salvador, El Salvador
Central America

Dear Brother in Christ,

This letter is to express our Christ and members of the Lutheran church profaning of your sanctuary and of

Through the centuries the Christian Christ's enemies and their followers; Christmas season the suffering contin

We, the 150,000 members of the Church with Christians all over the world, affirm the suffering of a member of the body body. We accompany you in spirit and a true honor and a Christian duty for us Jacque Schoonover-Higgins working with

We reiterate our support and solidarity to you you have received. We condemn publicly endanger the life of you, a Christian man who citizens.

We reaffirm our Christian support; we support feel free to use this public declaration for what there is no doubt that our position is of Christ of God who are suffering today in El Salvador.

We end this letter remembering the words of Paul are afflicted in every way, but not crushed; people; despair; persecuted, but not forsaken; struck down, carrying in the body the death of Jesus, so that the manifested in our bodies" (2 Cor. 4:8-10).

Sincerely in Christ,

Donald E. Miller
Rev. Donald E. Miller
General Secretary

Yvonne K. Dilling
Latin America/
Representative

Tele x 6502141000 via WUI



Church of the Brethren

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SINODO LUTERANO SALVADOREÑO
IGLESIA LUTERANA " LA RESURRECCION "
Calle 5 de Noviembre No. 242 - Tel. 25- 2942 y 25-1123
Apartado Postal 3037 Centro de Gobierno
San Salvador, El Salvador, C. A.

APR 20 1989

REV. DR. MEDARDO ERNESTO GOMEZ SOTO
OBISPO

San Salvador, March 29, 1989

Church of the Brethren
1451 Dundee Avenue
Elgin, Illinois 60120-1694
U. S. A.

It has been great for us, Brethren, to receive your fraternal Christian consolation. When we received your expression of solidarity we thought about the magnificence of God's Spirit; it makes positive what is negative.

Those who attempt to hurt us do us well since it strengthens us and makes our Christian commitment to serve our brothers who are suffering the most. That is the way God acts when he is with us: No one is against us. Even death becomes positive since there is a resurrection with God.

I tell you that I am in God's hands. And I am very conscious that no matter what happens, having God on our side will bring us good.
May God repay you for your love.
Christ lives!

Medardo E. Gomez
Medardo E. Gomez
Bishop



Vayan, pues, a las gentes de todas las naciones, y háganlas mis discípulos; bautícelas en el nombre del Padre, del Hijo y del Espíritu Santo.
(Mateo 28:19.)

A Bible for ou



The Dead Sea scrolls

by J. Martin Bailey

Yet another Bible translation?

Yes, another Bible translation—or, rather, another revision. And the reasons are persuasive. Contemporary Christians need a Bible in the language we are currently using that accurately reflects the most ancient biblical texts available.

What is being called the New Revised Standard Version (NRSV) will be released early in 1990 by several publishers who have been licensed to do so by the National Council of Churches. A special committee of biblical scholars has been working under the sponsorship of the NCC since 1973 to provide an accurate and understandable Bible intended for use in public reading and congregational worship, as well as in private

study, instruction, and meditation.

Because our language constantly is changing, these scholars seek not only to preserve the text of the Bible but also to furnish scriptures that communicate to people. That, after all, is the purpose of all translations—to make the sacred text accessible. That was why St. Jerome translated the ancient Hebrew and Greek into Latin; his traditional “Latin Vulgate” text was actually the “vulgar” or common language of the people in the 4th century. Martin Luther worked for 14 years to provide the German people with a Bible in their own language, completing his massive work in 1534. John Wycliffe’s translation about 1384 was the first into English.

When the Revised Standard Version of the Bible was published in 1952, it was recognized that keeping the text current is a continuous task. Thirty scholars have been giving their time in preparing a still more accurate rendering and now are on the threshold of publishing the *New Revised Standard Version*.

But there is another important reason for this revision of the Bible. It will be more accurate than anything else available. The Revised Standard Version was based on years of scholarship and on the discovery of biblical texts not available to Wycliffe or Luther, or even to the men who worked at the commission of the English King James in 1611. In 1931, for example, Chester Beatty was browsing through a Cairo antique shop when he discovered what looked like blocks of rotting wood, but what he believed might be old manuscripts. After months of painstaking and delicate work, experts at the British Museum in London confirmed that the American had discovered papyrus fragments of the Old and New Testaments, and nearly all the letters of the Apostle Paul, some dating back to the middle of the 3rd century. They were the oldest considerable portions of text then known.

Just before the Revised Standard Version was published another dramatic discovery was made in the desert cliffs near the shores of the Dead Sea. A Bedouin boy, exploring a cave, found jars containing leather scrolls. He may have been disappointed that his “treasure” was not gold or silver coins. But treasure it was—and the Dead Sea Scrolls have challenged biblical scholars ever since. The New Revised Standard Version will reflect not only new insights into the meaning of ancient words based on these “Qumran” Scrolls, but on a comparison with many other very old manuscripts, as well.

There have been other breakthroughs since the publication of the RSV in 1952. The translations made by the RSV Committee of several non-canonical texts, used especially by Eastern Orthodox and Roman Catholic Christians, has led to the official use of the RSV by all branches of the Christian Church—Angelica, Orthodox, Protestant, and

ime

Roman Catholic. The inclusion of the Jewish scholar on the Old Testament section of the translating committee has provided additional clarifying scholarship. Thus the NRSV is unique: No other Bible has been prepared by an ecumenical committee of men and women who represent not only a variety of Protestant traditions but Roman Catholic, Eastern Orthodox, and Jewish communities as well.

There are, of course, numerous other "modern versions" of the Bible. The RSV—and the NRSV—are "official" or "authorized" versions and trace their origins to the King James Version (KJV) which has been termed "the noblest monument of English prose." No other book in history—certainly in Western history—has played so central a role in the formation of language, culture, personal character, or public life. It is still used by millions of Christians and its stately phrases are part of the heritage of all English-speaking people.

The KJV did not win its place in history easily, however. When it first appeared, a London cleric claimed that it "sounds like yesterday's newspaper, and denies the divinity and messiahship of Christ." One chaplain accused the translators of pandering to King James' interest in witchcraft, and when they sailed for the new world in 1620 the Pilgrims refused to carry the KJV with them. It took 50 years for it to win the acclaim that it has kept ever since. Over the years it came to be known as the version "authorized" to be read in churches.

By 1870 the Church of England believed a revision was needed. The language was changing in Britain as in America. "Charity," for example, in the 13th chapter of First Corinthians was losing its meaning of "universal love" as a derivative of the Latin *caritas* and had come to be understood as "giving to the poor." A British Revised Version was published in 1885 and an American variant was released in 1901.

To preserve the accuracy of the text, the 1901 American Standard Version was copyrighted, the ownership of which passed in 1928 to the International Council of Religious Education (ICRE) which represented the boards of education and



publication of many US and Canadian churches. After considering the need for a North American revision, the ICRE in 1937 authorized a committee of translators to begin work. Nine years later, shortly after the end of World War II, the Revised Standard Version of New Testament was published in 1946. Amid both fanfare and controversy, the entire RSV was released on September 30, 1952.

In 1980 the successor to the International Council, the Division of Education and Ministry of the National Council of Churches, authorized its standard Bible committee to plan for the publication of a new revision that would continue the tradition of the King James Version. The committee was instructed to "introduce such changes as are warranted on the basis of accuracy, clarity, euphony, and current English usage." The committee followed a policy of translation that its chairman, Professor Bruce M. Metzger of Princeton Theological Seminary, called "as literal as possible, as free as necessary." The NRSV is therefore a "literal" translation, rather than a paraphrase of the original texts.

Arthur O. Van Eck, the NCC's associate general secretary for the Division of Education and Ministry, explains that this literal translation makes it possible for readers and students who are unfamiliar with the original languages of the Scriptures to know what the biblical authors actually wrote.

He also believes that the committee's attention to euphony makes the new revision even more suitable for public read-

ing and liturgical use than the RSV was.

The committee resisted the temptation of introducing words or phrases that "merely reflect current moods." Rather, the committee tried to use "simple, enduring words and expressions that stand in the great tradition of the King James Bible and its predecessors," Metzger says.

Nevertheless, Metzger has explained that the "danger of linguistic sexism arising from the inherent bias of the English language to the masculine gender," has been recognized in many churches during the half century since the RSV was published. "This bias," according to Metzger, "sometimes has restricted or obscured the meaning of the original biblical texts." The committee therefore followed an NCC mandate that "in references to men and woman, masculine-oriented language should be eliminated as far as this can be done without altering passages that reflect the historical situation of ancient patriarchal culture." No attempt was made to generalize the gender of individuals. And, unlike *An Inclusive Language Lectionary*, masculine references to God were not changed.

One significant change from the RSV has been that archaic pronouns (thee, thou, and thine) and verb forms (art, hast, and hadst) have been eliminated in the Psalms and other prayers addressed to God. In this, the translating committee followed the pattern of the original languages of the Old and New Testaments, which make no distinction between addressing a human being or the Deity. Furthermore, the scholars preferred the practice of the King James Version in which pronouns referring to God appear without capitalization. That innovation, according to Metzger, has been introduced relatively recently into a few English translations.

Therefore, when the New Revised Standard Version becomes available next spring, Christians will have a very significant new resource. The "NRSV" will be welcomed especially by those who take Christian education and biblical knowledge seriously. □

J. Martin Bailey is the acting associate general secretary for communications of the National Council of Churches.

The new Bible translations:

Are they really necessary?

by Galen R. Hackman

One of the most significant developments within the Christian church today, especially as it has come to affect the person in the pew, has been the emergence of new translations of the Bible. Some individuals have welcomed the new versions with open arms; others have found them threatening to their faith. Lying at the heart of the Christian's faith is the commitment to the Bible as the Word of God. But today one almost needs to ask, "Which Bible?" In this article, we will address some of the most frequently asked questions regarding Bible translations.

Before we discuss the basic questions often asked, we must begin by making clear some very fundamental facts concerning the Bible and its translations:

—The Bible was originally written in a language other than English. Although this may seem trite to some, it is surprising how many people forget (or perhaps have never known) that Moses and Jesus and Paul did not speak English. Rather, they spoke the languages of their time and culture. Primarily, the Old Testament was written in Hebrew and the New Testament in Greek. Many of the examples we cite will be taken from the Greek as used in the New Testament.

—None of the original manuscripts of the biblical writers are known to exist today. When scholars go to translate the New Testament, for example, into a given language, they need to rely on a Greek



*Every translation of
the Bible involves
some interpretation.*

*Often there are
shades of meaning
that just simply
cannot be expressed
in the same way in
another language.*

text assembled from *copies* of the original writings. Some of these copies are only portions of individual Bible books; others are collections of several New Testament books. Some of the copies are fairly close to the time of the original writings; others are rather far removed.

—Every Bible in any language other than the original is merely a translation. This is true regardless of how old or how recent it may be, or how widely it has been accepted. Translations are merely the work of *fallible* humans attempting to place the message of an *infallible* God into the language of given people.

—Every translation of the Bible (whether into English or Spanish or any other language) involves, by the very nature of the translation, some interpretation on the part of the translators, and thus may not express the message of the original in a complete and total sense. Often there are shades of meaning in the text being translated that just simply cannot be expressed in the same way in another language.

With these fundamental facts as a background, we are now ready to address the common questions often asked regarding the emergence of the new translations.

What is a Bible translation?

To “translate” is simply to attempt to say in one language that which was said in another. In reference to the Scriptures, it is the attempt to take the Word of God, as written in the Hebrew and Greek languages, and convey that Word clearly and faithfully in the language common to the people for whom the translation is being made. This very act is necessary because relatively few Christians know anything about the ancient languages, and even fewer of us are skilled enough in them to be able to accurately convey their meaning in our language. Translation is an extremely difficult and meticulous science, requiring great linguistic skills and a thorough knowledge of the cultures and mindsets of the biblical writers. Unless for those rare individuals who have a working knowledge of Greek and Hebrew and can *freely*

move between their native tongues and the biblical languages, we are *fully* dependent upon a translation.

As the process of translation occurs, various judgments must be made concerning how best to represent the original meaning in the current language. Anyone who speaks more than one language knows firsthand the difficulty of conveying fully into one language the meaning of a statement made in another. This is complicated by the fact that sometimes English has no direct equivalent for a Hebrew or Greek word. Or, a word in Greek may carry several shades of meaning and the translator must decide which shade to represent in a given setting. An example of this can be seen in the Greek word *peiramos*, which carries the idea of both *temptation* and *testing*—two concepts that are quite different. When the translator encounters “*peiramos*” in the Greek, a decision must be made regarding which of these two meanings might have been in the mind of the writer. Which meaning is chosen is a judgment of interpretation, and may not be correct.

Another barrier between us and the original manuscripts of the Bible is the cultural gap. We live in a world that is far removed and vastly different from the world of both the Old and New Testaments. This gap is one that is keenly felt in the process of translation. For example, people today (unless taught otherwise) have no idea what the *denarius* (a unit of money), or *mina* (a unit of weight), or *omer* (a unit of dry measure) refer to. Should translators use these words, or replace them with equivalents in their culture?

For reasons just cited, developing a

translation is a difficult endeavor. The goal is faithfully to represent in another language the Bible as it was originally written, giving accurate interpretation of the meaning of the Bible in the other language. Even though the goal is easy enough to explain, the task is not easy.

Why are the new translations necessary?

Most of us accept what has been explained thus far, but this still does not answer the question why a *new* translation of the Bible into English is necessary. The Bible was translated into our English language many years ago. The King James Version was completed in 1611 and has undergone at least four major revisions since then. Some ask, “Is this no longer good enough?”

The question is not so much whether the King James Version is a good translation. Instead, *the need* for a new translation of the Bible into English becomes clear when the following two truths are recognized: First, we must ever remember that *language changes*. Second, there have been *significant advances* made in the area of biblical scholarship.

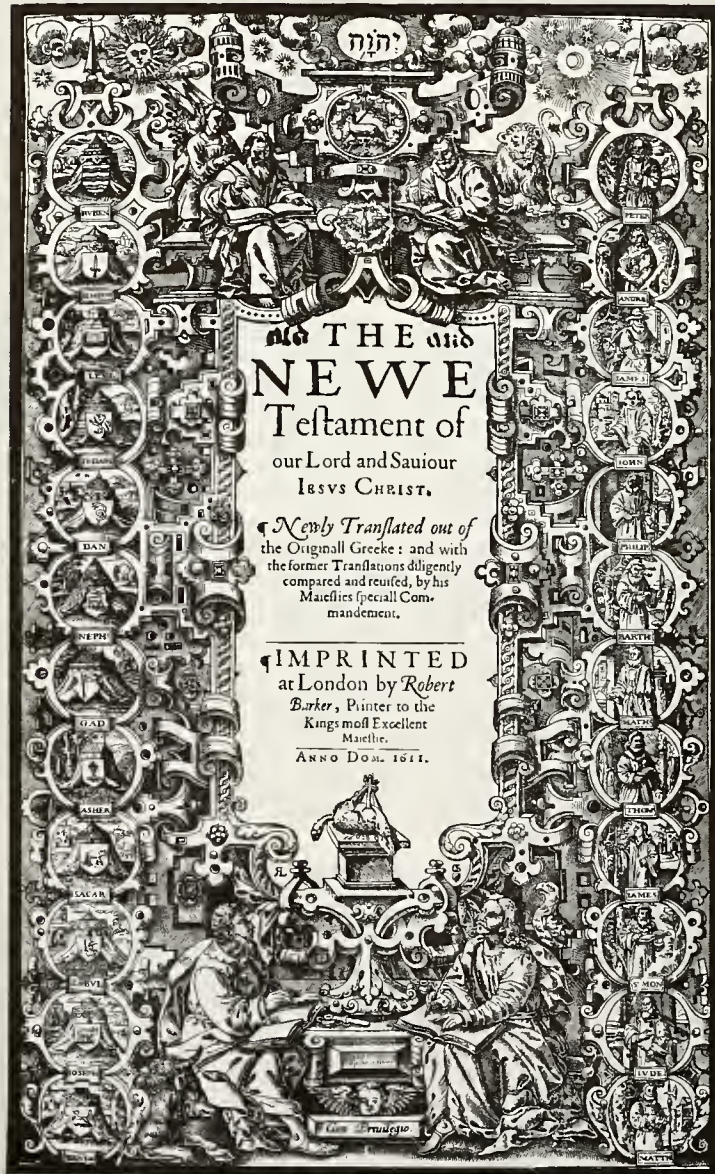
—Language changes. No language is static. The English we use today varies greatly from that which was spoken in 17th-century England. For example, some words have changed their meanings. To “let” (see 2 Thess. 2:7, KJV) meant to “hinder,” but now means to “allow” or to “permit.” To “prevent” (see Matt. 17:25, KJV) meant to “precede” or to “go before.” Now it means to “stop” or to “hinder.” “Conversation” (see Galatians 1:13, KJV) was used to indicate one’s manner of life, but now refers to informal dialog between people. One could go on and on giving examples, but the point is clear—over the centuries, words change their meaning.

Not only do the meanings of some words change, but there has been change also in the manner by which the words are joined together to express a complete thought. In other words, the grammatical syntax of the language changes also. This is most easily noticed in the long sentences in the KJV, with frequent use of

(continued on page 23)

Bible translations: The important thing is to read them

by Harold S. Martin



The catalog of Bethany Biblical Seminary issued in June 1927 contained a nine-point doctrinal statement determined by the seminary board of directors. The following was listed as a doctrinal tenet of the school: "The divine inspiration and absolute trustworthiness of the Bible as the Word of God." Early Brethren believed that the Scriptures were without error in the original writings.

The original writings of the Bible are not known to exist, but handwritten copies were made from the originals, and today well over 5,000 fragments of the ancient Greek New Testament are in existence. It is the task of *textual critics* to carefully examine the early copies of Scripture and reconstruct as nearly as possible the text of the original writings. It is the task of *Bible translators* to phrase in present-day language (and in readable form) the message of the text of scripture. For about 350 years, the King James Version (KJV) has been the most widely read and accepted English translation of the Bible, but the past 40 years has seen an explosion of new translations and paraphrases. What shall we think about the new Bible versions?

A variety of Bible *translations* can serve a useful purpose when they are consulted for comparison and study. Some of the newer translations such as the New International Version (NIV) and the New American Standard Bible (NASB) are helpful, and do not in any way change the doctrinal teachings of Scripture. Even the Revised Standard Version (RSV) which was soundly criticized by many for its bias at certain points (and rightly so), protects all the major Bible teachings. Brother Reuel Pritchett declared that all the distinctive Brethren doctrines are fully protected, and that in some places, the RSV makes things even more understandable. (See *Reuel B. Pritchett, Churchman and Antiquarian*, Roger Sappington, page 80.)

Some of the newer versions are paraphrases, which are freer translations of the text of the Scriptures. The translators take unusual liberties with words, and so paraphrases are not reliable for reaching doctrinal conclusions. If they are used at all, they should only be used

to get the overall sweeping message of the Bible. For example, the Good News Bible (GNB), formerly known as the Today's English Version (TEV), often uses the phrase "death of Christ" as a substitute for the "blood of Christ." Also, the translators put profanity in the mouth of the Apostle Peter when they have him say (in Acts 8:20), "May you and your money go to hell." In the popular paraphrase known as the Living Bible (LB), the ordinance of the holy kiss has been reduced to a mere handshake, and the restriction against outward ornamentation in 1 Timothy 2:9 has been removed. The Phillips paraphrase (PH) uses much free interpretation of the original and can be misleading. Paraphrases have faulty renditions of important Bible passages.

It is my conviction that the New King James Version (NKJV) deserves a wide use in our churches. Many people who use the standard King James Version (KJV) believe they are reading the 1611 original, but are in fact using the 1769 (fourth) revision of the KJV. The King James Version that one buys today is not the 1611 edition. Contrary to popular belief, the ordinary King James Bible has been revised several times.

Many of the spellings, much of the punctuation, and even some of the wording has been changed in these revisions. The original 1611 edition for example used these spellings: "psalme" for psalm, "Dauid" for David, "oyle" for oil, "cuppe" for cup, "sinnes" for sins, and "chuse" for choose. The average English speaking person today would find it very difficult to read the KJV as it was published in 1611. Even the 1769 revision of the KJV (the one which is now commonly used) has obsolete words such as "bolled" (Exodus 9:31), "amerce" (Deuteronomy 22:19), "nessings" (Job 41:18), "wen" (Leviticus 22:22), and "brigandines" (Jeremiah 46:4). Other KJV words which have changed meanings today are "conversation" for conduct, "quick" for alive, "script" for small bag, "trow" for trust, and "ghost" for spirit.

But in 1982 the KJV was revised again and is called the NKJV. The purpose of the translators was not to make a new

translation, but to continue the labors of the earlier KJV translators. The vocabulary and grammar of the KJV is updated. The words and phrases of the new revision are so close to those of the traditional KJV that one can listen with remarkable ease and recognize familiar passages. The pronouns "thee" and "thou" and "ye" are replaced with a simple "you"—but all the pronouns referring to deity are capitalized in NKJV. The NKJV is a translation that is accurate, dignified, and honors the Lord Jesus Christ. I recommend it highly.

There are other useful and helpful translations of the Bible. Galen Hackman, in an accompanying article, refers to some of the them as he explains some of the matters related to the important task of translating the Bible.

The New International Version (NIV), completed in 1978, uses contemporary English words and yet seeks to preserve a measure of continuity with the earlier established translations. Paragraphs have been helpfully indented so that the reader can tell where a new thought begins in the original text. The translators have placed italicized headings at appropriate places throughout the text to help the reader get the overall thought.

The New American Standard Bible (NASB), completed in 1971, was produced by 54 conservative Protestant scholars. It closely follows the Hebrew and Greek word order of the original texts and thus reflects a grammar that is very accurate. The NASB preserves the accuracy of the older American Standard Version of 1901, and does it with a good, readable English style.

The above two translations, along with the New King James Version (NKJV), are the only recent translations that are worthy of wide use. There is no perfect translation. All translations have certain strengths and weaknesses. And surely it is unwise to say that the King James Version had its day and that it should be scrapped in favor of one of the newer versions. The KJV imparts the letter and spirit of the original text in a majestic style, but because its grammar should be updated and many of its words are obsolete, it is helpful to use more recent translations.

Some say, "But the newer versions don't have a reverent sound." My response is that while the statement may be true about some of the paraphrases, it is not generally true of the more careful translations. And consider this: How does the reading in the KJV sound when it describes the male of the human family as "him that pisseth against the wall"? That clause is found five times in the books of Samuel and Kings. Also, twice in the KJV, we read about those who "drink their own piss with you" (2 Kings 18:27; Isaiah 36:12). Those expressions don't sound very reverent either.

Some charge that those who advocate the use of newer translations have embraced a liberal theology, that they are enemies of the Word of God, and that they do not love the Scriptures. Many good people have been caught up in the heresy of teaching that one particular English translation (usually the KJV) is inspired of God, and that other translations are "the work of Satan himself." Most of such criticism comes from materials distributed by radio preachers. They need money badly—and to startle people, they speak about the Nestle's Text and the Textus Receptus (something the average lay person knows about)—and hope that by their sensationalism, they can stir listeners to send in the cash.

It is good for each congregation to decide that public reading of the Scriptures from its pulpit shall always be from the same Bible translation so that people in the audience can easily follow, and so that occasionally the congregation can read the Bible in unison. For many congregations, where people are familiar with the KJV, it is beneficial to continue reading the scripture lessons from that translation.

It can be valuable for us to consider some of the difficulties associated with the task of translation, and to reflect upon some of the various translations that are available to us—but *we must remember that the most important thing is to read God's Word*—and not spend too much time wondering about which version to use. □

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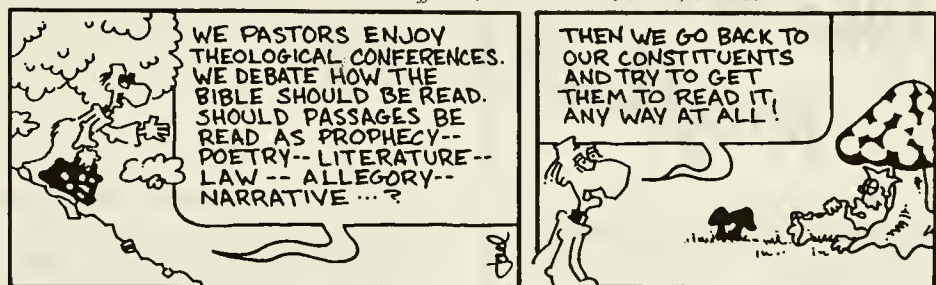
prediction, prevention, and treatment of mood disorders. At New York State Psychiatric Institute (NYSPI) and Columbia University College of Physicians and Surgeons, Dr. Miron Baron (Director, Division of Psychogenetics, Dept. of Medical Genetics, and Associate Professor of Clinical Psychiatry) and his colleagues have initiated genetic family study of affective illness using modern diagnostic approaches and molecular genetic techniques. For this endeavor to succeed, it is critical to enlist the cooperation of large families with several cases of manic depressive (bipolar) conditions. Study entails an interview with a mental health professional and a single blood sample. Procedure can take place at home or at another convenient location. Participants provided with honorarium. Study funded by National Institutes of Mental Health. Research protocol approved by NYSPI—Columbia University Dept. of Psychiatry Institutional Review Board. For participation and/or further information, contact: J. Ellen Loth, MSW, or Miron Baron, MD, NYS Psychiatric Institute, 722 W. 168th St., New York, NY 10032. Tel. (212) 960-5528, 5630.

FOR SALE—*The Genealogy of David Y. Miller*, by Gene E. Miller. David Y. Miller, leader in Old Order faction, separation in Ohio and Ind.; presiding elder, Yellow Creek church, Elkhart Co., Ind. Early history of family in Germany, presence in early Brethren congregations, moving west from Pa. to Md., Ohio, Ind. Tells Miller involvement in migration of Ind. Brethren to N.D., 1893, to establish church on N. Plains. Incl. Ganger, Roose, Davenport, Hoove, Martin, Ebersole, Rule, Cripe, Wise, Smeltzer families. Subject & name indexed. Many early photos. 600 pp. \$29.50 postpaid. Contact: Gene E. Miller, 4112 Homestead St., Irvine, CA 92714.

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(continued from page 19)

colons and semicolons. The English of today tends to use shorter and less complicated structures. An example of this can be seen in 1 John 1:1-3 where the KJV is all one sentence (and thus rather difficult to carefully follow). The New International Version (NIV), by way of contrast, is divided into four sentences (thus simplifying understanding).

Language changes, and thus the writings which we hope will have an effect on this generation, must be rendered in language that is easily understood and commonly spoken. Who of us (even those raised with the KJV) can understand the following verse (taken from the KJV): "Ye are not straitened in us, but ye are straitened in your own bowels" (2 Cor. 6:12)? Is not the NIV more clear when it says, "We are not withholding our affection from you, but you are withholding yours from us"? We have lots of hurdles to cross in reaching the world for Christ. Let's not create another by forcing on the men and women of this generation a Bible that was translated for a people of another culture and in a different idiom of English.

—Significant advances have been made in the area of biblical scholarship. This is a second reason why new translations are valuable. We do not mean that the individuals who labored to produce the biblical translations of the past were not well trained. Indeed, they often had the best training available in their day. But much more has been learned about the nature of biblical Hebrew and *koiné* Greek (the particular form of Greek used in the New Testament). Also through archeological discoveries and access to remote areas of the world (often the locations of monasteries in which ancient copies of the Bible were made), scholars of today have available for use many more ancient manuscripts of the Bible than did their predecessors just a century ago.

For the New Testament alone, translators today have over 5,300 manuscripts at their fingertips. Only 25 of these texts were at the disposal of the translators of the KJV. And in relation to the Old Testament, most everyone has heard of the



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Dead Sea Scrolls, discovered only in 1948 in caves close to the Dead Sea in Israel. The influence of these manuscripts upon both Old and New Testament scholarship is still being weighed. The discovery was very profound in that the scrolls are almost 1,000 years older than previously available manuscripts were (and thus 1,000 years closer to the time of the writing of the original manuscripts of the Old Testament). Should not the Bibles we read today reflect the latest and best information available in Bible translation?

Why have some verses been deleted and others changed?

Anyone who has read one of the newer translations of the Bible could not help but notice some significant changes. Most of the time, these changes are merely that of *rewording* the text to render it more clearly. However, sometimes the change is in the *deletion* of a word or phrase (for example, "through the Spirit" in 1 Peter 1:22), or the *addition* of a word or phrase (for example, "according to God" in 1 Peter 5:2). At other times, there are significant portions deleted or identified (by footnote or marginal reading) as not being in some of the manuscripts. Notice, for example, Mark 16:9-20, John 5:3b-4, John 7:53-8:11, and 1 John 5:7.

Why do these additions and deletions occur? As noted earlier, there are thousands of manuscripts available for the New Testament alone. As one examines the various manuscripts, two amazing things emerge: First, no two of the manuscripts are alike in every detail. The differences can be as small as the spelling of a word, or as large as the deletion of an entire passage. This is more true of the New Testament than the Old. The books of the Old Testament were meticulously copied by an order of trained scribes. Care was taken in copying because for centuries they were recognized (canonized) as the sacred texts for the Jewish faith. On the other hand, with the rapid and unorganized spread of the early church, the writings that eventually became recognized as authoritative for the New Testament, were freely distributed and hastily duplicated by anyone who desired a personal copy or one for the church. This resulted in a

vast collection of manuscripts, many of which contain significant variations. Consequently, since the translators of the KJV had only 25 manuscripts to consider (and these were, for the most part, rather recent and basically representing only one area of manuscript tradition), the KJV does not reflect the textual variations that actually are present.

The vast variation among the manuscripts is the first amazing fact. The second fact is even more amazing. If you could examine the variations, you would find that among thousands of different readings, not one of them affects a basic fundamental doctrine. No truth of Christianity nor doctrine of the faith is in doubt because of a variant reading within the many manuscripts. The deity of Christ, his virgin birth, the blood atonement, salvation by grace through faith, etc., are never brought into question by the reading of the manuscripts. Personally, I find this utterly amazing—an indication of God's watchful care over the transmission of his Word throughout the centuries. Glory be to God!

But does not the Bible itself warn against adding to or deleting from the words of scripture (Rev. 22:18-19)? It most certainly does. We must realize, however, that the standard by which we judge the Word of God is not any particular *translation* of the Bible. Rather, our standard must be *the original text* of scripture as best assembled from the manuscripts available. One cannot take the KJV (or any other translation) and use it as the measuring rod for infallibility. It is just as likely that the KJV *contains* words and sentences that are not in the original as it is that one of the newer translations *omits* certain sections. Our commitment to the Word of God should be such that we want the Bible to reflect any change that is evident in the older manuscripts. It should at least be mentioned in a footnote or in the margin.

Why are there so many translations?

The number of new translations since the turn of the century has been staggering. However, this is not the first era in which numerous translations have appeared. Prior to the acceptance of the

KJV (which took more than 50 years), there were no fewer than eight other translations offered to the churches. The current variety of translations is a result of several factors:

—Certain translations reflect different basic and accepted texts of the original languages. For example, since there is such a variation among the Greek manuscripts, several renditions of the Greek New Testament are available. The *Textus Receptus* is the text on which the KJV and the New King James Version (NKJV) are based. There is also the *United Bible Society Text*, which attempts to render the readings of the *oldest* manuscripts, even if certain readings are only rarely found in manuscripts. There is also the *Majority Text*, which attempts to render only those readings supported by the *majority* of manuscripts, regardless of their age. Similar differences occur with the Old Testament as well. Consequently, a translation will differ depending upon which basic text is used for translation.

—The variety of current versions also reflects a difference in translation philosophy. Should a translation be as *literal* as possible? By "literal" we mean, should it attempt to stick as closely as possible to the word order and syntax of the original language? Of course, an exact word-for-word translation cannot be done, for the biblical languages are highly inflected. "Inflected" means that the role of a particular word in a sentence

is governed by the word's prefixes and suffixes, not by its location in the sentence (as in English). Some of the new translations attempt to be as literal as possible (for example, the Revised Standard Version (RSV) and the New American Standard Bible (NASB). This sounds like a good approach, but the result is often a translation in "choppy" English that does not reflect the usual way sentences are spoken in our language.

Another philosophy of translation is often referred to as the *dynamic equivalence* method. In this approach, the concern is not to adhere as closely as possible to word order, but rather to render the *meaning* of the sentence as clearly as possible in the modern language. The particular use of words is not ignored, but the emphasis is placed more directly on the best way to express in the translation the *concept* being conveyed in the scripture. This too sounds good, but the extreme of this becomes nothing more than a paraphrase. A "paraphrase" is a very free rendition in which the translator inserts much of his own understanding. Examples of Bible paraphrases include the *Living Bible* (LB), the *Phillips Translation* (PH), and the *Today's English Version* (TEV).

Perhaps the best approach in translation is one that attempts to combine both of the above, seeking to relate the meaning clearly, but also attempting to be as literal as possible without butchering the

English language. Presently, the NIV accomplishes this goal most successfully.

The fact of the matter is, no one translation, regardless of how well it is done, can capture the full meaning of the scripture as it was originally given. (The Amplified Bible is an attempt to do this very thing, but as a result, it becomes very cumbersome and difficult to read). Something is always lost in the translation process, especially when there exists not only a language barrier, but also a cultural obstacle. For this reason, although you may prefer one translation over another, you should frequently confer with other translations in your study, and not insist

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When selecting a version of the Bible, next to the translation's accuracy, the most important aspect to consider is how well it conveys God's message to you. For some, the choice may be the KJV (especially persons who have been raised with it). For others, the choice could quite likely be one of the newer translations. Whatever you do, don't allow some fanatical, fundamentalist preacher to convince you that the *only* acceptable translation (or the most accurate one) is the KJV. That simply is not true.

While it is good to enjoy the use of a wide variety of translations, most of us will prefer to settle upon the use of one version for our primary study. Doing this makes memorization much more easy. Those of us who hold a high commitment to the Bible as the Word of God should be in the forefront in our open-armed welcome of translations which convey the gospel in clear, contemporary English. It is our heart's concern that our world may hear and believe that Jesus is the Christ, and in believing, they may find the joy of salvation. New translations of the Bible can be a great aid in reaching this goal. □

Reprinted with permission from BRF Witness, Vol. 24 No. 1, 1989, a publication of the Brethren Revival Fellowship. Golen R. Hackman, former pastor of the Schuylkill Church of the Brethren, near Pine Grove, Pa., is now a missionary/teacher at Kulp Bible School, near Mubi, Nigeria.

turning points

Licensing/Ordination

Ballinger, John Alan, licensed March 18, 1989, Akron, Eastwood, N. Ohio
Fogle, Lerry W., licensed Jan. 28, 1989, Frederick, Md.-Atl.
Healy, William George, licensed March 11, 1989, Berkeley, W. Pa.
Jantzen, Clair L., licensed Feb. 25, 1989, Fellowship in Christ, Pac. S.W.
Lenker, Mark Andrew, licensed Dec. 29, 1988, Summit, Shen.
Mason, Steven Watts, ordained Feb. 28, 1989, Valley Bethel, Shen.
Parsons, Jeffrey H., ordained Jan. 28, 1989, Mount Carmel, S.E.
Schildt, Paul Edgar, licensed Feb. 9, 1989, Upper Cone-wago, S. Pa.
Turner, Charles Russell, licensed March 9, 1989, Leakers Chapel, Shen.

Pastoral Placements

Barkey, Ray, from Rock Run, to Maple Grove, N. Ind., interim to full-time
Cooper, Lester, from Big Creek, S. Plains, to Sipesville, W. Pa.
Daggett, Joan, from seminary, to Daleville, Virilina, team
Daggett, Kevin, from seminary, to Daleville, Virilina, team
Deyerle, Ernest, from Troutville to Red Hill, Virilina
Edwards, Gary, from Walnut, N. Ind., to Mt. Union, Virilina
Gass, Harold, from secular employment, to Broadwater, Farrenburg, S. Mo., yoked part-time
Gregory, Steve, from campus ministry, to Mountain View, Idaho
Hall, Richard J., from Hopewell, Virilina, to Newport, Shen.
Larris, Earl, from secular employment, to Fredonia, W. Plains, part-time
Lendricks, David, from Keene, Atl. N.E., to Quinter, W. Plains
Loffert, Gordon, from seminary, to Lewiston, N. Plains
ones-France, Melanie, from seminary, to Franklin Grove, Ill./Wis.

Long, William L., from seminary, to Dundalk, Mid-Atl.
Matthews, Donald D., from yoked to full-time, Oak Grove, W. Marva
Martin, Helen, from Fairview to Richland, N. Ohio, part-time, team
Martin, Paul, from Fairview to Richland, N. Ohio, part-time, team
Menker, Mel, from Donnels Creek, S. Ohio, to Medina Fellowship, N. Ohio
Murray, Mark, from seminary, to Sugar Ridge, Mich.
Smith, Michael, from Cedar Creek to Baugo, N. Ind.
Yocum, George, from secular employment, to Valley Point, Mid. Pa., part-time

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Geiser, Hamer O., 83, Huntingdon, Pa., March 11, 1989
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Mishler, Glenn D., 73, Akron, Ohio, March 22, 1989
Molesy, Arthur E., 74, Windber, Pa., April 14, 1989

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Murdock, John, 84, Melbourne, Fla., April 24, 1989
Negley, Paul M., 86, Newville, Pa., Feb. 11, 1989
Noel, Marshall J., 74, Roxbury, Pa., Feb. 5, 1989
Nusbaum, Kenneth R., 75, Goshen, Ind., May 14, 1989
Nyce, Lincoln, 89, Harleysville, Pa., May 26, 1988
Parker, Dovie M., 79, Roanoke, Va., Feb. 4, 1989
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Snyder, Irvin K., 90, Middleton, Pa., Feb. 22, 1989
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Stover, Orion J., 85, Milledgeville, Ill., April 16, 1989
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Thorne, Harvey B., 87, Gettysburg, Pa., April 21, 1989
Tritt, Edith E., 84, Carlisle, Pa., Jan. 6, 1989
Veach, Mary, 93, Everett, Pa., April 28, 1988
Vest, Morris A., 87, Copper Hill, Va., Jan. 20, 1989
Wagner, Ella R., 79, Carlisle, Pa., Feb. 10, 1989
Whitesel, Dorothy M., 76, Huntingdon, Pa., April 14, 1989
Wilt, Philip R., 57, Windber, Pa., March 30, 1989
Wogoman, Cora, 100, Greenville, Ohio, April 24, 1989
Wood, Berkley O., 90, Roanoke, Va., April 19, 1989
Ziegler, Monroe, 97, Neffsville, Pa., April 13, 1989
Zook, Gorman, 83, Huntingdon, Ind., April 8, 1989

A door ajar for mission

Remember Annual Conference 1988, in St. Louis? The most exciting action of the week was the debate over the report of a committee studying world mission philosophy. To the surprise of many, the report was not accepted. The committee was dismissed and a new one elected. Former moderator Jim Myer seemed to speak for those who carried the day when he declared, "We need a statement to get us going, to set us free to do mission."

It seemed clear that the mood of the church was for at least a partial return to mission identified as *Church of the Brethren* mission, that the folks back home in the congregations wanted more than a "theology of presence." They wanted to come out enthusiastically for proclaiming the gospel and the personal invitation for people to know Christ.

One would have thought the new committee elected at St. Louis would scarcely dare to do less than boldly call for such an emphasis. But it did. And no one at Orlando this summer seemed to put up that much of a fuss.

The 1988 committee was perceived to be, at best, dragging its heels at active Brethren mission work in nations other than the United States. But the paper passed at Orlando only "opened that door a little further," according to committee chairman Duane Ramsey. In fact, the committee considered the new statement to be a rehash of the denomination's 1981 Statement on World Mission Philosophy and Program.

All three of the queries that came to the 1986 Norfolk Conference setting off the study were calling for guidance for, and endorsement of, mission work beyond our borders. And yet, delegates at Orlando settled for a door slightly ajar rather than a starting gate swung open.

Maybe it was a difference in composition and mood between the delegate body of 1988 and the delegate body of 1989. Maybe it was the denominational structure issue eclipsing everything else at Orlando. Maybe it was a reluctance to belabor the issue of mission further, after two

committees and the spending of \$15,145 on their work. Maybe the 1981 statement was okay, after all.

Whatever the reasons for its rather easy acceptance, we have now for our guidance a mission statement that hasn't exactly set the world on fire since 1981 and isn't likely to do so in its 1989 revised form either.

The Church of the Brethren has all sorts of mission projects going on, all of them commendable. Promotional material provided to each congregation in preparation for the October 1 World Mission Offering Emphasis lists an impressive variety of ministries both in the USA and in other countries. This issue of MESSENGER lifts up "Christian Accompaniment" in Central America as only one example of Brethren being where they ought to be, doing what they ought to do.

But for me and, I believe, thousands of other Brethren, there is something missing in the action—that clear emphasis on the proclamation of the gospel and the personal invitation for people to know Christ. Have we grown uncomfortable with Christ's basic command to his followers? Are we afraid our buddies in the mainline Protestant bodies will snicker at us? Are we letting someone else tell the Brethren how to do mission?

The 1989 Statement of Mission Philosophy and Guidelines for Program ends by calling on Brethren "to give sufficient resources that we might become all that Christ intends the church to be in this age." So on October 1 give generously of your financial resources for our denominational mission program. Give generously of your time and services to the many, many worthwhile mission projects we have going.

But would you like to do more?

Remember that the door has been opened a little wider—at least ajar—for still broader mission involvement in other nations. That door isn't likely to open fully without a push from behind it.—K.T.



Ingrid Rogers



Mervin Keller



Tom Downey



Chris Downey



Linda Williams



Gilbert Romero

BY THE *Manner* OF THEIR LIVING

When asked, "How shall the Brethren be recognized?" Alexander Mack answered, "By the manner of their living."

Mack's 18th-century insight gives title to a present-day video on the Brethren adventure. Pastors Mervin Keller in Maine and Gilbert Romero in California, songwriters and educators Ingrid Rogers in Indiana and Linda Williams in California, and Congressional couple Tom and Chris Downey in Washington, D.C., recount how "being Brethren" impacts their actions and beliefs.

Order "By the Manner of Their Living" for your home or church library. Use it to inspire others to share their story of what living out the Brethren vision means today.

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Church of the Brethren

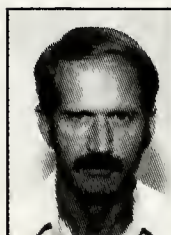




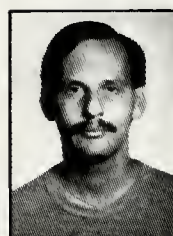
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Ed Myer



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Kathy Zimmerman



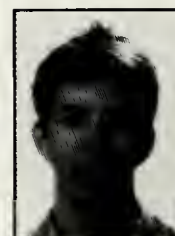
Jacquie Schoonover-Higgins



Jeff Schoonover-Higgins



Dona Whitmore-McDonough



Patrick Whitmore-McDonough

Acompañamiento

A sign of God-with-us

Acompañamiento: Walking with, being with, journeying together. Christian accompaniment.

That is the call to the Church of the Brethren from Latin America. To stand with the suffering poor in their cries against oppression and in their long and painful, yet joyful, march toward liberation.

For the "new thing" about Latin America is the growing realization that God is in the midst of the poor, infusing them with perseverance and confidence and hope. They earnestly invite Christians from other lands to share the journey with them.

Thus Brethren Volunteer Service workers Jeff and Jacquie Schoonover-Higgins help farm families return to their war-ravaged village in El Salvador. Christy Rodgers serves a San Salvador church that has been the direct target of violence. Ed Myer, a physician, teaches family practice to medical students in Nicaragua. "His presence," say the people of Misión Cristiana, a partner church of the Church of the Brethren, "is a sign of God-with-us."

Also in Nicaragua, Greg Blick works with Witness for Peace and Patrick and Dona Whitmore McDonough serve with Habitat for Humanity. In Haiti, Kathy Zimmerman works in agricultural development for Church World Service. In Brazil, field staff Steve Newcomer is exploring ministry with the homeless, including street children.

This physical and spiritual presence of Brethren workers in Latin America is sustained by the General Board. You can participate in this journey of hope, this affirmation of "God-with-us," through your prayers and your special gift for the World Mission Offering. Give through your local church, or send your gift to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

Church of the Brethren
World Mission Offering

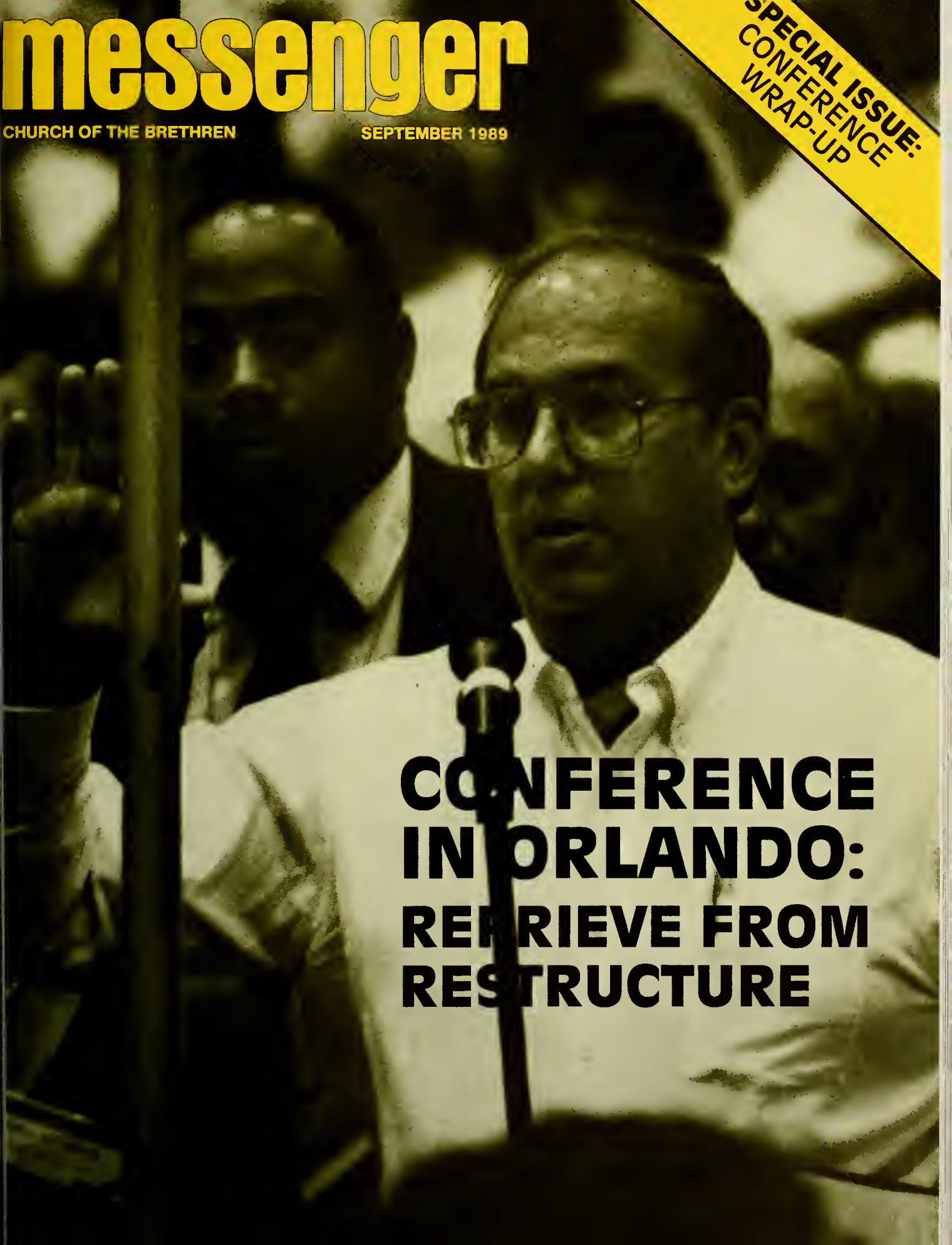


messenger

CHURCH OF THE BRETHREN

SEPTEMBER 1989

**SPECIAL ISSUE:
CONFERENCE
WRAP-UP**



CONFERENCE IN ORLANDO: RELIEF FROM RESTRUCTURE

- 9 The Brethren: Theologians All.** The general run of churches, Vernard Eller points out, have their theology ready-made for them. But the Brethren are different (and Vernard likes that). Our Brethren forebears thought that theology was of such importance that it dare not be delegated to a professional clique. All Brethren are obliged to be theologians, hammering out *together* the theology of the church.
- 12 Orlando '89.** The MESSENGER staff, assisted by James M. Beckwith, Theresa C. Eshbach, Don Fitzkee, and Judd Mellinger-Blouch, cover the 1989 Annual Conference in Orlando, Fla. Phil Grout and David J. Morris provide the photos.
- 14 Delegates Act on Structure, Ethnic Inclusion, Mission Philosophy.** Wendy Chamberlain McFadden summarizes the business items on the Orlando agenda. Sidebar: "Restructure: An Idea Whose Time Had Not Come."
- 18 God Is Living as Friends.** Photographer Phil Grout presents an essay in photos, interpreting the 1989 Annual Conference theme.
- 30 Phillip C. Stone Moderator for Portland.** Heading the list of those elected at Orlando is moderator-elect Phillip C. Stone, who will move on up in 1991 to moderate the Portland, Ore., Annual Conference. A complete listing of election results and General Board reorganization is presented.
- 34 Overheard in Orlando.** Not all of Annual Conference is given to debating and electing. A sampling of Conference sideshows, statistics, and small talk is presented.

COVER: Former general secretary Bob Neff says that Orlando '89 was his first experience of speaking from the floor at Annual Conference. "Standing at the mike for the better part of two days, waiting my turn to speak, was an education in itself," he declared. "The people in line at the mikes, strategizing, checking signals with each other, sensing the course of the debate—that's where the action is." Read how Bob's motion on the restructure proposals affected the course of Conference (page 16).

In Touch profiles Luther Hopkins, Stuart, Va.; David Yeazell, Goshen, Ind.; and Clair Petcher, Fruitdale, Ala. (2) . . . **Outlook** reports on hymnal council. Jeff Schoonover-Higgins arrest. Third World Christians call for conversion. Church membership decline. Food Crisis Fund. Young adult conference. Culebra work camp. Bethany graduation. Personnel (start on 4) . . . **Worldwide** (7) . . . **Update** (8) . . . **Opinions** of John A. McCormick; Karen R. Gallego, James Vaughn, Eva O'Diam, Everett Fisher, and John William Bowser; and John Mortimer (start on 39) . . . **Pontius' Puddle** (41) . . . **Turning Points** (43) . . . **Editorial**, "Is It Like a Ball . . . or a Plate?" (44).

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SHARING EDITOR'S FANTASIES

I really got some laughs out of the "Gems to Enjoy for July" editorial. Some of your fantasies have shared and my husband concurs on the "dorky" hand-holding bit.

PAT ROOP ROBINSON

Westminster, Md.

THANK YOU FOR THE PRIVILEGE

It was a real privilege the last two years to travel with my wife, Elaine, as she served as Annual Conference moderator and to serve in a supportive role to her (May/June, "Elaine Sollenberger: Quiet Revolutionary"). I enjoyed it very much and am grateful to the Church of the Brethren for that opportunity.

It was interesting to see how differently we express our worship as we endeavor to live as God's friends. We truly are a church of many backgrounds, with much to share with each other. It seemed that everywhere we went there were people who were very anxious to see the church grow and become an even greater influence in the community.

RAY SOLLENBERGER

Everett, Pa.

SCOOPED BY JULY GEMS

I agree with the editorial "Gems to Enjoy for July." I too have had those thoughts (and agree with most of them) but you scooped me, just "Peanuts" scooped you.

SAMUEL V. FREY

Golden, Colo.

HAND-HOLDING PRAYERS NOT DORKY

In the July editorial I found something I have come to totally disagree with. Those "hand-holding prayers" are not dorky! I honestly believe that hand-holding prayers are very beneficial. They provide physical contact that some Christians desperately need.

Along with the contact, a hand-holding prayer also shows unity among believers. It brings a certain bonding that I cannot and do not want to explain. I often feel the Holy Spirit's presence then more than at any other time.

TERI HARRIS

Americus, Ga.

GOD'S WORD IS UNITY

I opposed efforts to restructure our denomination because it wrongly interprets the present crisis of the Church of the Brethren (May/June page 16). That attempt to restructure was like playing "upset the fruit basket" in hopes that good would come out of chaos.

The Church of the Brethren is in crisis. We are small and divided into subgroups with no shared vision of what it means to be Christian. Our lack of shared vision is affecting our evangelism, giving, and our hope for the future.

Each subgroup has a piece of the vision, but cannot find the underlying theme and our diversity is frightening. What will unify us? Evangelism, charismatic renewal, ecumenical leadership of women, health ministry

remaking, congregational focus, service? Each of these perspectives is part of our unity, but God's plan for us together is not yet clear. Several times the Israelites became impatient when they thought the Lord was too slow. They were a golden calf when Moses was late coming down the mountain with God's word. I heard no word from the Lord in the commitment proposals. Rather, I heard the frustration of people who think that a king is better than a prophet. It is wrong to believe that a new structure would give us God's word. Structure must flow out of vision rather than out of frustration. What if our diversity is the very source of God's new revelation? What if God is challenging us to be together in spite of our diversity? The subgroups in the church can find a way to be in communion and to share in common mission, then perhaps we can provide leadership for other Christians who are struggling with the same diversity and fragmentation. Our longing for unity may be God's word, and when we hear a new word, then we will be free to make the present structure work or create a new structure.

JAMES N. POLING

Westchester, N.Y.

DISAPPOINTED AT BREAKING OF BARRIER

The May/June MESSENGER is one of the most useful, with its focus on Christian education. The April focus on AIDS was also timely. I appreciate Elaine Sollenberger's insight in the Wampler's May/June article, "Why make a point about being the first female moderator?" I agree. That point was made at the 1987 Conference when she was elected. I felt great relief immediately that this barrier had been broken. Now, together, we go on with the work of the kingdom.

It was sad that the Annual Conference delegates elected all males this year. We don't know how close the vote totals were. Obviously support for any one female was not overwhelming, but many or all may have needed only a few votes to be elected.

At the time of marking the ballots the moderator's prayer of guidance should include openness and understanding of the need for balance in viewpoints and representation. The delegates should have realized that they could achieve balance in the election of the new structure review study committee. A strong reminder each year would be helpful for the church.

TIMOTHY D. SPEICHER

Wilmington, Del.

THE JULY SAMPLE MISLEADING

I found the July article "Showing the Spirit, Empowering the Faith: Youth in the Church of the Brethren" to be misleading, especially the comparison of its findings with those of my 1985 Brethren Profile Study.

The article stated that "it seems the Brethren may equal . . . the agreement of Brethren with church positions." If the author had noted that the MESSENGER findings only

spoke for the 100 youth who responded to the survey, then this statement would have been less objectionable.

It was misleading, however, to give the impression that the MESSENGER study accurately reflects the attitudes of Brethren youth. A sampling design that compiles its list of participants by asking district offices or youth workers for names will obviously yield a list of highly active young people—those best known to district leaders. The fact that only 39 percent responded to the survey further guaranteed that only the views of the most active and interested would be represented.

In short, the design, coupled with the low response rate, yielded a biased sample of today's Brethren youth. An explanation to this effect would have strengthened the article.

In contrast, my 1985 study, grounded in a representative sampling design, revealed exactly the opposite of what the July article suggests. The younger the church members, the more likely they are to disagree with traditional Brethren doctrines and church positions. For example, younger members are less supportive of Brethren positions advocating nonviolence, humility, simplicity, church accountability, the authority of the New Testament, the importance of Annual Conference decisions, etc.

I would love to see data that refute my 1985 findings regarding young adults, for I found them very disconcerting, but such results would have to be based in a systematic sample which reveals what the typical Brethren young person actually thinks and feels.

CARL BOWMAN

Verona, Va.

A GLIMPSE OF THE BIG PICTURE

The men who dug trenches for the Panama Canal couldn't see the finished product, only the corner they were digging. Only those with vision persevered in joy—those who got a glimpse of the big picture and saw themselves as canal builders, not simply ditch diggers.

At the 1989 Church of the Brethren Annual Conference, I got a glimpse of the big picture. God has a marvelous way of taking our small, narrow views and enlarging them. Even my flight to sunny Orlando reminded me that my little area of the earth is just a small, square patch of ground from God's view in the sky.

I saw the heartbeat of the Church of the Brethren for the first time. I learned that we are a reaching, loving, healing church. We open our arms to the people next door as well as the people around the world. God's friends come in all sizes, shapes, colors, cultures, and nationalities. And the bulk of God's friends do not speak English as their native language.

I'm very proud to be a member of the larger Church of the Brethren. Even though I am digging a trench in a small corner of the total church, now that I have seen the big picture I know that I am a canal builder.

LAURIE LECHLITHER

Elkhart, Ind.

As I was reading Cheryl Cayford's article about the "Dialog Room" situation at this summer's Annual Conference (page 37), I got to wondering about the origin and history of Conference "insight sessions." I turned to the Annual Conference "booklets" of the past 45 years and pored over the program pages.

Back in the 1940s the Conference programs listed "breakfast conferences" and "sectional conferences." These appear to be the forerunners of today's "insight sessions." The programs suggest that the Brethren of that day stuck pretty close to conventional topics. Picture yourself at the 1946 Annual Conference agonizing over whether to go to "Ministers and Sunday School Superintendents," "Women's Work," "Men's Work," or "Youth Work." If you really wanted something radical, of course, there was one "conference" called "Peace Action." M.R. Zigler and Dan West even had one "pre-breakfast conference, held at 6 a.m.—on "Brethren Search for Peace." And we were already into the drug scene in 1946: One "conference" was tersely called "Temperance."

There was little change until the middle 1950s. By 1947 there were "post-breakfast conferences." "Sectional conferences" were still going strong, and luncheons and dinners with speakers were becoming more numerous. After 1957 there was nothing billed as "sectional conferences." Everything was lumped under "post-breakfast conferences." Those, and meal events, prevailed through 1967. But the topics were becoming more radical: "Centers of Crisis—Vietnam and S.E. Asia" was the topic for one 1967 meeting.

Suddenly, in 1968, the whole concept changed. The meetings were held at 9:15 p.m. and were called "Facing the Issues." Films were shown. Topics were ones such as "Use and Misuse of Drugs," "Experiencing the New Media in Worship," and "Civil Disobedience."

In 1969, "Facing the Issues" became "Insight '69." In 1970 it was "Insights '70s." That held until 1974, when it was called "Insights '74." In 1977, it became just "insight sessions" and has remained that ever since.

Someone could do an interesting study on the evolution of "insight sessions," the topics they tackle, and what they reflect about the church. Such a study would give us a lot of . . . well, *insight*.—THE EDITOR.

INSIGHT SESSIONS and how they grew

Luther Hopkins: 'Love is like a rose'

Luther Hopkins has rewritten the adage, "It is better to give than to receive," into his own creed: "Giving is living."

Five years ago, he and his son, Kirk, started growing roses and giving them away. The tradition began when a member of the Smith River Church of the Brethren, near Woolwine, Va., which Luther pastors, gave him a vase of roses. His son photographed him holding the flowers.

"The look on his face in that picture was like a mother looking at a newborn baby," says Luther's wife, Marie.

Kirk told his dad that they were going to plant some roses; they were going to see that look on other faces.

"We decided to give the roses to people from all walks of life—the sick, widows, nursing home residents, factory employees, bank and post office employees, just to name a few," says Luther. "We never sold a rose. If you were to charge someone, the effect would be gone. People's smiles and reactions are compensation enough.

"I gave some roses to a widow one time and she told me that no one had ever given her roses before. She actually cried, she was so touched."

That is what Luther Hopkins is all about—touching lives. Several times a week, June through October, he loads his car with his prized possessions and sets out to brighten a few lives, stopping "just about anywhere there are people."

At first people do not know what to think of this "rose man." Some are skeptical of his motives. Luther, however, has little trouble dispelling doubts with a flash of his reassuring, down-home smile.

"I tell people that basically I'm selfish. I get to cut the roses when the dew is still on them. I get to handle each rose individually. And I get the satisfaction of seeing the looks on other people's faces when I give them away. I get more out of them than anybody."

Luther grows hybrid T roses. His garden has grown to include 135 bushes. Each plant is trimmed three or four times a week.

Luther admits that his hobby is expensive. "We try not to think about it. We don't want to know how much we spend.



You can't put a price on people's happiness.

"Lots of times, I cut some roses and put them in the church refrigerator and announce from the pulpit, 'All you ladies who want roses, go get 'em,' and you better believe they do, too," he says.

For Luther, depressed moments are few and far between. "If you think of you," he says, "you will never be content. When you start thinking about how to help other people, you have discovered the secret to happiness."—PARKER LEE NASH

Parker Lee Nash is a staff writer for the Martinsville Bulletin, Martinsville, Va., from which this article is adapted, with permission.

David Yeazell: Teach

"A lot of churches are finding out that the pastor or even a staff of a few person can't do all the work in the church," says David Yeazell. "There's a need to have some way to equip lay people to minister effectively."

David is director of the School for Equipping and Nurturing Disciples (SEND) of the Communion Fellowship church in Goshen, Ind., affiliated with the Church of the Brethren and the Menonite Church. Since 1986, some three dozen students from as far away as the Philippines, Trinidad, and Kenya have participated in the nine-month program.

SEND is intended to be an alternative for people who seek more biblical training than is provided in a Sunday-school setting, yet do not desire academic training from a Bible college or seminary.

"SEND is simply created to fill a gap for a group of people that the seminaries and Bible schools aren't necessarily called to prepare," David says.

The Goshen school is quite different from the General Board's Education for a Shared Ministry (EFSM), which trains pastors and leaders of small churches in sharing the work of ministry, and Training in Ministry (TRIM), which offers an abbreviated version of a college and seminary ministry training course.

"We give more of an emphasis on the whole person, although we don't reject the academic part," David points out. "A major part of SEND is the morning classes. Instruction is modeled on Jesus' day-to-day life with the disciples. 'Facts and correct doctrine are important,' he says, 'but there has to be the balance of allowing God to work on character.'"

That happens in the context of life together in community. Students live in one house and share meals, chores, and times of fellowship. Both men and women have a live-in staff person to guide their spiritual trek. David served in that role for the first three schools.

Instructors, including local ministers as well as teachers from around the country, live with the students during their week of teaching.

With classes slated to begin in September, the school is "kind of shy on students for next year," David says. The

ipleship

school is evaluating whether four students, plus two who may attend, are enough to support the budget. The group of 7-8 last year was "a good number," says David.

SEND graduates receive a certificate (the program is not accredited) and either become active in mission work or return to their home congregations, where they often assume leadership roles.

"It's easy by going to church to put up a religious front for two hours, when in



Clair Petcher: He's met a lot of ministers

"At every Annual Conference I meet a lot of people I've worked for," says 91-year-old Clair Petcher, who repaired cars for Bethany Seminary students in Chicago for 35 years, from 1927 to 1962.

Clair's auto repair shop was one block from the seminary when it was located on West Van Buren Street, and "they could see me from the First Church of the Brethren parsonage," he remembers. "I met an awful, awful lot of ministers."

Born in Indiana in 1898, Clair moved to Alabama in a horse-drawn covered wagon when he was nine. In 1921 he went to Chicago to attend an automobile and tractor repair school, working nights to pay his way. He opened his own shop six years later.

Fred Swartz, pastor of the Manassas (Va.) Church of the Brethren, remembers that Clair "took a special delight in working on the cars of the seminary students." Fred attended Bethany 1958-1961. The shop then looked as if Clair spent all his time working and not a lot of time doing other things, such as cleaning up. Clair liked to philosophize, Fred recalls, but would be straightforward about what was wrong with a car.

Clair was a "trustworthy person amid a sea of new faces in the city," says Bob Faus, also at Bethany in the '50s and later Clair's pastor at the York Center church, in Lombard, Ill. He remembers Clair as homespun, down-to-earth, and a mechanical whiz. "He made you feel that you wouldn't be taken for your last dollar."

The Bethany neighborhood changed

radically over the 35 years. When Clair moved there it was almost the best side of Chicago, he says, with beautiful, large homes and yards. But in 1962, at age 64, "I got to the point where I was afraid to go to work."

Property values reveal the "unbelievable change," he says. A \$75,000 building donated to the seminary sold for \$18,000 after the area deteriorated. Clair managed that building for some time. One night he drove there, around 2 a.m., after a shooting. A man had forced some of the tenants into the basement and robbed them at gunpoint.

Clair quit working his shop in 1962, but kept the property and rented it out for another 17 years. In 1977 he returned to Alabama, where he lives on his nephew's 100-acre farm in Fruitdale.

"I feel great. I enjoy life a lot," he says. He spends his time gardening, plowing, disking, mowing, "bushhogging," and repairing farm machinery. And he bowls. "It isn't everyone who bowls on his 91st birthday," he says proudly.

Clair also enjoys church meetings. At Annual Conference this year he went up on stage to say hello to Earle Fike, at one time pastor at First Church Chicago. Earle was talking with the moderator. "She looked around this other gentleman and smiled. He turned around and said, 'Here's our car repairman.' It gives you an idea as to how I run into different people I knew in Chicago."—CHERYL CAYFORD



actuality we may not be living like we act on Sunday," says David. "Most people in the program have the desire to live up to what God wants them to be."—TOM PRICE

Tom Price writes for The Elkhart Truth, Elkhart, Ind., from which this article is adapted, with permission.

Hymnal Council selects 75 additional hymns

The Hymnal Council has approved 75 more hymns and appointed a managing editor for the project.

The new hymns, approved at the council's June meeting, bring to 202 the number of hymns and songs approved so far for the cooperative hymnal due out in 1992. Participating denominations are the Church of the Brethren, Mennonite Church, General Conference Mennonite Church, and Churches of God, General Conference.

Rebecca Slough, who has chaired the worship committee, was introduced as managing editor of the project. She will coordinate the work of the committees—worship, text, music, and publishers.

Slough was reared in the Church of the Brethren, and currently is a member of the Mennonite Church. She holds degrees from Goshen College, Associated Mennonite Biblical Seminaries, and the University of Notre Dame. She has completed requirements for a Ph.D. in theology from Graduate Theological Union, with a concentration in worship studies.

Slough's former responsibilities with the worship committee will be divided between two Church of the Brethren ministers—Jimmy R. Ross, pastor of the Lititz (Pa.) congregation, and Nadine Pence Frantz, co-pastor of a Mennonite Brethren church in Fresno, Calif.

Nancy Faus, a faculty member at Bethany Theological Seminary, continues as chairwoman of the hymnal project.

At the June meeting, hymnal planners sang frequently from the *Hymnal Sampler* that was released for use this past summer in assemblies of the participating denominations. The *Sampler*, edited by Mary Oyer, is a collection of 137 hymns, choruses, and worship resources, representing a wide range of material that will be included in the hymnal.

"People continue to have a high degree of commitment to put together a hymnal that is meaningful to a worshiping congregation," said Rebecca Slough, reflecting on the present atmosphere of the project. "They reflect a deep commitment to tradition and a high level of musical and theological integrity. I sense a deepening spirit of cooperation as people listen to one another's needs, and grow to respect the differences in our denominations."



Still singing during a "break" are Hymnal Council members (clockwise from bottom left) Ken Nagzger, Mennonite Church; Marilyn Rayle Kern, Churches of God, General Conference; Harold Bowser, Church of the Brethren; Larry Warkentin, Mennonite Brethren; Mary Oyer, Mennonite Church; Robin Risser Murdey, Church of the Brethren; and Marilyn Houser Hamm, General Conference Mennonite.

BVSer in El Salvador detained by military

A Brethren Volunteer Service worker with the Lutheran Church of El Salvador, Jeff Schoonover-Higgins, was detained by the Salvadoran civil defense July 21 and held until July 24. Jeff and Jacquie Schoonover-Higgins' assignment is to provide Christian accompaniment to a repopulated village.

"His arrest has to be seen within the context of increased violations of human rights since the Cristiani government came to office July 1," said Yvonne Dilling, General Board Latin American/Caribbean representative. She met with Jeff and his wife in San Salvador a few days after his release. "This is one more incident in a growing show of disrespect for the humanitarian work of the Salvadoran churches."

"US embassy personnel told me they believe that the government has been improving the human rights situation and has demonstrated sincere efforts at democratic reform," she continued. "I saw nothing to support that."

Jeff Schoonover-Higgins was detained in the mayor's office San Francisco Chinameca, La Paz, while assisting parents with getting birth certificates for children born in conflict zones. He had been to the mayor's office the day before and was told to return 24 hours later, when soldiers were waiting to arrest him.

Initially he was charged with not hav-

ing a safe conduct pass and with trafficking in infants, a charge that was not followed up on, Dilling pointed out.

Schoonover-Higgins was taken the following day to Treasury Police headquarters in San Salvador, where he was interrogated.

"Their questioning was harsh, to put it mildly, and designed to disorient him," Dilling said. He was blindfolded, questioned repeatedly about his personal history, and was accused of being a terrorist. He was also made to stand blindfolded and handcuffed until he finally fainted.

"He was released without marks on his

Jacquie and Jeff Schoonover-Higgins



body, but it's hard to tell how long it will take the psychological scars to heal," Dilling said.

Other international workers have been detained and some have been deported, according to Dilling. The Mennonite Central Committee coordinators for El Salvador have been refused entry into the country, despite valid residency permits. The Schoonover-Higgins' residency is to be renewed in November.

Schoonover-Higgins' release was facilitated by Lutheran Bishop Medardo Gomez (see August, pages 14-15) and US embassy personnel. Telephone calls were also made to the Treasury Police and US embassy by concerned people in the US.

Third World Christians call for conversion

"The Road to Damascus: Kairos and Conversion" is a provocative new statement prepared by Christians in seven countries (Nicaragua, El Salvador, Guatemala, South Africa, Namibia, the Philippines, and South Korea) experiencing violence and bitter social divisions.

The document highlights both the common experience of Third World Christians and their shared response. It also challenges Christians in the First World to examine their own role in the face of poverty and oppression.

The statement was released July 19 in South Africa at a press conference attended by Anglican Archbishop Desmond Tutu, World Alliance of Reformed Churches president Allan Boesak, and Father Smangalis Mkhathswa of the Institute for Contextual Theology.

Thousands of Christians, both theologians and rank-and-file, in the seven countries have signed the document, which grows out of 18 months of research and four international consultations. The purpose was to provide an opportunity for Third World Christians to share experiences and work on common strategies to counter attempts to use religion to exploit Third World people.

Those signing the statement lament the historical and current failures of Christianity to effectively oppose injustice and oppression, and identify five major sins that characterize the activities of the Christian Right in the political and religious conflicts that these seven countries endure today.

Referring to Paul's conversion on the

road to Damascus, the document calls to conversion all Christians who are failing to oppose injustice. It asserts that its concerns are not simply matters of morality or ethics, but go to the heart of "the true meaning of our Christian faith."

Church membership declines 2 percent

Church of the Brethren membership for 1988 has declined 2 percent, though worship attendance increased slightly.

In his annual summary of growth trends, evangelism staff person Paul E.R. Munday reports that membership decreased from 154,067 in 1987 to 151,609 in 1988. Worship attendance increased slightly from 83,128 to 83,324.

Church school attendance decreased 2 percent from 56,848 to 55,582. Baptisms decreased 4 percent from 2,257 to 2,174.

On the positive side, Munday highlighted the 10 top growing congregations in the denomination, using worship attendance as the barometer (see chart).

Top Growing Congregations
(average worship attendance)

	1988	1987
1. Reba Place (Ill./Wis.)	350	300
2. N. Winona (N. Ind.)	230	182
3. Donnels Creek (S.Ohio)	271	236
4. Black Rock (S. Pa.)	281	250
5. Fresno (Pac. S.W.)	170	140
6. Oakland (S. Ohio)	189	163
7. Rockhill (Mid. Pa.)	123	99
8. Berkey (W. Pa.)	245	222
9. Modesto (Pac. S.W.)	182	160
10. Hartville (N. Ohio)	234	217

New goal of \$1 million set for hunger fund

Africa relief will be the focus of the Global Food Crisis Fund for the next three years, and Brethren are challenged to give \$1 million by July 1, 1992.

The fund will continue to be used for domestic hunger needs, the homeless in US cities, and other hunger needs around the world.

Much of the new focus of the fund will be on Sudan, where a brutal civil war is raging. Hundreds of thousands of civilians in the southern part of the country have died of starvation resulting from displacement caused by the war and from

drought. The war has made it extremely difficult to provide relief supplies, but in recent months Church World Service has been the most successful of all agencies in moving aid to the people of southern Sudan, say General Board staff members.

An initial allocation of \$50,000 is being sent to Sudan in September, when the end of the rainy season makes transportation possible. Substantially more funds will be needed in the future.

The Global Food Crisis Fund was established by the General Board in 1983 to enable Brethren to respond to the famine in Ethiopia, along with other world hunger needs. Between 1983 and 1986 more than \$1.1 million was contributed to hunger needs.

Young adults to focus on Brethren identity

"Being Brethren, yesterday and today" is the theme of this year's Young Adult Conference, set for November 23-25 at Indiana's Camp Mack.

Leadership will be provided by David Radcliff, peace consultant for the General Board, and former pastor of the Midland (Va.) Church of the Brethren.

The conference is open to all who consider themselves young adults. The cost is \$60, with \$20 due with registration. Some scholarship help is available. For more information, contact Chris Michael, 1451 Dundee Ave., Elgin, IL 60120.

BHF sponsors workcamp on Puerto Rican island

The Brethren Health Foundation sponsored its third workcamp on the island of Culebra, Puerto Rico, June 7-17. A group of 17 campers worked at a summer aquatics daycamp for children with special needs and at the Special Services Center, a Church of the Brethren service project under the direction of Bob and Martie Kaufman (see May/June, page 29).

The workcampers, ranging in age from 23 to 76, helped with construction for the aquatics camp and the center. Part of the group worked with the 45 children who attended the camp.

The Special Services Center offers evaluations, therapy, parent orientation and training, tutoring, adapted aquatics, and seminars for individuals with special needs and their families.

June ceremony honors 33 Bethany graduates

Bethany Theological Seminary held its 83rd commencement exercises on June 4, with 33 receiving degrees. Retiring president Warren F. Groff spoke on "Summing It Up—Yet One More Time."

Five people received doctor of ministry degrees:

Abram Bergen, of Bethel Mennonite Church, Winnipeg, Manitoba. Director of youth and young adult ministries, Conference of Mennonites in Manitoba. B.Th. Canadian Mennonite Bible College, B.A. University of Manitoba, M.Div. Associated Mennonite Biblical Seminaries. Dissertation: "Mentoring Adolescents: An Equipping Model for Life and Ministry."

Robby I. Chandra, of Springfield (Ill.) Church of the Brethren and Indonesian Christian Church at Daan Mogot. Interim pastor and visiting instructor at University of Oregon. B.Th. and M.Div. Jakarta Theological School, M.A. and M.A.Th. Bethany Seminary. Dissertation: "Sojourners Among Us: Translating Shalom into Cross-cultural Encounter Situations."

David B. McCurdy, of Church of the New Covenant, Elmhurst, Ill. Chaplain supervisor at Good Samaritan Hospital and corporate consultant in ethics for Evangelical Health Systems. B.A. Elmhurst College, M.Div. Union Theological Seminary. Dissertation: "Respecting Persons by Respecting Their Stories: Pastoral Care and the Moral Commitment to Respect Autonomy in Health Care."

J. Ronald Mummert, pastor of Antelope Park Church of the Brethren, Lincoln, Neb. A.B. Elizabethtown College, M.Div. Bethany Seminary, M.Ed. Miami University (Ohio). Dissertation: "Possibilities and Problems for Refugee Ministry in the Local Congregation."

Gregory S. Skiba, of Little Home Church by the Wayside, Wayne, Ill. Director of the "Justice and Peace Network" of Illinois Conference United Church of Christ. B.A. University of Colorado, M.Div. Chicago Theological Seminary. Dissertation: "Opening Our Ears: The Use of Conflict Management Skills in Justice and Peace Ministries."

Sixteen students received master of divinity degrees:

Kevin W. Daggett, of Stone Church of



Five students received doctor of ministry degrees from Bethany Theology Seminary: Ron Mummert, Abram Bergen, David McCurdy, Greg Skiba, Robbie Chandra.

the Brethren, Buena Vista, Va. B.A. Bridgewater College. Co-pastor at Daleville (Va.) Church of the Brethren.

Norlyn Davis-Driver, of Briery Branch Church of the Brethren, Dayton, Va. Pastoral ministry.

Christy Young Dowdy, of Northern Colorado Church of the Brethren, Windsor, Colo. B.A. McPherson College, M.A. Emporia State University. Team ministry.

Jeanine Lenore Ewert, of Modesto (Calif.) Church of the Brethren. B.A. Bethel College (North Newton, Kan.). Pastoral ministry.

Mark J. Flora Swick, of Eel River Church of the Brethren, Silver Lake, Ind. B.A. McPherson College. Pastoral ministry.

Andrew S. Hendricks, of Indian Creek Church of the Brethren, Harleysville, Pa. B.A. Juniata College. Graduate work at University of Pittsburgh.

Gordon Hoffert, of Stover Memorial Church of the Brethren, Des Moines, Iowa. B.A. Drake University. Pastor at Lewiston (Minn.) Church of the Brethren.

Melanie A. Jones-France, of Long Green Valley Church of the Brethren, Glen Arm, Md. B.S. Lebanon Valley College. Pastor at Franklin Grove (Ill.) Church of the Brethren.

William L. Long, of Yorktown Church (Shalom Fellowship), Lombard/Downers Grove, Ill. Bachelor of music, William Carey College; master of church music, Southern Baptist Theological Seminary. Pastor at Dundalk (Md.) Church of the Brethren.

Mark M. Murray, of Lampeter (Pa.) Church of the Brethren. B.A. Newberry College. Pastor at Sugar Ridge Church of the Brethren, Custer, Mich.

Linda Jo Peters, of Community Presbyterian Church of Lombard, Ill. B.A.

Governors State University. Seminary assistant at Southminster Presbyterian Church, Arlington Heights, Ill.

Ronda Mendenhall Pinkham, of Lincolnshire Church of the Brethren, Fort Wayne, Ind. A.A. Manchester College. B.A. Goshen College. Pastor at Michigan City (Ind.) Church of the Brethren.

Anet D. Satvedi, of York Center Church of the Brethren, Lombard, Ill. B.S. Gujarat University in India, S.T.C. Bombay, M.S. Gujarat University. Pastor at Panther Creek (Ill.) Church of the Brethren and D.Min. student at Bethany Seminary.

Donald O. Shankster, of Cerro Gordo (Ill.) Church of the Brethren. B.A. Manchester College. Pastor at Cedar Lake Church of the Brethren, Auburn, Ind.

Kimberly Ann Yaussy, of Beaver Creek Church of the Brethren, Dayton, Ohio. B.A. Manchester College. Admissions counselor at Bethany Seminary and volunteer assistant for Latin America/Caribbean office of the Church of the Brethren General Board.

Dale T. Ziegler, pastor of Westmont Church of the Brethren, Johnstown, Pa. B.S. Elizabethtown College.

Twelve students received master of arts in theology degrees:

John Philip Carter, of Shalom Fellowship, Downers Grove, Ill. B.A. Fresno Pacific College. Pastor at Shalom Fellowship and M.Div. student at Bethany Seminary.

In Du Chae, of First Church of the Brethren, Phoenix, Ariz. Pastoral ministry.

Joan L. Daggett, of Stone Church of the Brethren, Buena Vista, Va. B.A. Bridgewater College. Co-pastor for Christian education at Daleville (Va.) Church of the Brethren.

Patrick R. Dunmire, of Naperville (Ill.)



Students receiving master of divinity and master of arts in theology degrees: Front row: Jeanine Ewert, Melanie Jones-France, Kim Yaussy, Ronda Pinkham, Christy Dowdy, Joan Daggett, Ratnawati Hadiwirawan. Second row: Jack Lockwood, Saroj Mathur, Mario Serrano, Anet Satvedi, Olga Serrano, John Philip Carter. Third row: Matt van Wallene, Pat Dunmire, Mark Flora Swick, Andy Hendricks, In Du Chae, Mark Murray. Fourth row: Norlyn Davis-Driver, Gordon Hoffert, Kevin Daggett, Bill Long, Don Shankster, Duane Grady.

Community Church. B.A. Lock Haven University. Continued employment in business.

Larry Glick, of First Church of the Brethren, Harrisonburg, Va. B.A. Bridgewater College. M.Ed. James Madison University. Associate executive of Shenandoah District.

Duane E. Grady, of Stover Memorial

Church of the Brethren, Des Moines, Iowa. Co-pastor at Northview Church of the Brethren, Indianapolis, Ind.

Ratnawati Hadiwirawan, of Plum Creek Church of the Brethren, Shelocta, Pa. B.A. Trisakti University, Jakarta, Indonesia.

John Michael Hoffman, of Monitor Church of the Brethren, McPherson,

Kan. B.A. McPherson College. Summer pastor at Monitor congregation and computer-aided design operator.

John Lockwood, of Faith Church of the Brethren, Batavia, Ill. B.S. College of St. Francis. Continued studies and employment in engineering while seeking a ministry placement.

Saroj Mathur, of Church of North India, Allahabad, India. Ewing Christian College, Allahabad, India; B.A. and M.A. University of Allahabad. Brethren Volunteer Service and continued leadership of United India Christian Ministry.

Olga Beatriz Granda-Serrano, of Iglesia de los Hermanos de Rio Prieto, P.R., and Iglesia Evangelica de Iñaquito, Quito, Ecuador. Secretary in administration, Junior College OAS, Quito; certificate in orientation, National University, Costa Rica; B.Th. Latin American Bible Seminary, San José, Costa Rica. Pastoral work and/or teaching and administration with Hispanic groups.

Matthew A. van Wallene, of Saint Isaac Jogues Church, Hinsdale, Ill. Catholic Bible School of Denver; deacon, St. Mary of the Lake Seminary; equivalent CPA. St. Francis College, Rotterdam, and other schools. Will work for the Office of Evangelization, Archdiocese of Chicago.

worldwide

For the first time the World Council of Churches Central Committee met in the Soviet Union. Among those attending were Donald E. Miller and Robert W. Neff, of the Church of the Brethren. The Central Committee endorsed a proposed World Summit for Children, initiated by the United Nations agency UNICEF; adopted recommendations for WCC response to the situation in Romania; learned about the life and witness of the six USSR-based churches who are members of the WCC; discussed biotechnology, received a report on health, healing, and wholeness; and agreed to explore the possibility of reorganizing the WCC's programs.

Some 750 Christians from more than 100 countries gathered recently to discern the meaning of the conference theme, "Your Will Be Done—Mission in Christ's Way." The May conference in San Antonio, Texas, was the fourth global mission conference sponsored by the World Council of Churches. The 10-day event was designed to allow maximum dialog between participants. Featured speakers were kept to a minimum, and small Bible study groups met each day, along with groups for

morning eucharist and evening prayers.

The Church of the Brethren was officially represented by Lorele Yager, evangelism associate for the General Board. Staff member Paul E.R. Munday served as an official consultant. René Calderón and Fumitaka Matsuoka also attended the conference, and a number of Brethren attended a companion event, Encuentro '89.

Mission was the topic of another international conference—Lausanne II, the second International Congress on World Evangelization, held July 11-20 in Manila. The Church of the Brethren's Paul Munday was one of the 4,336 people taking part.

A new investigation into the Iran-contra affair has been called for by two dozen leaders of national religious groups, including Leland Wilson of the Church of the Brethren. In a letter to members of Congress, the church leaders wrote, "We are deeply disturbed by the new evidence of illegal activity revealed during the trial of Lt. Colonel Oliver North."

The United Church of Christ will move to Cleveland, becoming the third Protestant denomination to leave New York in recent years for less expensive environs. The church approved the move at its General Synod meeting in July.

Church announces staff appointments

Donald Michaelsen began in early September as director of congregational support, in the stewardship office. Since 1985 he has worked for Forbes Office Equipment in Marshalltown, Iowa. He has also worked as a community organizer for Mid-Iowa Community Action, and has managed Camp Pine Lake in Eldora, Iowa. A Manchester College graduate, he has been a leader of the Democratic Party in Marshall County, and youth advisor for Northern Plains District.

Herbert A. Fisher begins November 1



Donald Michaelsen



Allen T. Hansell

ly he has served as interim pastor at Prince of Peace, Denver, Colo.; McPherson, Kan.; and Quinter, Kan.



Herbert A. Fisher

as part-time planned giving officer, west, in the stewardship office. He will work out of his home in Mountain Grove, Mo. A graduate of Manchester College and Bethany Seminary, he has served as pastor for congregations in Indiana, Ohio, and Virginia. Most recent-

ly he has served as interim pastor at Prince of Peace, Denver, Colo.; McPherson, Kan.; and Quinter, Kan.

Allen T. Hansell begins November 1 as district executive for Atlantic Northeast District. A graduate of Bridgewater College and Bethany Seminary, he has served as pastor of the Mountville (Pa.) Church of the Brethren since 1985. Previously he was pastor for 15 years of the Wilmington (Del.) congregation.

In a short-term, part-time appointment, **Ralph G. McFadden** has been named acting book editor for Brethren Press beginning September 5. He served as executive for the Parish Ministries Commission 1978-1987.

update

Peace is worth running for. Jerry Crouse, of Rocky Mount, Va., made the Crouse family reunion special when he won the Lititz (Pa.) church's seventh annual Run for Peace. Jerry ran with the Crouse family team, "Esther's Grandchildren," which finished fourth in the team standings. With almost 500 participants, the race raised over \$1,400 for the On Earth Peace Assembly.

Lone Star says "Thank you." The Lone Star Church of the Brethren in Lawrence, Kan., held an appreciation picnic July 2 for the friends and neighbors who helped the church through the aftermath of last year's flood, which filled the church basement and drowned its lawn (see October 1988, page 4). The basement was restored in time for the congregation's 40th annual pancake supper, served to over 1,000 people last November.

Reaching out. The Bridgewater (Va.) church hosted 19 youth and leaders from the Emmaus church in Cuxhaven, Federal Republic of Germany, for three weeks in July and August. The group camped with the Harrisonburg (Va.) church youth, spent an evening with youth from the Summit church in Bridgewater, visited the New Windsor (Md.) Service Center, and spent a weekend at Camp Brethren Woods. . . . The Morrisons Cove Home, in Martinsburg, Pa., holds its 10th annual Good Samaritan Banquet September 16, to raise money for residents who can no longer pay for their own care. . . . In May 21 people associated with the Brethren Home, in New Oxford, Pa., received Paul Harris Fellowships from Rotary International. The fellowships were given by Bill and Miriam Cable, of Syracuse, Ind., who donated \$125,000 to Rotary International's Polio Plus program.

Available. Joe Van Dyke, author of the Gospel Messenger's "The Roamer" column in the 1930s, has donated his copies of the 1937-45 Brethren Action news-



"Esther's Grandchildren" won the race—Dan, Clifton, Greg, Lucia, and Darryl Calloway; and Esther, Jerry, Karen, Jean, and Merle Crouse.

letter for use by researchers at the Brethren Historical Library and Archives (BHLA) in Elgin, Ill. The progressive newsletter, which Joe helped to edit, urged Brethren to take action for peace and economic justice. Contributors included Dan West and Kermit Eby. "We have discovered very interesting material," says BHLA librarian Ken Shaffer. "For example, Eby ends an article titled 'Is Capitalism Christian?' with these words: 'Capitalism is unchristian, immoral, and outmoded. Let's bury the corpse.'"

Milestones. The Petersburg Memorial (W. Va.) church celebrates 50 years October 8. . . . On September 17 the Staunton (Va.) church observed a homecoming and the 30th anniversary of the move into its present building.

Remembered. Reshamlal A. Gamadia died June 19 in Ankleswar, Gujarat State, India. He was the secretary and one of the five trustees of the Church of the Brethren General Board Trust in Gujarat.

The Brethren: Theologians all

'The historical concept that all members together are called to be theologians in search of a common faith gives Brethrenism a tradition that few other churches can match and none surpass.'

by Vernard Eller

When it comes to doing theology, the Brethren are definitely different—even “defiantly different”—from the run of churches. The people of those churches have their theology ready made for them—done long years, centuries, or millenia before they came on the scene. Their theology has been officially fixed by learned professionals, through the church’s collected creeds, confessions, catechisms, prayer books, and liturgies. All that is expected of current members is for them to say “I do” when a clerical authority asks whether they believe.

Defiantly different, our Brethren predecessors deliberately decided not to load succeeding generations with the baggage of a predetermined theology—no creeds, no confessions, no anything of the sort. Our forebears were most Christianly wise in their decision. However, we have largely missed the message they meant to send us in this regard.

We have tended to read those ancestors as saying that theology is nothing of any great importance; that, as a church, we should be free to tie into whatever theology looks good at the moment; that, as individuals, we should be free to do as much or as little theologizing as suits us.

What our Brethren forebears meant, rather, to say is, “Theology is of such importance to the church and all its members that it dare not be delegated to a professional clique; *all* Brethren are obliged to be theologians, taking active part in the common effort of producing a theology for the church.”

When I speak of all of us being “theologians,” I do not mean that all of us should be professionals whose expertise is the highly intellectualized business of arranging the gospel into neat theories and systems. Even though my own degree is *Doctor of Theology*, I’m Brethren enough not to be interested in that sort of theology.

However, on its own, the word “theology” means simply “words about God.” So the theologians which all Brethren ought to be are those defined by the golden text of Deuteronomy 6:5-7: “You shall love the Lord your God with all your heart, and with all your soul, and with all your might. And these words which I command you this day shall be upon your heart; and you shall teach them diligently . . . and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise.”

Lovers of God who have so taken to

heart words by and about God that they can do nothing but teach and talk them diligently—that’s what I have in mind as “theologians.” And that’s the theologian each of us is called to be. At the same time, the implications of a reverse reading are correct: To the extent that we are reluctant to talk about God, it can be questioned as to how much we truly love him.

If all of us are called to be theologians, then above all, what the *church* is called to be is a theological *seminary* (i.e., “seed bed”). Let’s use the preferred term, “faith community.” Yet know that true community must be based upon an intimate knowledge and a face-to-face relationship between person and person. Accordingly, “faith community” must refer first to the congregation. In time, we will want to speak of other levels of the church; but the farther those get from the congregational base the more we have to stretch the term “community” to make it apply. Faith communities have to come into being from the grassroots up; there is no way of imposing them from the top down.

The term “faith community” itself says that a common *faith* is what constitutes the core around which the community is formed; indeed, the group is a “common-

'Defiantly different, our Brethren predecessors deliberately decided not to load succeeding generations with the baggage of a predetermined theology—no creeds, no confessions, no anything of the sort. Our forebears were most Christianly wise in their decision.'



unity" only insofar as the constituents share a common faith. And whether or not there actually is a common-faith core at the heart of a given congregation—this can be known only as the members are willing to go on record with their individual faith confessions (that is, samples of their everyday talk about God). How else could it ever be known whether the community even has a core?

Likewise, this conversational faith-confession must be continuous. Just because a particular congregation had a strong faith-core 50 years ago says nothing about the state of its community today. For the congregation, just as for the individual believer, the talking about God needs to be when you sit, when you walk, when you lie down, when you rise—which is to say, "continuously."

For Brethren, there are at least two principles that ought to govern and set the outer boundaries of our common faith-seeking. The first is that the New Testament be our rule of faith and practice. The Church of the Brethren has *voted* that decree often enough that it puts us under a certain moral obligation also to *observe* it. Just as much as the US Constitution regulates what the government can do, so should the New Testament regulate what Brethren theology can be.

Our second principle is represented by Alexander Mack Jr.'s letter on footwashing—in which the principle itself is stated in a memorable line: "Above all, preserve love (our love for one another), for then we will preserve light (the light of a common, community-based faith)."

We have misunderstood our own tradition in making theological "diversity" a Brethren virtue, lauding it as one of our strengths. Diversity is all right—and

perhaps even a good thing—as a *starting point*. Yet it certainly will not serve as an acceptable ideal, or goal. To the extent a congregation is theologically *diverse*, to that extent it still falls short of being a faith community. “Community” just has to be spelled “c-o-m-m-o-n-a-l-i-t-y.” “D-i-v-e-r-s-i-t-y” simply will not do. “Diversity” is all to the good, *if it centers upon and is bounded by “commonality.”* However, diversity can hardly serve as its own “centering commonality.”

Of course, it could be that a congregation finds its commonality in something other than theology (its words about God). Yet, in such a case, it’s hard to know why it should be called a “faith community,” a “Christian body,” or a “Church of the Brethren.”

Yes, it is entirely right that we do not *demand* that newcomers renounce deviation and, rather, pledge themselves to theological conformity—this as a condition for coming into the faith community. Yet, on their part, it is hardly proper for people to come in *demanding* the right to continue believing whatever they jolly well please (and proud of it).

That sort of individualistic assertion is not at all the “freedom in Christ” of Christian virtue. No way! Such ultra-individualism, such proud independence, is rather a caustic modernism that spells calamity for even our American ideal of secular freedom and would be certain death for free Christian community.

Our congregations have, indeed, done well and should feel good about being open communities that do not set up restrictive theological qualifications for initiates. However, we seem not to have done well at all in making clear to these initiates that they are entering a communal faith-shaping process in which all those involved are expected to submit their private theologies to mutual discipline and correction. Further, they should have been informed that the process already is committed to the norms of New Testament fidelity and the love of the brethren that honors *communal* insight. Otherwise, we are not being fair to anyone when we give the impression that Brethrenism is based upon a theological disinterest and laxity that is

happy to have members believing whatever tickles their fancies.

One of the costs of discipleship is that of subordinating personal opinion to the mind of the group. And true commonality (at any level) must entail a willingness to submit personal independence to the greater good of free community. This is perhaps most apparent in the fundamental community of marriage. If either spouse tries to preserve assertive independence, no real community can happen. However, if both are ready to sacrifice that independence for the good of the marriage, they regularly discover that, as a couple (a community), they together have a freedom even greater and truer than either had alone. The church needs to learn the same lesson, applying it to theologically united faith-community.

A good question is whether those can be part of a Brethren faith-community who want to belong on other grounds, but who cannot conscientiously accept the basic theological tenets of the New Testament. My thought is that a congregation *could* include a limited number of such people without harming itself—though only if two conditions were faithfully met: 1) When in a position of speaking or teaching (church school and such), these people would keep their material within the New Testament bounds, whether or not that jibed with their personal preferences. 2) For the rest, they would keep their deviationist ideas to themselves—and not use them to disrupt or obstruct the community’s search for a common New Testament faith. The group-mind must be allowed to take precedence over any individual-mind from out the group.

In this process of congregations growing toward theological faith-community, certainly the pastors must play the key role. They presumably are those best trained to know in what particular faith the New Testament rule eventuates—what is a good Brethren faith and what not. Surely the highest priority is that the pastor be a qualified New Testament theologian.

In the second place, it is our pastors who presumably have expended the greatest effort in hammering out the New Testament confession of faith to which they are most personally committed, to which they can say, “This I most surely believe.”

Finally, from having been through the very process in the theological “seed bed” of seminary, pastors presumably are those best equipped (through preaching, teaching, group Bible study, theological discussion) to make their own faith statements in a way that invites the laity to respond in kind and thus generate the theological give-and-take which leads to true faith-community.

Although the above is obviously the way things *ought* to proceed, it will take a revolutionizing of seminary education to make the thing happen. Apparently, just as congregations resist opening out, current seminary practice shows a similar tendency to shy away from even the elemental faith-sharing requisite to Christian community—this for fear of the theological pandemonium (among both students and faculty) that might be disclosed. Whither Brethren theology—when, together, seminary, executive bodies, and congregations find themselves unwilling and unable to perform as communities seeking a common New Testament faith? If even the professional, seminary-level salt has lost its savor, wherewith shall the local congregations be salted?

The historical concept that all members together are called to be theologians in search of a common faith gives Brethrenism a tradition that few other churches can match and none surpass. With this concept we possess a great biblical ideal—something that could be offered to the whole body of Christ. Consequently, before we have much chance of getting anything else about the Church of the Brethren to come right, we need to look to our theological integrity—this, by “hearing, O Israel” in such way as to take the Bible’s God-words to heart, from there to teach them diligently and talk them incessantly. □

Vernard Eller is professor of religion at the University of La Verne, La Verne, Calif.



ORLANDO '89

Orlando '89. What will we remember it for? The setting with its tropical plants and flowers and its modern architecture? The distractions of nearby Walt Disney World and other tourist temptations? The first Annual Conference moderated by one of the sisters? Or the issue of denominational restructure, which so clouded the business agenda that when a reprieve was voted the Conference atmosphere cleared like the passing of an Orlando rain shower? Whatever you will remember about Orlando '89, we present the following pages as memory aids. □

Coverage by the MESSENGER staff, assisted by James M. Beckwith, Theresa C. Eshbach, Don Fitzkee, and Judd Mellinger-Blouch.

Photography by Phil Grout and David J. Morris.



Facing page: A round table with a Sauer Bible, towel and basin, and bread and cup on it and encircled by Brethren of various ages, ethnic groups, and theological persuasions symbolized the Conference theme at some of the week's worship services.

Left: Elaine Sollenberger smoothly and efficiently led the business meetings, graciously downplaying the history she was making as the first woman to wield the Annual Conference moderator's gavel.

Below: Conference in the Orange County Convention Center was held in an unusually beautiful setting, best appreciated by perspiring, wilting sisters and brothers arriving on foot each day from their distant lodgings down International Drive.



Delegates act on structure, ethnic inclusion, mission philosophy

by Wendy Chamberlain McFadden

While delegates gave the most time to the issue of denominational structure, they also acted on a number of other issues related to the church's life and its witness to the world. In Orlando, they recommended ways to better include ethnic minorities, approved a new direction in mission philosophy, spoke to the current situations in China and South Africa, deepened understanding of the separation of church and state and of religious liberty, called for improved health care in the US, and suggested ways to support public education.

Details of these and the other items of business follow:

Denominational structure review. A proposal to restructure the Church of the Brethren was turned down by Annual Conference delegates, who expressed reservations about many of the plan's specifics, as well as the lack of time to reflect on the major changes suggested. (See separate article on page 16.)

The report was turned over to a new, seven-member committee, with instructions to review the document and the four 1987 queries that prompted the study. The new committee may bring recommendations for denominational

structure if it chooses, and will report in two years.

Members of the new committee are Charles Boyer, Milton J. Garcia, A. Blair Helman, Lila McCray, Phyllis Kingery Ruff, Bonnie Kline Smeltzer, Earl K. Ziegler.

Inclusion of ethnics. To work toward a more inclusive Church of the Brethren, the delegates called for churches to develop ethnic minority congregations, for districts to establish networks of "mentor advocates" for ethnic minority congregations, and for the General Board and the seminary to take specific actions in the areas of hiring, resourcing, and leadership development.

"This is a paper whose time has come," said Jeff Glass, of Hagerstown, Md. He initiated one of two amendments that made the recommendations more forceful.

The recommendations respond to a 1987 query from Illinois/Wisconsin District. Committee members were Stephen B. Reid (chairman), Roger El. Cruz, Guillermo Encarnación, Kwang Suk (Dan) Kim, and Mary Spessard Workman.

World mission philosophy. The state-

We're for inclusion of ethnics. Members of the study committee on inclusion of ethnics keep a keen eye and ear on the debate on their report, which was accepted after being amended to make it more forceful. The goal—a more inclusive Church of the Brethren. From left: Dan Kim, Guillermo Encarnación, Mary Workman, and Steve Reid (chairman).



ment of mission theology "emphasizes a more proactive stance in terms of world missions" than did the similar statement rejected by last year's delegates, said Duane Ramsey, chair of this year's study committee. "The '88 paper carried the very strong feeling that now is not the time for the Church of the Brethren to be actively involved in other nations. We opened that door a little further."

Keith Simmons, of Windber, Pa., was one of those who praised the paper, calling it "better than the last one."

Strong criticism of the paper came from General Board staff member Shantilal Bhagat, who said that the Great Commission is "a colonial understanding of mission." This statement "is not meant for our time as we get ready to enter the 21st century," he said.

Bhagat's voice was a lone one, however, and the delegates embraced the new statement, with three simple amendments.

The committee considers the new statement to be a revision of the church's 1981 Statement on World Mission Philosophy and Program. Committee members were Duane H. Ramsey (chairman), René Calderón, Phyllis N. Carter, Wendell P. Flory, and Anet Daniel Satvedi.

China. In a brief resolution drafted in Orlando, the delegates expressed shock and sadness at recent violence in China, and commended the US government for its "measured response, clearly opposing the recent events . . . while encouraging policies that keep open the channels of communication."

South Africa. Addressing another troubled area of the world, the delegates called the church to renew its opposition to apartheid in South Africa. The statement from the General Board provides a detailed history of events in South Africa and the response of Christians.

"Any reconciling role we play . . . must acknowledge that the gospel allows no compromise with the apartheid system," says the document. "Apartheid is evil and cannot be reformed; it can only be dismantled and replaced by a just and humane system."

Church and state. The church/state paper is intended to deepen the biblical and historical understanding of the topic. Included are a study of church/state relations from the perspective of Brethren heritage and a statement of implications for the church.

The study originated with a 1987 query from the Brethren Revival Fellowship. BRF staff member Harold Martin called the paper "careful and comprehensive. It deals with foundational issues," he said. "It's not weighted in the direction of political advocacy, yet allows for that. It's a good study tool."

Committee members were Donald F. Durnbaugh (chairman), Dale Aukerman, and Louise Bowman.

Health care in the US. A statement on health care in the US stirred lively debate, particularly on the question of whether lack of affordable health care can be attributed to health care providers and the insurance industry. Before approving the statement, the delegates voted down an amendment that would have called on those two groups to insure that health care is available to all people in the US, whether they can afford it or not.

The paper, as approved, calls on the government to promote a health care program that is "universal and comprehensive," without subjecting health care providers to excessive government control and regulation. Church members are urged to adopt healthful lifestyles and to support legislation that promotes adequate health care for all.

The paper, forwarded from the General Board, originated with the Brethren Health and Welfare Association.

Education of the public. In response to a 1985 query from Northern Indiana District, delegates adopted a statement that recommends ways that Brethren can support public education. In a list of Brethren positions on several school-related public-policy issues, the delegates supported voluntary prayer and teaching about religion and values in schools, while opposing mandatory, supervised prayer; preferential treatment for specific religious groups; and censorship of educational materials.

The original query had been assigned to the General Board, and the statement was prepared by William P. Robinson, Ronald C. Arnett, Warren K. Garner, Jack W. Lowe, Gilbert R. Weldy, and Joan Deeter.



Above: Moderator Elaine Sollenberger applies a little spin control on Conference news director Don Fitzkee as he prepares for a press release on Conference business developments. The press room had an innovation in news coverage this year, providing Annual Conference news on the computer bulletin board.

Below: Part of the genius of Annual Conference is the forum it offers for Brethren to air their concerns with one another. Lydia Cooper, of the Germantown congregation in Philadelphia, affirms the report of the study committee on Inclusion of Ethnicity in the Church of the Brethren and calls for a broader application of its recommendations.



Religious liberty. Delegates approved the resolution "No Force in Religion: Religious Liberty at the 21st Century." The resolution outlines a Brethren understanding of religious liberty and lists Brethren positions on about a dozen

public-policy issues.

Deaf ministry. In response to a query from Mid-Atlantic District, the delegates appointed a five-member committee to study the topic of deaf ministry. Committee members, three of whom are deaf, are

Restructure: An idea whose time has come

by Wendy Chamberlain McFadden

Back in 1987, when the General Board asked Annual Conference to examine organization and relationships at all levels of the denomination, not everybody expected the study committee to recommend total change. Perhaps it's not surprising, then, that delegates were reluctant to move quickly into rearranging the church.

(For a condensed version of the report, with explanatory comments by committee chairman Loren Bowman, see May/June, pages 16-22.)

By almost two-thirds (585 to 300), the delegates thanked the committee for its work, and then appointed a new committee to use the work to restudy the issue, making recommendations for structural change if needed.

In a debate that began Thursday morning and ended Friday at lunchtime, the majority seemed to question whether the church needs restructuring. Claiming that the query made no clear call for restructure, Andy Murray, chaplain at Juniata College, asked, "When did the committee sense its mandate and by what authority?"

The query had asked only for a *review*, agreed Jimmy Ross, pastor of the Lititz (Pa.) congregation. Calling the report "premature," Ross said, "The committee has gotten ahead of itself."

Several people questioned some of the committee's basic assumptions. "The paper focuses too much on denominational survival, rather than the church's mission," said Barbara Cuffie, of Baltimore, Md.

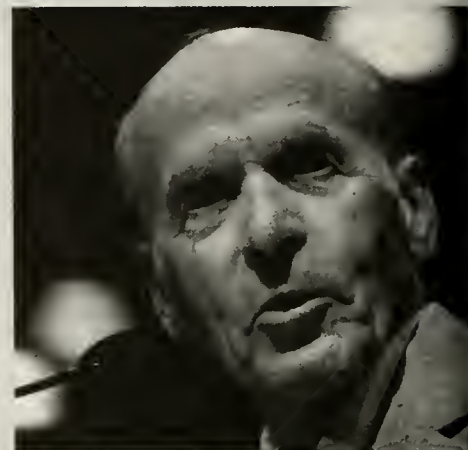
"The paper is brought through frustration," said Joel Meyer, of Lombard, Ill. "In the past, the Church of the Brethren has always achieved more than its size suggests."

James Poling, of Rochester, N.Y., believed the report "wrongly interprets the situation. It hopes for good from the

chaos it generates. . . . The vision is lacking. God's plan for us together is not clear in this plan."

A few made strong speeches in favor of the committee's proposals. General Board member Wayne Fralin argued that it was time for change and that Annual Conference should be made central. Jeff Neuman-Lee, of Fremont, Calif., said the

Right: Chairman Loren Bowman, a former general secretary, explains how his committee came to propose its radical restructuring of the denomination.



Below: A glum Denominational Structure Review Committee watches the tide turn as the mood of the delegates becomes apparent and a crucial vote is imminent. From left: Jim Myer, Bill Eberly, Loren Bowman, Jim Miller, and Joel Thompson.



proposal "calls us to our roots," in its affirmation of the centrality of Annual Conference and its efforts at inclusion and openness.

Other speakers questioned specific parts of the report, such as suggested reorganization of districts, the singling out of SERRV and the Washington Office as programs to evaluate, the mixing of administrative and legislative functions, the three-year term for moderator, the

increased importance of the Annual Conference secretary, the creation of multiple boards.

Before referring the document to a new committee, the delegates considered three other motions, all three of which seemed to lose mainly because the delegates did not want to mandate restructure.

One amendment would have deleted the part directed at districts and appointed another committee to develop

Francis J. Bourne, Jan Elise Eisenmann, Robert Gessinger, Donna Kay Graff, and Korene Wile.

Peacemaking. Also in response to a query from Mid-Atlantic District, the delegates asked the General Board to

write a denominational statement on peacemaking. While the denomination, as a historic peace church, has repeatedly spoken on issues relating to war, church members agreed there was need for a positive statement that helps people

live as peacemakers in all aspects of life.

Ecumenical Sharing of Resources. The delegates adopted "guidelines" that call for churches to share power as well as resources. The document emerged from a 1987 World Council of Churches con-

ot come



Upper left: Committee member Jim Myer, who several times in the past was crucial in gaining acceptance of controversial Conference papers, found his touch ineffective on the restructure issue, in spite of his "show and tell" structure chart projected on a large screen for the delegates.

Above: Tellers Harold Ringler, Nancy Swartz, and Joyce Person tally the restructure vote—585 for, 300 against.

Left: Delegates voting to send the queries to a new committee stand to be counted.

new recommendations. A second motion would have returned the entire paper to an expanded committee, with a revised proposal coming back next year. And a third motion would have referred the paper back to the committee, with the document becoming a study paper for two years.

The decisive motion was made by Robert Neff, president of Juniata College and former general secretary of the General Board. "We shouldn't address problems out of negativism. Structure must flow from vision," said Neff, adding that he did "not believe the relationship of the General Board to Annual Conference is a fundamental issue."

The opportunity to vote on Neff's

motion was complicated by parliamentary confusion that resulted when William Eberly, a member of the committee and a former Annual Conference secretary, cited a Conference rule that outlines the procedure when a committee's answer to Conference is "totally rejected." Eberly told the delegates that they would have to suspend the rules in order to consider the motion.

With both delegates and officers confused about what should be the appropriate next step, the delegates first voted not to suspend the rules, and then called emphatically for a chance to consider Neff's motion. Most of those people clustered at the mikes to raise "points of order" argued that the committee's work

was being sent to a new group and therefore was not "totally rejected."

Once out of the parliamentary thicket, the delegates voted quickly, following a word of prayer.

The denominational structure issue recalled for some people the last time Annual Conference was held in Orlando. In 1947 the church changed from a decentralized structure, in which there were several boards, to one board—the General Brotherhood Board.

It will be at least two years before the Brethren know whether the church will come full circle, as it might have done this year. But it doesn't hurt for this discussion to be serious and lengthy, as it was in Orlando. □

sultation in El Escorial, Spain.

Goals for the '90s. In two separate actions, delegates voted to support the Goals for the '90s adopted last year and to approve a financial commitment program to help pay for them. The General

Board will seek to raise \$2.5 million in additional funds to cover work in youth ministries, evangelism, family life ministries, overseas mission, congregational partnerships, and mission interpretation.

Volunteer service. The delegates

received a report on ways the General Board is answering last year's query about volunteer assignments for professional people. The board is conducting a survey to determine the number of pro-

(continued on page 28)



God is living as friends

The Conference theme interpreted with photographs

by Phil Grout

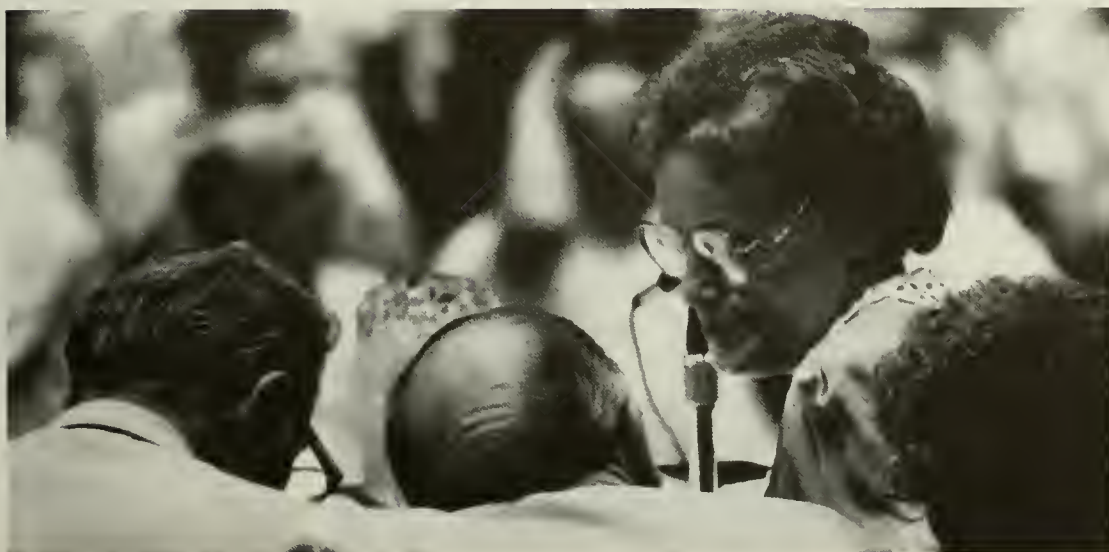


















Phil Grout, a freelance photojournalist, is a member of the Westminster (Md.) Church of the Brethren.





(continued from page 17)

fessional people who want to serve as volunteers, identifying nine Christian volunteer organizations willing to place Brethren volunteers, and developing support possibilities for volunteers.

Review and Evaluation Committee. Annual Conference approved a description of the task, guidelines, and parameters for the Review and Evaluation Committee, a committee appointed periodically to review and evaluate the work of the General Board. To coordinate the review with the 10-year cycle for denominational goals, the committee will be elected in the fifth year of each decade and will report to Annual Conference in the seventh year.

Standing Committee. Delegates voted to extend the term of Standing Committee members from two years to three, though Standing Committee had recommended that the term remain at two years. In a separate action, delegates agreed that district and General Board staff members are ineligible to serve on Standing Committee. □



C'mon! It's got to be in there somewhere! Conference leaders have to be on their toes, have their facts straight, and be a jump ahead of everyone if they are to be effective in their role. General Board chairwoman Judy Mills Reimer, general secretary Don Miller, Annual Conference secretary Anne Myers, and moderator Elaine Sollenberger find a quick huddle helpful during a coffee break in the Standing Committee meeting at Orlando.

Caring for the caregiver

by Judd Mellinger-Blouch
and Theresa C. Eshbach

What happens when a caregiver needs care? Many pastors, physicians, nurses, social workers, and others are too proud to seek help, and the result may be burnout, depression, and worse.

Sandra Read Brown, a pastor, counselor, and professor, from St. Paul, Minn., had a powerful message for caregivers at the Health and Welfare Conference, held July 3-4, in Orlando. She used Galatians 6:9 to begin her presentation on "Caring for the Caregiver: "And let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart." That was Paul's way of saying, "Don't get burned out," and Brown talked about avoiding this situation.

"It doesn't take long to tell who are burned out and don't believe in what they are preaching," she said. "And we wonder why people are leaving the church."

In her southern drawl and with homespun wit, Brown told stories from years of

caregiving to make her point, focusing the first of three sessions on the three main pressures that caregivers feel:

- Be perfect in all that you do, say, and are.
- Be all things to all people at all times.
- Be self-contained and independent.

As Brown identified the dynamics behind these pressures imposed by self and others, she noted that our priorities often become confused. "We get caught up in justification by works," she smiled, "rather than justification by faith." As a result, caregivers don't know how to say "No!" without carrying guilt or shame.

Many caregivers also lack adequate professional support. Pastors and their families particularly are caught in this problem for they have no one to be *their* pastor. Combine these pressures demanding perfection 24 hours a day with little opportunity for introspection and release and burnout is bound to be the result.

Throughout the conference, Brown urged caregivers to take time off for play, celebration, and meditation. Without it,

one's energy cannot be rejuvenated nor one's spirit renewed. She suggested 1 Corinthians 13 as a guide for being kind to self as well as others, to confront and be confronted without being defensive, guarded, or afraid.

On the second day of the conference Brown addressed the role of the caregiver, whose key role, she said, is to manifest faith in Jesus Christ. In the final session, she discussed the difficulties caregivers have in getting and accepting help. "It's hard for many of us as caregivers to identify and work on our own needs," Brown said. "It is hard for us to receive help, and our own denominations have supported this."

Brown concluded, "Care of the caregiver is that *all* of us learn to give and get help. There is nothing wrong with that."

Other events concerning health and welfare at Orlando:

- "Health Care in the United States," a statement sent to Conference by BHWA through the General Board, was approved. It calls on the US government to promote a health-care program that is "universal and comprehensive, without subjecting

health-care providers to excessive government control and regulation."

- Brethren Homes and Hospitals Association joined the Brethren Health and Welfare Association. The new name of BHHA will be Board of Brethren Homes and Other Ministries to Older Adults. This will incorporate the older adult programming function of BHWA.
- Warren Eshbach, executive of Southern Pennsylvania District, was installed as president of BHWA. Tana Burnbaugh, a nurse and educator from Joliet, Ill., was named president-elect.

- BHHA cited Timbercrest Home, North Manchester, Ind., for 100 years of service; Lois Harvey, of Bridgewater Home, Bridgewater, Va., for staff excellence; Edna Pence, of Bridgewater Home, for volunteer excellence; Harvey Kline, retiring administrator of the Brethren Home, New Oxford, Pa., and his wife, Ruth; and Charles Cable, La Verne, Calif., the last president of BHHA.

- BHWA honored Elsa Zapata de Groff, nurse, educator, and administrator, from Castañer, P.R., and Joseph Schechter, a surgeon and former medical

missionary, from La Verne, Calif., for their contributions to health and welfare. Also honored was outgoing BHWA president, Mary Ann Harvey, La Verne, Calif.

The 1990 Health and Welfare Conference will be sponsored jointly by BHWA and the Parish Ministries Commission's program for women. It will focus on "Wounds and Healing." □

Judd Mellinger-Blouch, a former MESSENGER intern, is director of public relations for Community General Osteopathic Hospital, Harrisburg, Pa., and editor of the BHWA newsletter. Theresa C. Eshbach, New Oxford, Pa., is executive director of Southern Pennsylvania District's Children's Aid Society.

Telling the old, old story afresh

by James M. Beckwith



Tom Boomershine told his Ministers Association audience to make scripture reading a central event of worship. Being "God's storytellers" is what ministers are called to in spreading the gospel of Jesus Christ.

"Say it back to me," Tom Boomershine invited his audience. Not just a verse or two, but the whole story of Jesus and the Syro-Phoenician woman was committed to memory as the gathering echoed back Boomershine's dramatic reading of the passage. That is how to share the Scriptures in this electronic age, contends Boomershine, professor of New Testament at United Theological Seminary in Dayton, Ohio—not in private reading of the printed page, but in expressive storytelling that helps listeners experience the acts of God for themselves.

Boomershine was addressing the Church of the Brethren Ministers' Association at its meeting in Orlando, July 3 and 4, under the theme of "An Invitation to the Gospel as Storytelling."

"You have to hear and feel the scripture, not look at it," he explained to the ministers and others gathered to hear him. Internalize the story. Make it your own. Then you can help others make it their own as well.

Boomershine emphasized three points: 1) Use sounds and gestures that invite imitation. 2) Memorize the stories of the Scriptures until they come from the heart. 3) Invite everyone to take part in the process of telling the story.

Storytelling is not easy, especially when the stories confront people with the One who systematically set out to cross the boundaries that divide humanity. Boomershine, the son of Brethren parents, reminded his listeners of the stories by which we define who is really Brethren. All communities use stories about themselves and about others, he said, to define their boundaries. When pushed to an extreme, these stories enable group members to kill others physically and emotionally. By contrast, the stories of Jesus generate the energy and the impulse to reach out to build connections across the boundaries of our human communities. Not everyone is comfortable with the gospel's declaration that God loves all who are alienated and separated. The stories of the Scriptures cause anxiety. Nevertheless, they must remain central in the life of the church. Storytelling, Boomershine contends, is the best way to make their message come alive for everyone.

Boomershine recommends that the reading of scripture during worship be a central event, not a mere pretext for preaching. The reader should memorize the text in order to internalize it. Then the reader should present the scripture in ways that help listeners remember it so that they can pass the vital story on to others. Helping people share the gospel story with others, Boomershine said, is a primary function of the church. Reading the Scriptures, preaching, teaching, and conversing together as God's storytellers is our calling.

For further information on storytelling, contact The Network of Biblical Storytelling, 1810 Harvard Blvd., Dayton, OH 45406. □

James M. Beckwith is pastor of the Montezuma Church of the Brethren, near Dayton, Va.

Phillip C. Stone moderator for

Phillip C. Stone, of the Harrisonburg (Va.) Church of the Brethren, will be moderator of the 1991 Annual Conference, meeting in Portland, Ore. The 47-year-old attorney was chosen moderator-elect over W. Donald Clague, retired University of La Verne educator, of the La Verne (Calif.) Church of the Brethren. It was Clague's third time on the ballot. Candidates eliminated by Standing Committee earlier in the Conference week were Harold S. Moyer, Roanoke, Va.; and Donald H. Shank, Cape Coral, Fla.

Stone, a graduate of Bridgewater College and the University of Virginia, is a partner in Wharton, Aldhizer, and Weaver, a Harrisonburg law firm.

He served on the Church of the Brethren General Board from 1982 to 1987, chairing the board his final year. He has served on numerous denominational committees, including the Annual Conference Foundation Enabling Committee.

In 1987 Stone received the Religious Heritage of America (RHA) "Churchman of the Year" award, selected from nationwide nominations as the layman who best exemplifies daily living out of his faith.

Stone grew up near Bassett, Va., in the Mount Hermon Church of the Brethren, a small, rural congregation that has produced two Annual Conference moderators in the last four years. Guy Wampler, 1987 moderator, is also a Mount Hermon product.

Stone will serve as moderator-elect with moderator Curtis W. Dubble at the 1990 Conference in Milwaukee. Dubble is a retired pastor, his last charge having been the Lampeter (Pa.) congregation (1980-1988).

Other elections and appointments: **General Board, district representatives** (5-year terms); Earl H. Traughber, Fruitland, Idaho (Idaho); David A. Eastis, Walkersville, Md. (Mid-Atlantic); and David M. Wine, Abilene, Kan. (Western Plains).

General Board, at-large (3-year unexpired term of Lois Fike Sherman): Bernard A. Fuska, Windber, Pa. (Western Pennsylvania).

General Board, at-large (5-year term): Eric Switzer, Hutchinson, Kan. (Western



Moderator-elect Phillip C. Stone

Plains); and Norman Spicher Waggy, Goshen, Ind. (Northern Indiana).

Executive Committee of the General Board: Judy Mills Reimer, Roanoke, Va. (1990), chairwoman; Robin D. Lahman, North Manchester, Ind. (1991), vice-chairman; Lawrence H. Hoover Jr., Harrisonburg, Va. (1993), and N. Ivan Patterson, Dayton, Ohio (1993) serve as members-at-large. The three commission chairwomen are also members of Executive Committee.

Goals and Budget Committee of the General Board: The above group, chaired by Robin D. Lahman, plus Administrative Council (general secretary Donald Miller, General Services executive Dale Minnich, Office of Human Resources executive Melanie May, Parish Ministries executive Joan Deeter, World Ministries executive J. Roger Schrock, and treasurer Darryl Deardorff) comprises the Goals and Budget Committee, with four ex-officio members from the Council of District Executives (CODE): Gordon W. Bucher, Northern Ohio (CODE chairman); Ronald D. Finney, Northern Indiana; Pattie B. Stern, Pacific Southwest; and John D. Tomlinson, Western Plains, serve through December 1989. Beginning January 9, 1990, Tomlinson (new CODE chairman); Finney, Stern; and Ronald D. Petry, Mid-Atlantic, are CODE's ex-officio members of the committee.



Moderator Curtis W. Dubble

General Services Commission: S. Joan Wenger Hershey, Mount Joy, Pa. (1991), chairwoman; James O. Eikenberry, Elizabethtown, Pa. (1990); Sidney Olsen King, Twin Falls, Idaho (1990); Phyllis Olwin Kinzie, Cushing, Okla. (1992); Robin D. Lahman, North Manchester, Ind. (1991); Harold I. Mohler, Warrensburg, Mo. (1991); N. Ivan Patterson, Dayton, Ohio (1993); and David M. Wine, Abilene, Kan. (1994).

Parish Ministries Commission: Marlene Moats Neher, Grundy Center, Iowa (1991), chairwoman; Barbara Goodwin Cuffie, Baltimore, Md. (1993); David A. Eastis, Walkersville, Md. (1994); Carol Bowman Gnagy, Wenatchee, Wash. (1992); Eric Switzer, Hutchinson, Kan. (1994); Earl H. Traughber, Fruitland, Idaho (1994); David C. Wilson, Johnstown, Pa. (1990); and Jane Marchant Wood, Boones Mill, Va. (1993).

World Ministries Commission: LaVon Widegren Rupel, Stockton, Calif. (1992), chairwoman; Ralph Z. Ebersole, Tyrone, Pa. (1990); L. Wayne Fralin, Fremont, Calif. (1991); Bernard A. Fuska, Windber, Pa. (1992); Joyce Reid Hicks, Dayton, Ohio (1992); Lawrence H. Hoover Jr., Harrisonburg, Va. (1993); Ingrid Rogers, North Manchester, Ind. (1993); and Norman Spicher Waggy, Goshen, Ind. (1994).

Brethren Benefit Trust: Incumbent John W. Flora, Bridgewater, Va., was re-elected by Annual Conference to a 4-year term;

Portland

and Philip E. Norris, Olympia, Wash., was elected by Pension Plan members to succeed S. Earl Mitchell, Bridgewater, Va. Flora and Mitchell had been elected in 1988 to 1-year terms.

The Brethren Benefit Trust now is composed of—in addition to Flora and Norris—Lowell Flory, McPherson, Kan. (1991), chairman; Connie Burk Davis, Westminster, Md. (1990), vice chairwoman; Wilfred E. Nolen, Elgin, Ill., executive secretary and treasurer; Dale Blickenstaff, Boise, Idaho (1990); Carl L. Brubaker, Lititz, Pa. (1991); Edwin L. Cable, Landisville, Pa. (1990); James C. Gibbel, Lititz, Pa. (1992); Warren F. Groff, Bartlett, Ill. (1991); Harvey S. Kline, New Oxford, Pa. (1992); Opal Pence Nees, North Manchester, Ind. (1992); and Ann Gephart Quay, Covina, Calif. (1992).

Annual Conference Central Committee (3-year term): Dean M. Miller, Carol Stream, Ill. Continuing: Mary Jo Flory Steury, Troy, Ohio (1991) and Ben Simmons, Elizabethtown, Pa. (1990). Officers: Curtis W. Dubble (moderator), Lancaster, Pa., chairman; Phillip C. Stone (moderator-elect), Linville, Va., vice chairman; Anne M. Myers (Annual Conference secretary), Niles, Mich., recording secretary; Darryl Deardorff (General Board treasurer), Elgin, Ill., treasurer; and Doris I. Lasley (Annual Conference manager), Elgin, Ill., executive secretary.

Nominating Committee of Standing Committee (2-year terms): Phill Carlos Archbold, Brooklyn, N.Y.; Mary Lou

Top: New General Board members David M. Wine, Bernard A. Fuska, David A. Eas- is, and Eric Switzer (absent from photo: Earl H. Traugher and Norman S. Waggy).

Center: Chairwomen of commissions: LaVon Widegren Rupel, World Ministries; Marlene Moats Neher, Parish Ministries; and S. Joan Wenger Hershey, General Services. Rupel succeeds E. Stanley Smith, whose term expired in 1989.

Right: General Board vice-chairman Robin D. Lahman and General Board chairwoman Judy Mills Reimer. Lahman succeeds Paul Brubaker, whose term expired in 1989.



Hall, Curryville, Pa.; Paula Langdon, Keyser, W. Va.; and Paul Nye, Plymouth, Ind.

Continuing through 1990 Annual Conference: James Baile, Warrensburg, Mo.; Ken Shamberger, Wenatchee, Wash.; Wendell Eller, Adel, Iowa; and Deborah Wagoner, Greeley, Colo. (chairwoman).

Pastoral Compensation and Benefits Advisory Committee (5-year term): Irven F. Stern, Pomona, Calif., Pacific Southwest District (representing district executives).

Committee on Interchurch Relations (3-year term): Terry L. Shumaker, Huntington, Ind.

Bethany Theological Seminary Electors (5-year term): Vernard M. Eller, La Verne, Calif. (representing Brethren colleges and university).

Deaf Ministry Study Committee: Francis J. Bourne, Walkersville, Md.; Jane Elise Eisenmann, Ephrata, Pa.; Robert Gessinger, Nappanee, Ind.; Donna Kay Graff, Rileyville, Va.; and Korene Wile, Ronks, Pa.

Denominational Structure Review Committee (replacing the committee elected in 1987): Charles L. Boyer, La Verne, Calif.; Milton J. Garcia, McPherson, Kan.; A. Blair Helman, Fort Wayne, Ind.; Lila McCray, Modesto, Calif.; Phyllis Kingery Ruff, Ankeny, Iowa; Bonnie Kline Smeltzer, Modesto, Calif.; and Earl K. Ziegler, Lancaster, Pa. □



Moments and messages to remember . . .

Above: During Bethany Seminary's report at Orlando, conferencegoers had a chance to recognize the seminary's president, Warren Groff (shown here with his wife, Ruth) for his many years of service to Bethany as professor, dean, and president.

Below: Huntingdon, Pa., pastor (and 1982 Annual Conference moderator) Earl Fike (left) gave enlightening scripture studies on "Living as God's Friends," speaking each morning at the beginning of the business session. The General Board "live report" pointed to signs of newness breaking in on the church and the world today. Tony Brown (center) closed the report on an inspirational note, singing "Precious Lord, Take My Hand." Among the many excellent speakers at meal events through the week was Mubarak Awad (right), featured at the World Ministries dinner. The exiled Palestinian leader (see July, page 19) counsels nonviolence and identification with both sides in the struggle between the Israelis and Palestinians: "I need to see Israelis as true human beings, and try to have Israel see that Palestinians are true human beings too." □



'Living as God's Friends'



Speakers at the worship services through the week elaborated on the Conference theme of "Living as God's Friends." Juniata College president Bob Neff (center left) traced the biblical images of God as friend and pleaded for the church to cultivate friendship in three crucial areas—with pastoral and denominational leaders, toward an ever expanding ecumenical arena, and with the environment. Opal Pence Nees, Indiana pastor (lower left), recounted her experience helping bring about reconciliation in a troubled congregation. Brooklyn (N. Y.) pastor Phil Carlos Archbold (top left) declared that "to feed the hungry, to clothe the poor, to visit the sick, to shelter the homeless are the primary way we worship God and accept Christ as Savior." Virginia pastor Bob Bowman (center) spoke of friendship with God that may not bring material happiness, but sacrifice and testing. Yvonne Dilling (bottom center), Latin America/Caribbean



representative, urged solidarity with the global body of Christ. On Sunday morning moderator Elaine Sollenberger (above) summed it all up, invoking "God's Spirit (to) continue to permeate the way we are and guide us to what we may become." □

Overheard

Brethren Press, disappointed by sales at Orlando \$13,600 below its 1988 Conference sales, thinks it smells a rat . . . no, a mouse. "Walt Disney World and other tourist attractions probably account for much of the problem," commented Doris Walbridge, marketing assistant, "that and the higher costs for room, board, and transportation here." Orlando sales were \$44,500, contrasting with \$58,118 at St. Louis last year.

- SERRV sales also dipped from 1988, when it set an all-time record of \$22,432. Orlando netted the New Windsor-based selfhelp handcrafts outlet \$19,864, according to Jim Forbus, interim SERRV director.

- "Art for Hunger," including the annual quilt auction, sponsored by the Association for the Arts in the Church of the Brethren, netted \$20,599.39, reported AACB leader Helen Fisher. That's a tad better than last year's \$19,803.94. Artists whose works are sold get half the sales price. The remainder of the money taken in this year was divided evenly between the AACB and General Board program for Sudan.

- Offerings at Orlando totaled \$54,761.76, calculated controller Judy Keyser. That divided out to \$23,319.94 for Annual Conference expenses and \$31,441.82 for General Board program. Annual Conference giving was up: St. Louis '88 offerings amounted to \$51,173 and Cincinnati '87 \$50,883.

- What do Brethren and turnips have in common? It's hard to get blood out of them. The sixth annual blood drive at Conference, arranged by Brethren Disaster Services, set a goal of 500 pints of blood, to be donated to the Central Florida Blood Bank, but the 390 pints it netted fell 110 pints short of the mark.

- Registration at Orlando was about the same as for 1988's St. Louis Conference. There were 3,942 registrations, including 1,025 delegates. The Annual Conference office estimated there were 4,500 Brethren actually in attendance at the highwater mark, since many Brethren, demonstrating historical frugality if not honesty,

avoid registering, despite the modest fee. Where else can you attend a five-day convention for a \$23 registration fee?

- If the curtain is going up on your play in a few hours, and a third of your poten-

tial audience is siphoned off, you have a problem. That possibility faced the folks putting on the musical fantasy "Peace Child" on Saturday evening at Orlando. As late as Saturday morning it appeared likely that the 981 delegates would be into

Ollie and the activists

The cost of tickets for dinner events at Conference was higher than ever. But the \$11.50 price tag was a bargain compared with the cost of a square meal across the street from the convention center at the Peabody hotel.

Brethren on Thursday received invitations to a \$150-a-plate reception and dinner for Oliver North, recently convicted and sentenced for his part in the Iran-contra scandal. Flyers distributed by the College Republican National Convention, which sponsored the North fundraiser, were placed on Brethren cars in the convention center parking lot. Brethren declined the invitation, but about 150 of them showed up for a free prayer vigil Friday evening over the dinner hour, creating an event covered by television news.

The Brethren peace activists sang hymns, knelt in prayer, and held placards advocating peace and honesty and mourning the victims of the US-backed war in Nicaragua. Word of Brethren intentions had leaked out, and the group was met by a small group of flag-waving North supporters, who attempted to drown out the Brethren by chanting slogans such as "Baseball, hot dog, apple pie, and Ollie North," singing "God Bless America," and pledging their allegiance to the US flag. Some Brethren attempted dialog with the North supporters, to little avail.

An open letter to North, drafted by members of the Brethren Peace Fellowship, which organized the short-notice vigil, could not be delivered directly to North. The letter reiterated the Church of the Brethren's official opposition to US Central America policy and called North to repentance while recognizing that the Brethren, as US citizens, also are in need of repentance.—DON FITZKEE.

Don Fitzkee, of Elizabethtown, Pa., is a freelance writer and former MESSENGER intern.



n Orlando

overtime that evening. A different meeting place for them was even arranged, to clear the auditorium for the play. But Conference business was concluded on schedule and the show went on with everyone free to attend. The cast was

drawn from youth in the Manchester Church of the Brethren, North Manchester, Ind.; and Brethren youth from Darke County, Ohio. A July MESSENGER article describes the musical, enthusiastically received by conferencegoers.



iotism run amok. Epithet shouting young Republicans (below) attending a convention at the Peabody hotel confronted Church of the Brethren peace witnesses such as former Central America worker Tim Crouse (above left) when they moved across the street from the Orlando convention center to hold a prayer vigil occasioned by the presence of Oliver North inside the hotel (facing page). The convicted Iran-contra scandal criminal was speaking at a Republican-sponsored fundraiser, against a backdrop of a giant United States flag.



- If there was a hint of déjà vu for old-timers at Conference this year, it might be attributable to more than the fact that it was the second time around for Orlando to be the host city. When Brethren met there in 1947 the General Brotherhood Board was being launched, to remedy the problem of a decentralized structure of several boards. Restructure was the buzz word at Orlando '89 also, with a kinder eye for decentralization than in 1947. But as reported on page 16, Brethren apparently haven't forgotten the problem and still stand by the remedy.

- A *Hymnal Sampler* of 137 hymns and readings, seemingly designed to allay concerns about the upcoming new hymnal, was used in the Conference worship services and at other times through the week. Likely the critics of the new hymnal were reassured to see many old favorites in the sampler. But one old favorite threw a curve to 1989 singers, most of whom are too young to recall the version presented. Compilers of the new hymnal have gone back to the 1901 hymnal's version of the popular Brethren hymn by William Beery (written exactly 100 years ago) "Take My Hand and Lead Me, Father." When song leader Bob Krouse led worshipers in singing it at Orlando, there was some stumbling over the now unfamiliar refrain, which was dropped from the 1925 and 1951 hymnals. "Take my hand" and "Guide me" seemed appropriate words to sing, but by the second time around, Brother Beery would have been pleased with how well the singers could "see the way."

- Bethany Seminary, which moved in 1963 from West Side Chicago to a rural setting on the outskirts of Oak Brook, Ill., is now hemmed in by high rises, shopping malls, and other urban sprawl. The seminary, with an eye to financial stewardship, is toying with the idea of cashing in on the sky-rocketing value of its 60-acre campus. Buildable portions of about 46 acres of campus have been appraised at \$18 a square foot. That's big bucks. The seminary is considering leasing part of the campus, selling part, selling all and relocating, or staying put. At Orlando, Bethany had consultants on hand, held "focus group" discussions,



Pass the suntan lotion, please. The decor of host district Atlantic Southeast's hospitality center in the exhibit hall suggested the sun and surf characteristic of Florida and Puerto Rico, its original components. Georgia is a recent district addition, the map indicates.

and maintained an information center to gather input from and hear ideas and concerns of conferencegoers.

- Bumper stickers are to cars what stick-ons are to Conference name tags. At Orlando, if you had a tiny embroidered orange on your tag it meant you had visited the hospitality center maintained in the exhibit hall by Atlantic Southeast, the host district. Symbolic of the geographical setting, the exhibit featured sails, shells, tropical plants and birds, and even sand. A group of Puerto Rican

musicians was whooping it up there at one point. Oranges seemed fitting for Orlando. But it left to speculation what Brethren hosts next year in Milwaukee would stick on Conference tags, to promote the best-known local product.

Some conferencegoers sported a tiny torch on their name tags, representing participation in an ecumenical effort known as "Lighting the Torch of Conscience." General Board chairwoman Judy Mills Reimer helped launch the campaign last April in Atlanta. Bob Gross is national coordinator and Eva

Let's count it again, just to be sure. General Board treasurer Darryl Deardorff (standing), payroll clerk Elsie Poleck (left) and New Windsor controller Karin Heckman (right) seem intent on accuracy as they count the \$55,000 in Orlando offerings (see page 34).



O'Diam directs the Brethren participation.

- Folks who like to see male and female stereotypes shattered should have been happy to see the Annual Conference moderator—a woman—receive as a gift a quilted wall hanging, one square of which had been created by the moderator-elect—a man. Elaine Sollenberger now knows Curtis Dubble as a guy who keeps her in stitches.

- Brethren interested in being "instant missionaries" don't need to wait for mission philosophy papers, Annual Conference debate, and General Board hemming and hawing before they can launch their careers. Interested in working in Nigeria? There is a work camp being organized for January 18-February 13, 1990. For details, contact Ken Holderread, 1451 Dundee Ave., Elgin, IL 60120; tel. (800) 323-8039. What about Nicaragua? A work camp there is scheduled the first two weeks of January 1990 for persons 18 to 35 years old. Contact Kim Yaussy, at the above address or phone number.

- The Church and State paper passed at Orlando soft-pedals political action, but Brethren at Orlando who believe in speaking out needed only to go to the Washington Office exhibit booth to sign a petition to President Bush calling for an end to the US economic embargo against Nicaragua. The petition stated, "We believe such a step consistent with and contributing to the peace process in Central America. It would remove obstacles to relief efforts by churches. It would be evidence of a turn toward a kinder, gentler nation."

For those for whom signing petitions is too tame a political action, there was literally a taking to the streets as a large group of Brethren on Friday night hoisted placards and marched across the street to witness for peace at the Peabody hotel, which was hosting Oliver North, convicted recently for his part in the Iran-contra scandal (see page 34). Brethren had been surprised to find flyers on their car windshields offering the opportunity to have their photo taken with North for \$150. Yvonne Dilling, speaking at Friday night's worship service as North was speaking across the street at the Peabody, jokingly matched his photo opportunity. Apparently there were no literal takers, but the offering

taken during that worship service was three times larger than that of the evening before.

• When moderator Elaine Sollenberger, on one of her denominational visits this past year, visited the Brooklyn, Iowa, Church of the Brethren, she said that the

Brethren had heard less about that congregation than they had about the Brooklyn, N.Y., Church of the Brethren. To help remedy matters, Brooklyn, Iowa, pastor Gerald Klaus brought along to Conference a gift which he publicly presented at the end of a business session to Brooklyn, N.Y., pastor Phill Carlos

Archbold. A coffee mug, it was inscribed "Yes, there is a Brooklyn in Iowa." (See photos, pages 22 and 23.)

• Laura Sewell, long-term India worker and the last Brethren missionary in that country at the time of her 1984 retirement, received (in absentia) the 10th

The difficulties of a dialog

by Cheryl Cayford

"Dialogue session, sponsored by Annual Conference Central Committee."

The Conference booklet's brief description gave no clue that the dialog sessions, scheduled morning, noon, and evening through the Conference week, were going to be times for discussion of homosexuality. Deep into the Conference booklet, on page 92, was an ambiguous statement that the sessions were Central Committee's answer to last year's controversy over the dialog room operated by the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC). Central Committee, the statement read, had designated the 1989 room as "Dialog Room and not for any special group."

That raised the question of what topic then was any dialog to be about? In spite of Central Committee's designation, all the arrangements seemed to have been made for the purpose of pulling in other groups to dialog on homosexuality with BMC.

Central Committee invited several groups to take part this year: BMC, the Brethren Revival Fellowship (BRF), the Womaen's Caucus, the Church of the Brethren Renewal Services (formerly the Holy Spirit Renewal Committee), and the General Board.

Sessions originally were intended to be informal, but the groups later received an invitation to make formal presentations. "I'm not sure how that started," says Mary Jo Flory Steury, Central Committee member and dialog session coordinator. "Perhaps through the Renewal Services' request for an insight session on homosexuality."

Renewal Services requested an insight session for a presentation by Sy Rogers, an Orlando-area personality who considers himself a "reformed homosexual" and appears regularly on his Exodus

ministry's radio and television broadcasts. But the Annual Conference insight sessions committee ruled that the presentation was inappropriate for an insight session requested by a group whose concern, ostensibly, is spiritual renewal, not human sexuality. As an alternative, Brethren Renewal Services was allowed to bring Sy Rogers to a dialog session.

After that, Flory Steury explains, "the other groups received a letter from the Annual Conference office offering an opportunity to do the same. None of the other groups, it turned out, wanted to make presentations. In the course of all that, the Womaen's Caucus decided it couldn't take part because of Central Committee's uncertainty about what the sessions were for."

Sy Rogers' presentation, at noon Friday, told of the transformation he believes he has experienced through Christ, and his conviction that change from homosexual to heterosexual is possible for all gay or lesbian people who "repent" of their homosexuality. He spoke against discrimination, but said that only within heterosexual, monogamous marriage can acceptable sexual activity take place. His presentation prompted a few questions, mostly from pastors asking advice on counseling homosexuals.

The other dialog sessions were informal, facilitated by Central Committee members and mediators. The groups were small, and discussion focused on a few sharply divisive points: Does the Bible condemn homosexuality? Does Jesus' silence about homosexuality represent approval? Is the homosexual orientation a gift from God? Is homosexuality a sin?

BMC representatives were challenged to present a biblical argument for their view that homosexuality is in accord with

God's will. Renewal Services, BRF members, and others who said homosexuality is unacceptable for Christians, were challenged with the 1983 Annual Conference paper on human sexuality, which BMC members said calls the church to work actively for gay and lesbian rights. "Because of some people in the church," said a BMC member, "Brethren are afraid to speak out on the issue."

Stories and testimonies were an important part of the often confrontive and antagonistic dialog. A man confessed that he has "tried everything to not be homosexual. But through reflection, prayer, and soul-searching, I understand it as a gift from God." Another told of his "deliverance" from a homosexual relationship when a youth. "What would I have done as a 16-year-old if I had had approval?" he asked.

Some represented the issue as one of justice. "I marched for civil rights (with the Brethren)," said a BMC member. "This church marches for all rights but mine." Several came seeking counsel. "Can't a church accept a gay person in love," a woman asked, "but recognize that (homosexuality) is something that needs counseling?"

"My feeling is the sessions have been good," says Flory Steury. "While BMC is not happy with the change from the (earlier) dialog room, it's been responsible, cooperative, and appreciative of our willingness to keep working on the issue. Several people from the Renewal Services group have thanked Central Committee for being willing to do this kind of thing. We've had some powerful expressions of personal experience and the need to understand each other."

What will happen in Milwaukee? Central Committee will decide in November after "a lot of evaluation and work to understand what happened this year," says Flory Steury. □

annual Church of the Brethren Ecumenical Award at the ecumenical luncheon in Orlando. Sewell served 36 years in India. At one time she was the one of only two non-Indians on the Executive Committee of the Church of North India (CNI). As secretary of CNI's Women's Fellowship for Christian Service, she traveled over much of northern India holding leadership training courses for Indian women.

- Orlando, where many conferencegoers had up to a half-hour walk in 90-degree weather just to get to the convention center, seemed an inauspicious Conference to inaugurate "health walks"—scheduled for 6:45 a.m. But the Wholistic Health Task Force actually had takers for its early morning regimen. Happily, the walks were taken on the air-conditioned mezzanine of the convention center.

- There was no air-conditioning for the parking lot of the convention center, the scene of the fourth annual "walk/run"

Is east this direction? At least one Conferencegoer seemed prepared for the 1990 Conference to be held in Mecca. (Milwaukee's convention center is called MECCA—Milwaukee Exposition Convention Center and Arena.) But, on closer examination, it was determined that his position had been assumed the better to study one of Orlando's colorful lizards, avoiding this naturalist and paparazzo Phil Grout by taking refuge under a tree well grate.



event sponsored by the Outdoor Ministries Association. First, second, and third, respectively, in the women's division were Deb Morris, Karen Crouse (sisters), and Kim Yaussy. Chris Eberly won the men's division, followed by Joel Fourman (second) and Dana Deardorff (third). Half the money generated by the entry fee went to Heifer Project International and half to the Brethren camping program.

- Two new fellowships were introduced to Conference by new church development staff Merle Crouse. They are New Covenant Fellowship, Gotha, Fla. (Atlanta Southeast), Robert Smith, pastor; and Wakefield Chapel Fellowship, Hopewell, Va. (Virlina), Sam Ellis, pastor. Forty-five new Church of the Brethren congregations have been started in the past five years.

- Brethren everywhere are invited to be at New Windsor, Md., the afternoon of October 15 for the celebration of the New

Windsor Service Center's 45th anniversary. For more information, telephone (301) 635-6464. The Brethren Service Commission bought the old Blue Ridge College campus in New Windsor during World War II to use as a center for its war relief operations.

- The Brethren Journal Association, which publishes the quarterly scholarly journal *Brethren Life and Thought*, elected Rick Gardner to a three-year term as its vice president. Gardner is a Bethany Seminary professor and Elgin staff member. Leland Wilson serves as BJA's president. Doris Cline Egge and Lauree Hersch Meyer were re-elected to the BJA editorial board.

- Chris Bowman, pastor of the Peoria (Ill.) Church of the Brethren, was elected to a 3-year term as an officer of the Ministers Association, which met in pre-Conference sessions at Orlando. J. Richard Gottshall serves as the association's president for 1989-90, and Glen M. Shively is its vice president. Bowman serves this year as secretary.

- John D. Tomlinson, executive for Western Plains District, was elected at Orlando to chair the Council of District Executives (CODE) for the next three years. He succeeds Gordon W. Bucher, Northern Ohio District's executive.

- The Outdoor Ministries Association, meeting in Orlando, honored two of its members for outstanding achievement—Carl L. Williams, of Mid-Atlantic District's Camp Shiloh and Robert L. Jones, of Virlina District's Camp Bethel.

- Annual Conference in Mecca? That's right. Next year's Conference will be held in MECCA (Milwaukee Exposition Convention Center and Arena), in Milwaukee. It will be the first time Brethren have held Annual Conference in Wisconsin. Host district is Illinois and Wisconsin. Annual Conference Central Committee will meet in late August to begin program planning for the July 3-8, 1990 event.

The next four Conferences will be held in Portland, Ore., July 2-7, 1991; Richmond, Va., June 30-July 5, 1992; Indianapolis, Ind., June 22-27, 1993; and Wichita, Kan., June 28-July 3, 1994.

On liberals, gays, activists

John A. McCormick

Jesus was world's foremost liberal

With the heat and bitterness of last fall's presidential election over, it is a good time for Christian people to come to terms with the word liberal. It was downgraded during the election by one party as though it were evil, and the other party wasn't too happy being considered liberals. There are different meanings for this word, but the one that most persons are interested in is given this way by my dictionary: "A liberal is one who favors progress and reforms as in politics and religion."

Using the above definition, we would have to believe that Jesus of Nazareth was one of the world's most outstanding liberals. He was concerned about the many people suffering oppression, insult, and degradation from the institution from which they should have found help and acceptance.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Jesus promoted the idea that the very essence of God was present in every human being and that each individual needed to make this discovery for himself. The method to use was not the elaborate system set up by the temple for sacrifice and cleansing, but to use the mind to close out the world and speak to God as a father. Being a child of God was not through inheritance, or merely professing to be, but by using the mind to develop a higher consciousness of God's presence, and then living on that level.

It was not the liberals, sinners, or common people who wished to have Jesus crucified, but the conservative leaders who wanted to save the institution and its practices. They believed they were doing the will of God. □

John A. McCormick is a reader from Elkhart, Ind.

Karen R. Gallego, James Vaughn, Eva O'Diam, Everett Fisher, and John William Bowser

'Dialog room' a bad idea

We reaffirm our support for the presence at Annual Conference of the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC), but we must express our concern and displeasure over this year's change in guidelines regarding the presence of BMC at Annual Conference.

As was described ahead of time in the

May/June MESSENGER (page 15), representatives of the General Board, Brethren Revival Fellowship (BRF), Brethren Health and Welfare, and Womaen's Caucus were placed in the dialog room with BMC at the same time. (Brethren Renewal Services—formerly the Holy Spirit Renewal Committee—was also included.) This was done, according to moderator Elaine Sollenberger, "to provide an atmosphere for a more balanced dialog."

What does this mean—"a more balanced dialog"? The new policy has given the BRF, for example, *two* times and places to promote its views opposing homosexuals—the BRF booth in the exhibit area *and* the dialog room—while BMC is getting less than one. This does not lead to "dialog" that is "more balanced." Nor does it conform to the 1983 human sexuality paper's guidelines, which call on the church to "challenge openly the widespread fear, hatred, and harassment of homosexual persons."

As long as representatives of BMC, the General Board, or Womaen's Caucus are not also present at the Brethren Revival Fellowship's booth "to provide an atmosphere of more balanced dialog" in that setting as well, the special treatment of BMC constitutes a form of "harassment of homosexual persons."

Far more serious, however, is the underlying assumption that homosexuality is merely a subject for theological discussion ("What do we do about them?"), rather than a concern for social action ("What do I do for my sister or



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brother who is hurting?"). In the past, the BMC dialog room has provided a place where persons struggling with homosexuality, as well as the families and spouse of homosexual persons, can safely go for confidential dialog and support.

This is especially important for people from small communities and small churches, who may not have access to such dialog and support back home. How can their confidentiality be assured when confronted with representatives of five different groups besides BMC? The people who need the most tender care of the church are likely to be ignored, while the "dialog" goes on around them.

A corollary is that this change in policy encourages only the participation of people who are willing to be identified publicly as homosexual. What direction will the "dialog" take if the only homosexual participants in it are *already* openly gay? This fundamentally changes the role of BMC at Annual Conference, and may tend to change its role in relation to the church as a whole. Are these the developments that this change in policy were intended to accomplish?

When so much is affected by this change in policy, the reasoning behind the change becomes suspect. Yes, some people are angry if BMC has its own space at Conference. Other people are angry if BMC *doesn't* have its own space. When decisions of this magnitude are made simply "to keep the peace," then "keeping the peace" degenerates into catering to the group with the most worldly power.

Obviously—and ironically—that group isn't the gays. □

The writers of this opinion piece are all members of the Church of the Brethren in the Washington, D.C., area.

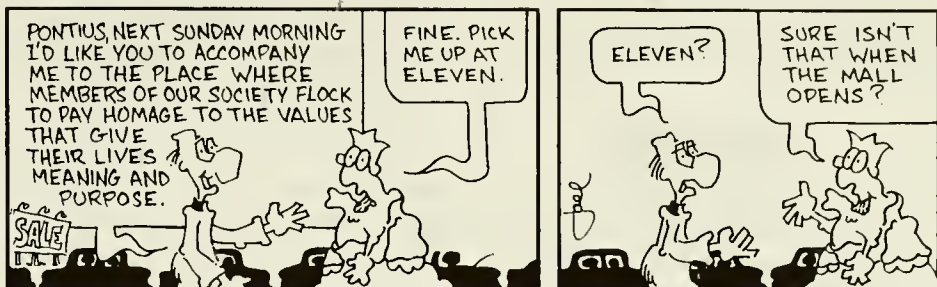
John Mortimer

Church should lead in activism

Regarding the question of how much emphasis we, as Brethren, should place on being involved in various causes, and what the role of the church as an institution should be in this, I want to share some lessons I have learned through my own life.

I was baptized into the Congregational church as a youth. I was a regular church

through the first year or so of college. Understanding Christ's instructions to us, as a conscientious objector to war. college. I became involved in a church-based group whose goal was to give the social-activist character in polished religion. We were stirred by tremendous upheavals in the social role of our country. We felt that the historical role of the church should include giving leadership in the struggle for racial equality. We knew that church institutions should be outspoken and were in trying to end our country's murderous foreign policy in Indochina. Our group held seminars on campus, entitled "Evolutionary Theology," in which we forwarded our view of the church's historical role. We went to regional church conferences in which we educated people about the nature of the war in Vietnam and agitated for a stronger church statement on this conflict. Eventually, our church-focused group dissolved because of a crisis in leadership. Secular elements in the group assumed leadership, and most of the members evolved into activists in secular social movements. I joined Students for a Democratic Society, taking up their activity against racism and the war. When the people I was closest to drifted into the New Left (a pro-China communist movement), so did I. This did not have to happen. Several church-based national organizations that played an important part in the '60s anti-war movement are alive today (such as the American Friends Service Committee and the *Christian Science Monitor*). I could have continued being a social activist within the church (some church). But driven by the desire to be part of sophisticated social tides of the day, I adopted new "gods"—Marx, Engels, Lenin, Mao Tse-tung, even Stalin. I started to worship my own intellectual ability and put my whole faith in human philosophies. When it was pointed out to me that there are some contradictions between communist ideology and Christianity, I denied God and the roots of my activism. Jehovah is truly the God of mercy! It is wonderful to me that, despite my faithlessness, I am today alive and joyful within Christ's family again. The bad results of my straying from Christian roots were manifold. With no



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firm moral basis, relations with women became based on political agreement and lust—two marriages, two divorces, and an abortion. I abandoned conscientious objection, joined the army, and got booted out for organizing GIs. Later, I did stupid things as a union activist and spent time in jail. I almost killed myself and several others.

The New Left finally disintegrated, when our prophecies based on leftist philosophy did not pan out. To fill the resulting vacuum in my life, I joined the peace movement. One of the members of our local peace group, who has since emerged as a leader in our city's peace movement, is a staunch member of the Church of the Brethren. Some things happened in my life that led me to study the Bible again. Looking for a church, I remembered my friend the Brethren. And

here I am, a member of the Church of the Brethren for one year.

You can draw your own conclusions from this story. My own conclusions so far include: Social activism *should* be based on our Christian faith to be a lasting and worthy dimension in our lives. To enable us to be social activists while maintaining the church as our primary "family," the church as an institution needs to be involved in these activist causes. We should *lead* worthy causes where possible, being a witness to our foundations in Christ. We should look for social activists who, tossed about by changes in their own foundations, might welcome the chance to become members of our family. □

John Mortimer is a member of First Church of the Brethren in San Diego, Calif.

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TRAVEL—Nigeria Travel Seminar. Spon. by Bethany Theol. Seminary. Visit Church of the Brethren in Nigeria (EYN); participate in cross-cultural seminar at Theol. College of Northern Nigeria (TCNN). Dec. 28, 1989-Jan. 14, 1990. Grad. level credit avail. Hosts: Fumitaka Matsuoaka, dean; Nancy Faus, John Cassel. Contact: Registrar, Bethany Theol. Seminary, Butterfield & Meyers Rds., Oak Brook, IL 60521. Tel. (312) 620-2206.

TRAVEL—Ken Kreider's traditional European tour (June 11-July 2, 1990) incl. Oberammergau Passion Play, Holland, Paris, Swiss Alps, Venice, Vienna, Schwarzenau, and other Brethren historical sites. 2nd 1990 tour (July 2-16) will be exclusively Italy. For info. on both tours write: J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

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pastoral placements

Inningham, Amos, from Springfield, Atl. N.E., to Conestoga, Atl. N.E., assoc. pastor
Amico, James, from Greensburg, W. Pa., to Montgomery, W. Pa., part-time
vidson, Jeff, from student pastor to Lower Miami, S. Ohio.
vis-Driver, Norlyn, from Bethany Seminary to Palmyra, Atl. N.E., director of church nurture
iver, Brent, from Columbia City, N. Ind., to Waynesboro, S. Pa., assoc. pastor
hr, Doug, from Bedford, Mid. Pa., to Pleasant Chapel, N. Ind.
ady, Duane, from administrative/local pastoral work to Northview, Indianapolis, S/C Ind., co-pastor
urness, Bryan, from Richmond/Four Mile, S/C Ind., to Nettle Creek, S/C Ind., team pastor
urness, Leah, from Richmond/Four Mile, S/C Ind., to Nettle Creek, S/C Ind., team pastor
isey, Dean, from Elkhart Valley, N. Ind., to Wichita, First, W. Plains.
erematen, Richard, from other denomination to Germantown, Atl. N.E.
iffin, Kenneth, from interim to part-time pastor, Swan Creek, N. Ohio.
orris, Samuel, from secular employment to Ottumwa, N. Plains.
lmer, Fred, from other denomination to Pampa Church, S. Plains, part-time
rtved, Anet, from interim to full-time pastor, Panther Creek, Ill./Wis.
sco, Richard, from other denomination to Akron, Atl. N.E.
rskey, Scott, from other denomination to North Winoona, N. Ind., assoc. pastor
agner, Thomas M., from Bethany Seminary to Muskegon, Mich., part-time
eaver, Beverly, from ecumenical work to Northview, Indianapolis, S/C Ind., co-pastor
enzel, Ron, to Roanoke, La., S. Plains.
ater, Norman, from secular employment to Schuylkill, Atl. N.E.
oder, Gary, from Wakarusa, N. Ind., to Fairview, N. Plains.

Licensing/ Ordination

Baker, James Hunter Jr., ordained April 25, 1989, Rileyville, Shen.
Bhagat, Shantilal P., licensed April 15, 1989, Highland, Avenue, Ill./Wis.
Bowman, Darin Keith, licensed May 12, 1989, Buena Vista Stone, Shen.
Brubaker, Eric, licensed April 25, 1989, Middle Creek, Atl. N.E.
Dever, Bryan K., ordained April 1, 1989, Pequea Valley, Atl. N.E.
Dowdy, Christy Lee, licensed Nov. 5, 1988, Northern Colorado, W. Plains.
Eisenbise, Debra Lee, ordained May 6, 1989, Fellowship in Christ, Pac.S.W.
Fairweather, Jack Earl, licensed April 15, 1989, Peoria, Ill./Wis.
Fourman, Arthur Dean, licensed March 18, 1989, Mohican, N. Ohio
Gregersen, Joseph Paul, licensed April 8, 1989, Northern Colorado, W. Plains.
Lare, Dawn LeRue Freese, ordained April 25, 1989, Cedar Grove, Ruckersville, Shen.
Painter, Earl Edward, ordained Dec. 3, 1988, Columbia Furnace, Shen.
Rill, Jeffrey Bortner, ordained April 8, 1989, Black Rock, S. Pa.
Scheppard, Carol Ann, licensed Jan. 7, 1989, Genesis, S. Pa.
Smalley, Marjorie Mac, ordained April 15, 1989, Beaver, N. Plains.
Strite, Harry Eugene, ordained March 11, 1989, Stone Bridge, Mid-Atl.
Troutman, Dennis James, licensed March 13, 1989, Riddlesburg, Mid. Pa.
Van Vleet, Daniel, ordained April 1, 1989, Richland, Atl. N.E.

Wedding Anniversaries

Ballard, Earle and Maude, Mt. Morris, Ill., 68
Bechtold, Jay and Mary Alice, Mt. Morris, Ill., 60
Beuhler, Virgil and Aureth, Bradenton, Fla., 50
Bickel, Harry and Frances, Pottstown, Pa., 52
Bollinger, Ira and Lillian, Ephrata, Pa., 57
Bollinger, John and Mary Emma, Ephrata, Pa., 52
Dagen, Edward and Mattilee,

Lititz, Pa., 57
Eller, Paul and Cornelia, Rocky Mount, Va., 50
Giles, Herman and Ruth, Polo, Ill., 53
Griffith, Eldo and Wilma, Carleton, Neb., 50
Hallman, George and Dorothy, Montclare, Pa., 51
Hawks, Earl and Pauline, Bruning, Neb., 50
Houff, Earl and Wilhelmenia, Waynesboro, Va., 50
Jones, Charles and Mary, La Place, Ill., 64
Lunkley, Charles and Rozella, Ottumwa, Iowa, 50
Lutz, John and Anna, Roths-ville, Pa., 53
Martin, John and Evelyn, Mercersburg, Pa., 62
Myers, Roy E. and Alverna C., Hartville, Ohio, 67
Neterer, George and Frances, Hollidaysburg, Pa., 60
Nihart, Keith and Ruth, Elkhart, Ind., 69
Pyle, Kenneth and Bessie, Detroit, Mich., 50
Rothrock, Quintin and Leah, Davenport, Neb., 50
Rotruck, Darsey and Mildred, Denver, Colo., 55
Smith, Robert J. and Helen, Oaks, Pa., 65
Snares, Elvin and Florence, Everett, Pa., 65
Steele, Grant and Anna, Walkerton, Ind., 61
Van Landeghem, Conrad and Dorothy, Norristown, Pa., 61
Wenger, Henry and Mary, Lititz, Pa., 53

Deaths

Allman, Gregory William, 10, Bridgewater, Va., Nov. 22, 1988
Arehart, Katie Marie, 82, Timberville, Va., Feb. 4, 1989
Barb, James L., 72, Mathias, W. Va., Dec. 17, 1988
Bill, Clarence Norman "Doc", 87, Timberville, Va., Dec. 7, 1988
Blosser, Veda Maxine, 65, New Market, Va., Jan. 24, 1989
Brickner, Clifton H., 57, York, Pa., Feb. 3, 1989
Caricofe, A. Joseph, 88, Bridgewater, Va., Sept. 20, 1988
Carrier, W. Russell, 88, Harrisonburg, Va., Sept. 27, 1988
Coffman, Effie Bowman, 96, Harrisonburg, Va., Jan. 29, 1989
Cook, Homer Samuel, 77, Edinburg, Va., Sept. 16, 1988
Crummett, Virginia Maude, 88, Moyers, W. Va., Sept. 30, 1988
Cabbage, Lelie Virginia, 72,

Stanley, Va., Aug. 27, 1988
Ferrell, James Rothrock, 47, Bakersfield, Calif., Feb. 1, 1989
Fox, Charles Collier, 84, Luray, Va., Oct. 3, 1988
Garber, Betty Jean Miller, 61, Waynesboro, Va., Jan. 31, 1989
Garrison, Margaret Elizabeth, 53, Fort Defiance, Va., Jan. 17, 1989
Geiser, Jesse Browning, 72, Bridgewater, Va., Oct. 24, 1988
Glick, William Franklin, 97, Bridgewater, Va., Nov. 3, 1988
Glick, Marguerite Rebecca, 78, Dayton, Va., July 1, 1988
Gochenour, Lula R., 63, Luray, Va., Dec. 10, 1988
Good, Lelia Virginia, 88, Mount Jackson, Va., Jan. 24, 1989
Green, Elijah Otis, 78, Copper Hill, Va., Nov. 14, 1988
Grogg, Annie Jane, 93, Dayton, Va., Jan. 13, 1989
Guilliams, Ora Nichols, 81, Copper Hill, Va., Dec. 10, 1988
Hare, Rhoda, 86, Polo, Ill., June 18, 1989
Harris, Oscola B. Sr., 58, Floyd, Va., Nov. 15, 1988
Hartman, Ollie Mae, 81, Boones Mill, Va., Jan. 13, 1989
Hinkle, Elizabeth Meyerhoefer, 79, Mill Creek, Va., Feb. 9, 1989
Hottinger, Samuel David Jr., 73, Mount Jackson, Va., Oct. 15, 1988
Huffman, Roy Leonard, 72, Mount Solon, Va., Dec. 14, 1988
Huffman, David William, 82, Burnham, Pa., Oct. 8, 1988
Hylton, Carsie Weeks, 84, Floyd, Va., Nov. 23, 1988
Jones, Martha Rena Thomas, 89, Roanoke, Va., Dec. 22, 1988
Keller, Russell Doyle, 83, Timberville, Va., Dec. 5, 1988
Lawrence, Evelyn Kerlin, 66, Bridgewater, Va., Oct. 30, 1988
Letchford, Annie Holdren, 80, Blue Ridge, Va., Sept. 9, 1988
Light, Donald M., 65, Mt. Morris, Ill., June 3, 1989
Long, Albert Kemper, 83, Harrisonburg, Va., Jan. 12, 1989
Malott, Ira, 82, Wabash, Ind., Nov. 4, 1988
Mauzy, Ralph B., 79, Bridgewater, Va., Dec. 23, 1988
Moherman, Ollie Mae, 96, Roanoke, Va., Feb. 3, 1989
Moyer, Sadie Halterman, 85, Mathias, W. Va., Sept. 10, 1988

Myers, Kathryn Violet Troxell, 75, New Hope, Va., Dec. 3, 1988
Nichols, Ruth Conner, 79, Copper Hill, Va., Dec. 21, 1988
Painter, Laura Virginia, 96, Luray, Va., Jan. 29, 1989
Pence, Dorsey Gean, 62, Timberville, Va., Oct. 12, 1988
Rambo, Edwin F. Sr., 81, Norristown, Pa., May 3, 1989
Ringley, Donald Bruce, 35, Harrisburg, Pa., Nov. 15, 1988
Rittenhouse, Edna, 73, Lafayette Hill, Pa., February 8, 1989
Rowan, Verna, 92, Harleysville, Pa., May 31, 1989
Ruckman, James Arnold, 76, Bolivar, Va., Sept. 20, 1988
Schmidt, Walter, 69, Polo, Ill., June 10, 1989
Secrist, Casper Roy, 83, Criders, Va., Dec. 14, 1988
Shinn, Hyunja Jenny, 46, Elizabethtown, Pa., Feb. 19, 1989
Smith, Thelma Lee, 43, Franklin, W. Va., Jan. 15, 1989
Smith, Stella Arbana, 78, Bridgewater, Va., Sept. 15, 1988
Spitzer, Roy Lee, 71, Harrisonburg, Va., Sept. 20, 1988
Taylor, Robert E. Sr., 75, Troutville, Va., Sept. 22, 1988
Taylor, Nellie Gibson, 69, Troutville, Va., Nov. 10, 1988
Thomas, Lottie Viola, 88, Dayton, Va., Sept. 16, 1988
Thompson, Daniel Martin, 80, Harrisonburg, Va., Sept. 10, 1988
Turner, Benjamin Webster, 82, Fuls Run, Va., Oct. 8, 1988
Vandevander, Ida Belle, 77, Harrisonburg, Va., Oct. 28, 1988
VanPelt, Jacob Lawrence, 74, Arlington, Va., Nov. 27, 1988
Walker, Aimee Verbenia Fayne, 82, Pulaski, Va., Dec. 8, 1988
Wampler, Olive Mae, 88, Verona, Va., Oct. 13, 1988
Wampler, Mary Julia Garber, 92, Mount Sidney, Va., Sept. 30, 1988
Weaver, Edna H., 71, Jones-town, Pa., Feb. 15, 1989
Weddle, Luther Norman, 71, Floyd, Va., Dec. 6, 1988
Whittington, Donald Ray, 50, Woodstock, Va., Dec. 27, 1988
Wilberger, Everett Henry, 71, Harrisonburg, Va., Oct. 11, 1988
Wilkins, Clifton Junior, 41, Fuls Run, Va., Oct. 4, 1988
Wills, Marie S. 81, Roanoke, Va., Feb. 6, 1989

Is it like a ball . . . or a plate?

Mark Twain, in one of his yarns, has his boy hero, Huckleberry Finn, discourse on the shape of the earth. Says Huck, "The Widder Douglas always told me the earth was round like a ball, but I never took any stock in a lot of them superstitions o' hers, and of course I paid no attention to that one, because I could see myself that the world was the shape of a plate, and flat. I used to go up on the hill, and take a look around and prove it for myself. . . ."

But when Huck makes an ascent in a balloon he discovers that his low horizons had deceived him: ". . . I had to give in now that the widder was right."

Huck Finn's wild balloon ride to Africa and the Middle East must have read as improbable and preposterous to his fans of the late 1800s. And if Mark Twain could have read today's news media accounts of the Voyager 2 space probe that recently explored the planet Neptune, he would have thought some upstart was competing with him in spinning wild tales—someone with his imagination, if not his sense of humor.

In March 1986 I wrote about Voyager 2's Uranus encounter, calling it: ". . . a worship and praise experience for me, a 'high' in a dreary winter of discontent over human strife, tragedy, and misery."

Change "winter" to "summer," and the 1986 statement fits 1989 as well as it fit 1986. Human strife, tragedy, and misery continue. My soul is burdened with reflections on the growing drug menace; increased violence in society; inhumane policies in South Africa, Israel, and China; the plight of Central American refugees; turn-back-the-clock decisions of the US Supreme Court; increased use of capital punishment; the building of more and more prisons; the situation of America's homeless people; and on and on.

It feels good to have a respite from human misery and injustice, refreshing my spirit with a scientific exploration that raises us above our shortcomings and broadens our knowledge of the universe. The more often I can (vicariously, at

least) take these trips to the far reaches of the solar system, the more opened my eyes are to the magnitude of God's handiwork.

Beyond the spirit-lifting aspects of the new knowledge I have of Neptune's character and behavior, and the spectacular close-up views of the planet and its moon Triton, I see an analogy between space exploration and the search for truth that our Brethren forebear Alexander Mack set us upon in 1708. Mack and his followers were against establishing a creed, since they wanted to be open to new truths and discernment to "generate the theological give-and-take which leads to true faith-community," to use Vernard Eller's words in his article on Brethren and theology on page 9 in this issue.

As I witnessed on television the scientists digesting their brand-new findings sent back from Neptune by Voyager 2, I was struck by their eager openness. Everything was open to revision. No one was hanging on to old notions about how things just had to be. All were willing to toss out anything that had been disproved and to refigure everything in light of the new revelations.

That's the way I would like to see Brethren doing theology. As Vernard Eller says, we ". . . are obliged to be to be theologians, taking active part in the common effort of producing a theology of the church." So when I watched those excited astronomers glued to their screens and monitors, pooling their ideas and insights, caring for nothing as individuals, concerned only to achieve a more accurate understanding of the cosmos, I thought, "Hey! This is great. This is how it should be in the church. We should do theology the way these guys are doing astronomy."

So, sisters and brothers, let's soar away in our theological balloons. Like Huckleberry Finn seeing a broader view of Earth aloft in the sky, let's keep striving to get a truer, fuller conception of God. It may be that we are still seeing a plate instead of a ball.—K.T.

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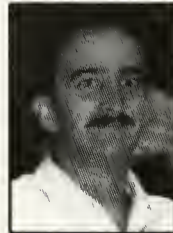


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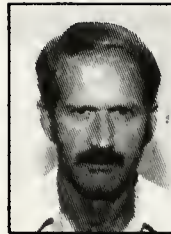




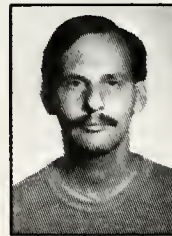
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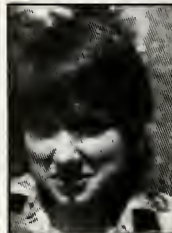
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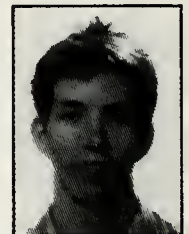
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Acompañamiento

A sign of God-with-us

Acompañamiento: Walking with, being with, journeying together. Christian accompaniment.

That is the call to the Church of the Brethren from Latin America. To stand with the suffering poor in their cries against oppression and in their long and painful, yet joyful, march toward liberation.

For the "new thing" about Latin America is the growing realization that God is in the midst of the poor, infusing them with perseverance and confidence and hope. They earnestly invite Christians from other lands to share the journey with them.

Thus Brethren Volunteer Service workers Jeff and Jacquie Schoonover-Higgins help farm families return to their war-ravaged village in El Salvador. Christy Rodgers serves a San Salvador church that has been the direct target of violence. Ed Myer, a physician, teaches family practice to medical students in Nicaragua. "His presence," say the people of Misión Cristiana, a partner church of the Church of the Brethren, "is a sign of God-with-us."

Also in Nicaragua, Greg Blick works with Witness for Peace and Patrick and Dona Whitmore McDonough serve with Habitat for Humanity. In Haiti, Kathy Zimmerman works in agricultural development for Church World Service. In Brazil, field staff Steve Newcomer is exploring ministry with the homeless, including street children.

This physical and spiritual presence of Brethren workers in Latin America is sustained by the General Board. You can participate in this journey of hope, this affirmation of "God-with-us," through your prayers and your special gift for the World Mission Offering. Give through your local church, or send your gift to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

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**SHALOM,
YOUNG
PILGRIMS**

messenger

CHURCH OF THE BRETHREN

OCTOBER 1989

- 10 Meeting the world in San Antonio and Manila.** Paul E. R. Munday, General Board staff for evangelism, attended both the World Council of Churches' conference on mission and evangelism in San Antonio and the second international Congress for World Evangelism in Manila. In his report he expresses excitement for the decade ahead in spreading the gospel of Jesus Christ.
- 14 Shalom, young pilgrims.** A group of youth at the 1988 St. Louis Annual Conference decided to take a walk for peace. David Radcliff describes that walk and tells what it meant for the participants.
- 17 Beginning a youth movement.** Brethren youth movement pioneers Chauncey Shamberger and Raymond Peters describe the early years. Story by Dorris Murdock.
- 20 Do Brethren belong in demonstrations?** There are all kinds of demonstrations, good and bad, explains Dale W. Brown. But the one at Orlando this past July was one that all Brethren could be into with good conscience.
- 22 Is war arguable?** Ralph Watkins alerts us to a new trick our government has for getting us into war.
- 23 Why the Brethren would not fight.** For the benefit of those who simply don't know their Brethren history, Steve Wagoner gives the historical background for our peace stance.
- 24 Otho Winger: He lived 'with the throttle wide open.'** As a tip of the hat to Manchester College's centennial, we had Timothy K. Jones tell the story of one of the school's best remembered presidents.

COVER: Not all the roads the Shalom! Peace Pilgrimage participants walked were as rural and picturesque as the road they took to the John Kline assassination site, but it evoked something of the same image described by David Radcliff in his article (page 14). Read it and call your own "Shalom!" to the young pilgrims of our denomination.

In Touch profiles Marge Crill, Fort Wayne, Ind.; Sarah Himebaugh, Hartville, Ohio; and Paul Dohner, Akron, Pa. (2) . . . **Outlook** reports on women's conference; New Call to Peacemaking; Hurricane Hugo; Covert war discussion; United Mine Workers' strike; 1990 Annual Conference ballot; BVS Unit 188; structure review committee; William Stafford book; funds to China, Malawi, Brazil, and India; Bitrus Sawa death (start on 4) . . . **Worldwide** (7) . . . **Update** (8) . . . **Special Report**, "ICYE: Fostering service 40 years," by Cheryl Cayford (9) . . . **Pontius' Puddle** (29) . . . **Turning Points** (31) . . . **Editorial**, "Should we stay out of trouble?" (32).

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CREDITS: Cover, 1, 6, 14-16 David Radcliff, 3 Barry Zecher, 4 Wendy Chamberlain McFadden, 7 Don Honick, 10, 12 lower Religious News Service, 12 top left and right Paul E. R. Munday, 17-19 Dorris Murdock, 20 Phil Grout, 24-25 Manchester College archives.

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"FAKE" AS REPRODUCTIONS

As a naturalist who treasures the world of flowers and living creatures, I would prefer to surround my home and life with the natural.

As a floral designer and collector of art, appreciate the art of good reproduction.

Some places are enhanced by reproductions the "fake flowers and plants" listed as unacceptable by the prophet Amos in the July editorial. Perhaps you could appreciate such reproductions in a new way by looking at fake on a scale of poor to excellent reproduction, in the right place with professional design.

MARILYN SANKO EBEL

Lancaster, Pa.

A CHALLENGE TO ABSOLUTISTS

One frequently hears the claim that there exists only one clear biblical mandate and one single authoritative Christian stance on homosexuality. Such overgeneralizations do little to further truthful inquiry.

Authoritarian voices in Christendom have always made overly generalized claims. Such claims have been made about slaves, women, and one's relation to the state too. In each instance, it has been claimed that it is not possible for a *real* Christian to believe *anything else* except that slavery is sanctioned by God, women are inferior by nature and revelation, and the state is ordained by God (and therefore never to be disobeyed; e.g. the majority church position in Nazi Germany).

Given our history as Christian pacifists, we Brethren should be especially sensitive to the fact that dissenting Christian voices exist and should be heard.

I challenge persons who say they know what the Bible "clearly says" about gay and lesbian people to critique the increasingly solid consensus of biblical scholars, church historians, and pastors who witness through their writings and lives to another reality.

If the generalizers can tell me they have thoroughly read and understood the wisdom of such authoritative scholars and pastors as John Boswell, Virginia Mollenkott, John McNeill, James B. Nelson, and Victor Paul Furnish, then will listen to their claims.

Until then, I will continue to believe what I know from experience—that lesbian and gay Christians' commitment to Christ, the church, and one another in faithful relationships is often exemplary and certainly not something to be generalized about, dismissed, or rejected offhand.

DAN STERN

Chicago, Ill.

GOOD CITIZENS DON'T KILL

In response to Robert Reiff (August, Letters), yes, one can be a good US citizen and not believe in capital punishment. One can be a good US citizen and also a Christian obedient to the example and teaching of Jesus Christ, who said he came to improve the laws of Moses and to show us a perfect example of total love and

giveness. Follow me, Jesus said, and you shall have eternal life. The Church of the Brethren is built on that truth and hope.

In the Ten Commandments, it is simply stated, "You shall not kill." Jesus never taught any exception to this to the disciples or the multitudes. I, therefore, cannot believe otherwise. "Vengeance is mine," saith the Lord."

I have been commanded to pray for the salvation of every soul, no matter the crime, so that no one should perish for eternity in a horrible place separated from God. Jesus taught no more "an eye for an eye, a tooth for a tooth." He taught us to pray for those who hurt us. He, who was perfect and could see the heart, soul, and mind beyond human ability, would justly and perfectly judge those who hurt us.

The victim and the family? We were never promised safety, perfect health, and a life free from pain, hurt, trials, and tribulations—a life of ease. We are commanded to believe and to follow Christ the best we can, and so are promised eternal life.

I, too, weep every time I see killing anywhere in the world. I write my Senators and Representatives, begging them to stop killing through allowing executions and abortions.

We peacemakers shall have our reward in heaven . . . never on earth.

PHYLLIS BOSLER

Arden, Ill.

KLING SERIAL MURDERERS OKAY

Gregg Wilhelm (May/June, page 44) seems to hate me, and thousands more like me, to the handful of people who cheered outside the Marquette, Fla., penitentiary when serial murderer Ted Bundy was electrocuted. I was relieved by, and thankful for, his death, but for good reason.

Most people who murder have a reason: They murder to keep from being identified with

another crime; they murder for love; they murder for hate; they murder for money. But not the Ted Bundys stalking the world. They murder for fun.

When Ted Bundy was executed I didn't think it was going to deter another potential murderer. I thought only of all the young women—his potential victims—who had been spared.

If Bundy had not been executed he eventually would have gotten out of prison. And he would have murdered again.

ROBERTA M. FRAZIER

Muncie, Ind.

GOD ORDAINS DEATH PENALTY

I take issue with Gregg Wilhelm (May/June, page 44) on capital punishment.

God has ordained both the church and the state. The church ministers to the body, soul, and spirit. Its responsibility is to teach Christ's message. The state is God's minister of law and justice (Rom. 13:1-7).

For crimes of dishonesty, God requires restitution from the criminal (Exod. 22). This is more rehabilitating than cutting off the "bloody" hand. For crimes of violence, God demands a life for a life (Lev. 24:17-23). This is more humane than placing the murderer in a cage for the rest of his life. For an accidental killing, mercy is to be extended (Num. 35:11-13).

The purpose of the death penalty is not to destroy innocent, unwanted people, such as in the holocaust, or through abortion or genocide. It is for the administration of justice—an eye for an eye, a tooth for a tooth, a life for a life. Failure to enforce righteous laws as equitable punishment is injustice.

Jesus taught his disciples (the church) that they should endure mistreatment without taking revenge (Matt. 5:38-48). Leave vengeance to the Lord and his servant, the state (Rom. 12:19).

BENJAMIN HALDEMAN

Greencastle, Pa.

David Radcliff, in his article on this past summer's Shalom! Peace Pilgrimage (page 14), tells about some of the young walkers discovering early on how important good shoes are and what it means to walk 15 or 20 miles a day.

By their second day some of the youth had to swallow their pride and hitch rides in accompanying support vans. By the fourth day major attention was being given to medicating, bandaging, and taping many blistered feet.



From the photo it seems apparent that the sore-footed ones could still see the humor of their situation. But even they must have reflected on their new-found knowledge about the vulnerability of their anatomy.

The photo also brings to mind the 1960s civil rights marchers song, "My Feet Are Tired, but My Soul Is Rested." Likely, in a day when walking long distances was taken for granted, Jesus and his disciples were inured to tired feet and impervious to blisters. But the photo of blistered feet also calls to mind Christ's admonition to "count well the cost" of discipleship.

Among the 22 participants in the Shalom! Peace Pilgrimage likely are some of the future leaders of the Church of the Brethren. Likely, too, those future leaders may look back one day to this "pilgrimage" as not only an experience in which they heard a call from the church, but also as the time they got a practical lesson in "counting the cost."

Turning from sore feet to sore readers, several of MESSENGER's subscribers rightly have complained of the lateness of the magazine's arrival in recent months. I apologize for this inconvenience, and, rather than go into the numerous reasons for that tardiness, commit our staff to getting things back on track and staying there. The cost may be blistered fingertips from hours spent at our computers, but we are determined to rectify the situation. Thank you for your patience.—THE EDITOR

messenger
CHURCH OF THE BRETHREN
APRIL 1989

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Marge Crill: In appreciation for help received

Marge Crill does not feel that she is paying a debt. "Maybe it's appreciation for the help I've received," says the longtime member of the Lincolnshire Church of the Brethren in Fort Wayne, Ind. "I've never given more than I've received."

In 1956 Marge's husband, Charles, suffered a severe case of polio, which resulted in almost total paralysis. In writing about her family's experience for *The Gospel Messenger* in 1961 she said, "We are grateful to every contributor to the March of Dimes for it is this fund that provides our orderly and has purchased the expensive respiratory and other special equipment needed."

In 1972 Charles died, leaving Marge to deal with the loneliness and grief of widowhood. She was not prepared. "I had no idea what it would be like," she says.

A few years later a woman from Boston spoke in the community, spreading the message that newly widowed people need support, not necessarily from psychiatrists but from people who are themselves widowed. The speech prompted the formation of Widowed-to-Widowed, a group that gives emotional, social, and psychological support to men and women who have lost a spouse.

Marge, one of the organizers for Widowed-to-Widowed, is on its board



and works in outreach, contacting newly widowed people through funeral home, church, and other references. She helped set up Widowed-to-Widowed programs in nearby Kendallville and Angola.

Some of the newly widowed do not have a church or family in town. Through social activities such as going out to lunch and one-on-one conversations, "Widowed-to-widowed helps

them get through the first stressful months."

Marge is also involved with the Peer Assistance Program for Registered Nurses, giving support to nurses who are substance abusers, and has been a Hospice volunteer and a CPR trainer for the American Heart Association.

An assistant professor of psychiatric nursing at Indiana University-Purdue University at Fort Wayne, Marge received one of Fort Wayne television station WANE's "15 Who Care" awards for 1988. Two other Lincolnshire church members also received the award: Darren Bickel (see August, page 2) and Juanita Mendenhall (see October 1986, page 2).

Marge has also given classes on the grieving process for the church. She sees a need to prepare people for the experience of losing a loved one, and "to educate others so that they can be sensitive to the needs of the widowed."

"At the time (of Charles' illness) I did vow that if I could help other people I would," she says. "I'm now widowed, my children are gone, and I have a lot of free time." Does she enjoy the volunteer work? Marge laughs. "I don't think we do much we don't enjoy."—CHERYL

CAYFORD

Sarah Himebaugh: Doing something for someone else

"I try to use dark colors as much as I can because street people can't always keep things clean, you know." Sarah Himebaugh is referring to the scarves she makes for the homeless and others who could use something extra warm during the colder months.

A member of the Hartville (Ohio) Church of the Brethren, she has been unable to be active in church in the past years due to her husband's illness. Arnold has been in and out of the hospital several times.

"I spent a lot of time at home alone," she says. "I had to do something... to fill the emptiness." While making scarves, "I was doing something for someone else."

After making several ornamental items, she thought of street people, cold and



homeless, and heard Jesus in her heart. "What you do to the least of these you do unto me."

In need of the consolation that comes from working with the hands, Sarah began making scarves. She uses a small hand-made wooden form that makes the knit "real nice and heavy. Arnold's sister-in-law showed me how to do it and I thought I could do that for someone else."

The first year that Sarah made scarves she sent 20 to 30 to a mission in Tennessee. With pastor Peter Kaltenbaugh's help, a distribution plan was put into effect the second year to distribute 84 scarves. Some were sent to West View Manor, but most went with the church youth to Cleveland, where they were given to the homeless, along with sleeping bags donated by the congregation.

Sarah was delighted with the outcome. Her scarves were doing people some good, and she was again involved with young people. Having no children, she and her husband have considered the children of the church their own.

Sarah Himebaugh says we should end the journey right. At 79, her mission is incomplete. Already this year, with the coming winter in mind, she has completed 45 large scarves, as well as 18 stocking caps and some smaller scarves for children.

She and her husband have been through two or three "rugged years," but they enjoy evenings reading, and sometimes singing, together. "We're not self-sufficient when it comes to these times in life. We need to take time to stop and smell the roses and appreciate people," she remarks.

Until illness and circumstance caused her to remain home and listen to church services on tape, Sarah regularly attended Sunday worship, greeting everyone at the church door with a hug. In the form of her handmade scarves, she has extended those arms to encircle the homeless of northeastern Ohio.—KATHLEEN CLAY

Kathleen Clay is a member of the Hartville (Ohio) Church of the Brethren.



Paul Dohner: He goes the distance

Paul Dohner has slowed down to a walk after competing for 10 years as a distance runner.

That's not bad considering he was 60 years old when he started and ran in competition until age 70. Now 73, Paul, a deacon in the Akron (Pa.) Church of the Brethren, figures he entered about 50 events in those 10 years. He's got the proof that he entered at least 36 events—a collection of 36 ribbons and medals.

Although Paul never won overall in a race, he regularly won in his age group. "I beat a lot of 40-year-old people," he remembers. He even beat his teenage, soccer-playing grandson in one five-mile race. "He started out too fast and you can't do that in a five-mile run; you have to pace yourself," Paul says. "He didn't mind. Our pastor kidded him about it."

Paul's last distance run was the five-mile Ephrata Firecracker Run in 1986. "During my best years I ran six miles a day, five days a week," Paul says. He recalls that it took him two years to break the 40-minute mark for a five-mile run.

Retired since 1981, after 41 years with Highland Shoe Co. of Akron, Paul is down to walking about three times a week now, two miles each time.

Paul's athletic prowess and stamina go back to his days at Manheim High School, where he won the mile run as a senior. In his den is a collection of trophies and ribbons he earned in high school track.

It was the books on the running movement by Kenneth Cooper, a former Air Force doctor, that rekindled Paul's interest in running at age 60. As the writer promised, running did help relieve tension.

"I started again gradually," Paul recalls. "At that time there weren't that many older people running. My brother said that if we'd seen an older person running when we were kids, we would have thought he was crazy."

Paul was born in Penryn, where his father had a 20-acre farm. He worked on the farm as a youth and later was a newspaper carrier. "I did a lot of running as a child," he says. "On the paper route I was always running until I got a bicycle."

At 70 a condition of the inner ear, called labyrinthitis, caused Paul to have dizzy spells and made running difficult. He has begun to pursue a less vigorous pastime—painting. He also has dabbled in wood carving and volunteered in the Brethren Disaster Relief program.

"Nobody, I think, knows exactly what (the ear problem) is," he says. Although a specialist told him the condition would gradually go away, "I just decided it's better to stop running." —BOB SWEIGART

Bob Sweigart is a correspondent for the Intelligencer Journal in Lancaster, Pa., from which this article is adopted, with permission.

Circles of sisters meet in Colorado

"When you're 40, you have half your life left. The question is, What are you going to do with the rest of your life?"

Marjory Zoet Bankson posed that question to women gathered at the 1989 Women's Event, August 10-13 in Estes Park, Colo.

The story of Ruth "is about two women who thought their lives were over," said Bankson. "Then God's story and God's grace began."

The book of Ruth and Bankson's book *Seasons of Friendship: Naomi and Ruth as a Pattern* were the framework for the conference, which attracted 145 women from 20 states. Bankson is president of Faith at Work, a member of the Church of the Saviour in Washington, D. C., and a writer and speaker.

Encouraging the women to give birth to the gifts inside them, she said, "We have the power to be midwives to each other. That's what it means to be in community."

Bankson reflected on the ways women minister within the church. "Good



Keynote speaker Marjory Zoet Bankson talks with Phyllis Kingery Ruff.

mothering is the best preparation for ministry," she said. "Your task is to give all you can to those children, and then to let them go."

The Estes Park conference was the second in a series of annual events scheduled for different regions of the



Following the presentation of "Quilters" by McPherson College's theater department, women admire the large quilt that united vignettes in the musical. Unfolded at the end of the play, the quilt was borrowed from Bethel College in Kansas.

denomination. The first took place last year in La Verne, Calif.

"Last year was such a wonderful experience that to continue on seemed important," said former India missionary Laura Sewell. She and five others flew together from Portland, Ore.

Nancy Jones, from York (Pa.) First Church of the Brethren, appreciated the "value and support of women in ministry and discovering that each of us has a story to share. It's my hope that we can continue to share the stories through the Brotherhood."

The conference was planned so that the participants would encounter one another in small groups throughout the weekend, commented Phyllis Kingery Ruff, who chaired the planning committee. Small groups of eight were formed for all the large-group sessions. The women were housed five to a room. Even the meals were shared at round tables.

The committee also placed a high priority on Bible study, with considerable large-group time devoted to a study of Ruth, led by Jean Lichty Hendricks. Currently pastoring a Mennonite fellowship in Lawrence, Kan., Hendricks just completed a stint as chairwoman of the Bethany Theological Seminary board.

Through the study of Ruth, she aimed to acquaint the group with the text, to have each person explore its meaning for herself, and to discern the importance of the text for the entire community.

A major event at the conference was the presentation of "Quilters," a musical production of the McPherson College theater department. The vignettes, presented in song and story, told of the joys and sorrows of American pioneer women

who settled the plains. Each vignette was tied to a particular quilt block, which then appeared in a final dramatic scene when a finished quilt was unfolded with all the stories stitched together.

In a special offering, the conference participants gave \$1,830 to provide scholarship help for women studying at Bethany Seminary.

Next year's conference is August 9-12 at Manchester College in Indiana.
—WENDY CHAMBERLAIN MCFADDEN

New Call keeps name but reduces program

After 13 years, New Call to Peacemaking is scaling down.

New Call has "run out of money," explained Donald E. Miller, general secretary of the Church of the Brethren.

New Call to Peacemaking is a cooperative effort of the historic peace churches—Brethren, Mennonites, and Friends. A first consultation in 1976 resulted in 13 regional conferences, three national conferences, and a series of other peacemaking activities.

In earlier years the study conferences produced enough extra funds to finance the New Call program. But the organization shifted direction in 1982 to seek more contact with other Christian groups and to become more involved with direct peacemaking activities. The new activities did not yield much income.

Since the emphasis has shifted from grassroots efforts to representing the historic peace churches within the larger Christian community, the steering committee decided this role could be carried

by the peace staffs of the denominations.

The change was made last spring in a meeting of the chief executives of the historic peace churches. The Mennonite, Quaker, and Brethren leaders agreed to discontinue several New Call to Peacemaking involvements and named Linda Peachey, of the US Peace Section of the Mennonite Central Committee, as new coordinator, following Edgar Metzler in the position.

Peachey will act as a contact for continuing historic peace church cooperation. Herman Bontrager, secretary of the MCC Overseas Peace Office, will help respond to requests from constituent groups or other organizations.

The church leaders do not intend to reduce the amount of cooperative activities of their churches, said Donald Miller. One of the most recent New Call-sponsored activities was participation this past September in the Moscow Book Fair. As in 1987, the Church of the Brethren's Clyde Weaver headed up the peace church witness.

Of new initiatives that have been discussed, one of the more interesting, said Miller, is a conference on the worldwide use of nonviolence.

"We're looking for new possibilities that address peace concerns for the '90s, as New Call did for the '80s," he said.

The historic peace church leaders will continue to meet each year, as has happened informally in the past during the annual US Church Leaders Conference. New Call to Peacemaking will be an important part of the discussions, said Miller, but the group will also address other ways the historic peace churches can cooperate.

Miller mentioned, as an example of such cooperation, that the Church of the Brethren has been invited to participate in the fall meeting of the secretaries and moderators of the Mennonite churches. "I suspect that we may find other ways to cooperate," he said.

Historic peace church leaders may hold a consultation next summer to assess the shape of the historic peace church witness over the next decade.

The last newsletter of New Call to Peacemaking, which sums up the organization's history and future direction, gives credit to the local group in Eugene/Springfield, Ore., for surviving the longest. Group leaders there are Brethren Russel I. and Florence Daté Smith.

Hurricane Hugo prompts Brethren, CWS response

The Brethren disaster response program is beginning long-term relief and rebuilding efforts in parts of the Caribbean and South Carolina ravaged by Hurricane Hugo in September.

A team of disaster volunteers and two teams of child-care givers have gone to St. Croix, where a long-term rebuilding project has been established. In Puerto Rico, needs are being assessed on the island of Ulebra, and child-care givers are working with the Red Cross in San Juan.

Preparations are also underway for a long-term rebuilding project in South Carolina, where some 15 Brethren child-care givers are already working.

Church World Service has assembled relief supplies in its New Windsor, Md., warehouse to be shipped to the Caribbean. CWS has also sent initial grants to partner churches in the Caribbean and Puerto Rico, and has appealed for \$100,000 for the Caribbean Council of Churches' response to the disaster.

Covert war discussed with US official

Church of the Brethren moderator Curtis Dubble and Leland Wilson, director of the Church of the Brethren Washington Office, met August 8 with a senior official of the National Security Council to discuss Brethren opposition to covert military operations.

The half-hour meeting with William W. Working, senior director for intelligence programs of the National Security Council, was held at the White House offices in Washington, D. C. Wilson had been trying for a year to set up such a meeting.

Working had been sent the 1988 Annual Conference statement on covert war in preparation for the discussion. "He obviously had studied it well," said Wilson. "Parts of it were marked with a yellow highlighter."

Working "felt that the statement was somewhat dated because since it had been prepared . . . there were no longer any problems," Wilson reported. "Curtis . . . returned that in what we see in Central America and other places, we are not certain that it is all in the past."

"I felt kind of like Moses going to

Pharaoh," said Dubble.

Wilson said Working agreed with the moral and ethical integrity of the paper, but was "unimpressed with the argument that covert operations are unconstitutional." The two Brethren received assurances that the Annual Conference statement would be shared in the National Security Council.

On behalf of President Bush, Working also received the 1989 Annual Conference "Resolution on a Time of Crisis in China" and a petition to end the economic embargo against Nicaragua, which was signed by about 500 Brethren at Annual Conference in July.

Brethren offer support to mineworkers' strike

More than 240 religious leaders, including Church of the Brethren general secretary Donald E. Miller and seven other heads of denominations, have joined in a strong statement of support for the United Mine Workers strike against the Pittston Coal Group Companies.

The strike began last April after miners worked 14 months without a contract.

"The churches' support of workers' rights does not automatically translate into support of a particular union in a specific dispute," said the joint statement, issued September 9 in Abingdon, Va. "In this strike, however, the actions of all involved have made it clear to us that the miners represent the vulnerable party not only in the relationship with Pittston but in relations to the courts and the power of the state as well."

The statement noted that when Pittston's contract with the UMW expired February 1, 1988, the corporation "cut off health coverage to retirees, widows, and disabled miners even though they had been guaranteed health benefits for life through prior contracts."

Last July, the National Labor Relations Board found Pittston guilty of unfair labor practices and refusing "to bargain collectively and in good faith." The religious leaders noted that the NLRB complaint has yet to lead to any actions against Pittston, while the company's complaints against the union led to state and federal injunctions against the UMW in less than two months.

The religious leaders affirmed what they called the workers' "demonstrated commitment to nonviolence."

Nominating Committee seeks names for ballot

All members of the Church of the Brethren are invited to submit names of people to be considered for the 1990 Annual Conference ballot. The nominating committee will finalize its slate when it meets in January.

Offices open for 1990 include moderator-elect, General Board (five people), Annual Conference Central Committee (one person), Pastoral Compensation and Benefits Advisory Committee (one person representing laity), Committee on Interchurch Relations (one person), Brethren Benefit Trust (one person), and Bethany Theological Seminary electors (one representing laity and one ministry).

For the General Board, three people will be elected as district members. The eligible districts are Atlantic Southeast, Southern Missouri/Arkansas, and Shenandoah. The other two elected to the General Board will be at-large members.

Materials for the nominating process have been mailed to all congregations. Information forms on those being suggested for nomination must be returned to the Annual Conference Office by December 1.

Speakers, theme chosen for 1990 Conference

"Living in Obedience to God's Calling" is the theme selected for the 1990 Annual Conference, in Milwaukee, Wis. The theme emphasizes living in obedience, not just talking about it, says the Annual Conference Central Committee. The theme accents being faithful to God's calling now, not just to a call in the past.

The Central Committee found the following scriptures to be helpful in the selection of the theme: Ephesians 4:1-3; Deuteronomy 8:11; 2 Corinthians 9:13; Galatians 3:26-28; Genesis 12:1-3; Romans 1:5, 16:25-27; Ruth 1; Matthew 21:28-32, 7:24-25; Luke 9:23-24; and John 14:23.

Also at its August meeting, Central Committee chose to invite Nadine Pence Frantz, Anet Satvedi, Murray Wagner and Joan Deeter to preach in Conference worship services. A special service is planned for Saturday evening. Moderator Curtis Dubble will speak Sunday morning. The registration fee for delegates is \$90. Non-delegates will register for \$24 and youth for \$10.



BVS Unit #188 members begin service

Members of Brethren Volunteer Service Unit #188 took part in orientation in August at Imani House in Chicago. The new BVSers are pictured below, and their assignments are listed on page 31.

Front row: Agatha Haun, Kathy Flynn, Colleen Moore, Marita Wimmer, Jo Kimmel, Jennifer Jones, Veronika Rassias, Beverly Swindell, Andrea Krumm, Nicholas Valldjuli, Saroj Mathur, Sylvi Durand. **Second row:** Mark Sloan, Alicia Calderón, Georg Bussek, Rhonda Pittman, Tania Mireles, Alana Switzer, Phyllis Butt, Mauricio Morales, Hartwig Kraft, Howard (Buddy) Lewis III. **Third row** (all BVS office staff and support staff): Evelyn Toppel, Virginia Lofendo, Sara Speicher, Debra Eisenbise, Jan Schrock, J. R. Stockberger.

Structure review group to poll '89 delegates

The recently appointed Denominational Structure Review Committee met for the first time September 22-23.

The committee members have reviewed the assignment from Annual Conference, the original queries, and the report of the previous committee. The group will poll the 1989 Annual Conference delegates, other church leaders, and lay people for their responses to the 1989 report.

Lila McCray was chosen to chair the committee. Phyllis Kingery Ruff is secretary. Other members are Charles L. Boyer, Milton J. Garcia, A. Blair Helman, Bonnie Kline Smeltzer, and Earl K. Ziegler. The committee's next meeting is December 1-2.

Brethren Press issues book by poet Stafford

Distinguished poet and educator William Stafford, whose first book was published by the Church of the Brethren in 1947, is the author of a Brethren Press volume released in October. The collection of 60 poems is entitled *A Scripture of Leaves*.

Stafford, 75, has received numerous

literary awards, among them the National Book Award for Poetry. He has been poetry consultant for the Library of Congress, as well as Oregon's poet laureate.

His 1947 work, *Down in My Heart*, recounted his experiences in World War II as a conscientious objector. Part of his assignment at that time was at the headquarters of the Brethren Service Commission in Elgin, Ill. He has also taught at Manchester College.

In September, Stafford was on the opening program of the six-part PBS series on poetry, "Moyers: The Power of the Word." Returning to Elgin in October for the release of his new book, Stafford was interviewed on the nationally aired Studs Terkel show in Chicago.

Funds to China have Brethren connection

An Emergency Disaster Fund grant to help Chinese children with tuberculosis came at the request of Bob and Carolyn Parker, Church of the Brethren members who have been working in Beijing with UNICEF.

In their work with child and maternal health, they are closely associated with Kenneth Kan, a doctor who directs the tuberculosis work in Beijing and is an

international authority on lung diseases. The family of his wife, Clara Li, taught in the Shansi Schools formerly run by the Church of the Brethren.

In 1949-50, when the Kans were brought to the US by the Church of the Brethren for graduate medical training, Clara spoke to many Brethren congregations.

Several Brethren families with connections to the work in China have collected \$1,000 to purchase the tuberculosis drug, Refantasin. The Emergency Disaster Fund grant adds \$3,000 more.

Disaster funds given for three countries

The Church of the Brethren has recently sent aid to Malawi, Brazil, and India.

The African nation of Malawi has suffered several natural disasters since March—severe storms, a cyclone, and an earthquake. From its Emergency Disaster Fund, the Church of the Brethren has given \$5,000 to help the estimated 120,000 Malawians and 30,000 Mozambican refugees affected.

A grant of \$5,000 has been given in response to the deteriorating condition of the landless poor in Brazil. Repression against the rural population has increased, with acts of violence by police and paramilitary groups. A nonviolent movement of farm workers seeking land resulted in 283 assassinations of farmers, lawyers, priests, and union leaders from 1985 to 1988.

Currently about 12,000 families face a food shortage. The grant will go for basic needs, such as seeds, milk powder,

medicines, and transportation for medical workers.

Due to some of the worst monsoon rains in recent years, parts of India have experienced severe flooding. A grant of \$5,000 has been given for clothing, blankets, cooking utensils, and food.



EYN's Bitrus Sawa dies suddenly at 54

Bitrus Pilasar Sawa, a lay leader in Ekklesiyar Yanuwa a Nigeria (the Church of the Brethren in Nigeria), died suddenly August 16. He was 54.

Sawa, the son of Pilasar Sawa, one of the first four Nigerians to be baptized by Brethren missionaries, received a master's degree in education from Millersville State College in Pennsylvania in 1968 and spoke that year at the Foreign Missions Banquet at Annual Conference. He

was a member of the Brethren delegations that held dialogs with the Russian Orthodox Church in 1969 and 1971.

Sawa was the first Nigerian principal at Brethren-sponsored Waka Teachers' College. In later positions he was registrar at Ahmadu Bello University in Zaria, where he earned a doctorate, and at the Federal University of Technology. He also held a variety of high-level positions in the Gongola State government, including the post of Commissioner for Finance and Economic Development.

Hugo helps auction set all-time record

Hurricane Hugo left its mark on the Atlantic Northeast and Southern Pennsylvania District Disaster Auction, September 22-23. The 13th annual auction at Lebanon, Pa., raised \$315,000 for disaster relief, a new record that well surpassed the goal of \$280,000.

Hugo's impact was felt when high winds on Friday night nearly blew away a tent set up for the auction. The positive aspect came in heavy media attention accorded to the hurricane and the tying of auction proceeds to disaster victims.

A quilt created by 100-year-old Lizzie Longenecker was auctioned for \$10,600, and a three-dimensional painting by Abner Zook for \$10,100. Friday night's heifer auction raised close to \$100,000.

Chairing the planning committee for the second year were David and Belinda Graybill. The auction is sponsored by 112 Church of the Brethren congregations in Atlantic Northeast and Southern Pennsylvania districts.

worldwide

Church World Service has launched a major campaign for Latin American and Caribbean children. CWS will produce three documentaries and an international consultation on the plight of children in Latin America and will fund model projects that address problems such as street children in Brazil, disappeared persons in Argentina, and the use of violent toys in Puerto Rico.

Mainline' religion scored a victory in August when the Evangelical Lutheran Church in America voted decisively to remain inside the National and World Councils of Churches. The membership vote was seen as a

crucial test for the ecumenical movement. The ELCA, which formed in January 1988, is the fourth largest Protestant denomination in the country.

The global debt crisis was the topic of a September conference of religious leaders from around the world. Among those appealing to the International Monetary Fund and the World Bank for fairer economic policies was the Church of the Brethren's Melva Jimerson. "From an ethical, economical, and political point of view we believe that the debt of the so-called third world is illegitimate and should not be paid," said participants. "The debt . . . has already been paid, because natural resources, raw materials and human labor have been expropriated by the colonial powers for over a hundred years."

A new beginning? A group of 40 people interested in presenting a unified Anabaptist witness in the Ann Arbor, Mich., area met July 23 to talk about organizing a new church. They have met with representatives of the Mennonite Church, the General Conference Mennonite Church, and the Church of the Brethren, and a leadership search in the three denominations has been started.

Honored in New York. The Office of the Council President of the City of New York declared Sunday, May 22, to be "Atlantic Northeast District Board's Commission on Witness Day," in honor of the **Brooklyn** (N.Y.) church and **Atlantic Northeast District**. The proclamation said the church and pastors Earl Foster and Phill Carlos Archbold "have sought to show the love of God by feeding the hungry, attending to the needs of the less fortunate, working . . . with persons afflicted with . . . AIDS, and meeting needs of the homeless . . ."

"Can" child abuse. The Children's Aid Society of Southern Pennsylvania District has begun a "'Can' Child Abuse" recycling project. Each district church received a packet of information on the project, which is designed to improve the environment as well as fund the society's child-care programs.

Campus comments. Donald B. Kraybill is the new director of the Center for Anabaptist and Pietist Studies at **Elizabethtown College**. A new building, to be dedicated October 28, houses the center and the Rufus P. Bucher Meetinghouse, a replica of the 1770 Germantown (Pa.) meetinghouse. . . . Donald F. Durnbaugh has joined the **Elizabethtown** faculty as the Carl W. Zeigler Professor of Religion and History. His wife, Hedda, is archivist of the college's Brethren Heritage Collection. . . . Roy J. Plunkett, discoverer of polytetrafluoroethylene (trademarked as Teflon) and 1932 **Manchester College** graduate, has presented the school with a lithograph of the notebook pages which describe the preparation and identification of the substance. . . . The **University of La Verne** honored Jerry Davis, of McFarland, Calif., as alumnus of the year at the 1989 Alumni Banquet May 27. The school has also named Ernest Ikenberry "Professor of Chemistry Emeritus." He has retired after 33 years at La Verne.

Summer fun. The **Flora** (Ind.) church youth group kidnapped pastor Sam McCaman and his wife, Donna, May 20 to raise money for National Youth Conference. Sam was freed in time to preach Sunday morning, after the youth received a ransom of \$326.

On a district level. Administrative assistants of the eastern districts began what will be an annual retreat with two meetings in June. Perry Hudkins, director of computer services for the General Board, explained ECUNET and how districts can communicate with the general offices and other churches. The group will also attend March General Board meetings as district visitors. . . . **Atlantic Northeast's** peace and justice committee has

drafted a statement on Ku Klux Klan activity in Ephrata, Pa., and has created a three- to four-week study of the issue for churches. . . . **Southern Pennsylvania** youth from 21 churches raised \$5,212.16 for the homeless and hungry through a volleyball fundraiser, the largest amount raised in nine years of the project.

Names in the news. A minister from Ghana, **Richard Kyerematen**, was licensed and installed as pastor of the Germantown (Pa.) church July 16. . . . The Hooversville (Pa.) church feted **Harry W. Bassett** July 30 for completing 20 years as pastor there. . . . **Luther Bartron**, moderator of the Glendale (Calif.) church, received awards for outstanding service from the County of Los Angeles and the Greater Glendale Council on Aging. . . . **Jan Rhoades Shull**, director of Manchester College's social work program, was named social worker of the year by Region 3 of the Indiana Chapter of the Association of Social Workers, in part for work with Central American refugees in the **Manchester** church sanctuary program. . . . The American Topical Association honored **Glen Crago**, co-pastor of the Heatherdowns church in Toledo, Ohio, as Distinguished Topical Philatelist in June. He edits the association's journal, *Topical Time*, and collects stamps with religious themes. . . . **Galen R. Snell**, former president of McPherson College and pastor of the Glendale (Ariz.) church, has been named director of fundraising at the Glencroft Retirement Communities in Glendale. . . . **Sherlo Shively** was honored recently by the Good Shepherd Center in Bakersfield, Calif., for five years of volunteer service, by the University of La Verne Alumni Association for distinguished service, and by the Bakersfield church for serving as choir director since 1950. . . . **Donald Fancher**, pastor of the Long Beach (Calif.) church, has been appointed to the city's new Human Relations Commission, formed in the wake of a police incident that raised questions about race relations in Long Beach.

Milestones. The **Moreno Valley** (Calif.) new church project held a kick-off picnic recently, attended by 39 people. The project is supported by the Glendora, La Verne, and Pomona Fellowship churches, and by Pacific Southwest District. . . . The **Sebring** (Fla.) church dedicates a new sanctuary November 17-19. . . . The **Pottstown** (Pa.) congregation dedicated a new sanctuary September 10. . . . The **Pittsburg** church, near Delphi, Ind., celebrated 50 years September 17. . . . The **Pleasant View** church in Lima, Ohio, observes its 100th anniversary October 6-8. . . . The **East Nimishillen** church in North Canton, Ohio, celebrated 185 years September 16-17.

Remembered. **Roy E. Miller**, 102, died May 13. Ordained by the Rocky Ford (Colo.) church more than 80 years ago, he served churches in Colorado and Michigan before moving to Arizona in 1945. He shared the Statue of Liberty's "birthday" and was invited to the Statue of Liberty Centennial in 1986 (see October 1985, page 2).

ICYE: Fostering service 40 years

by Cheryl Cayford

"Thousands have gone abroad with ICYE," says Ed Gragert, of the International Christian Youth Exchange-US national office.

The ecumenical program, which includes 32 countries with short- and long-term student and volunteer service opportunities for ages 16 to 35, began as the Brethren "High School Student Exchange" in 1949.

John H. Eberly (who died in October 1985) is credited with the program's development (see January 1986, page 9), but its impetus came from M. R. Zigler. At a food production conference in 1949, Zigler, director of Brethren Service in Europe, told United Nations officials about the 10 Polish farm youth who were brought to the US by Brethren Service (see December 1987, page 10) in 1947. The youth lived with farm families and learned farming techniques to take home.

Later Zigler talked to officials in the UN Food and Agriculture Agency (FAO), proposing a program to bring youth from the refugee camps in Germany to live with US farm families. BSC was working in West Germany under the High Commissioner for the Occupation of Germany (HICOG).

"M. R., in our simple Brethren way of thinking, pictured that here were young people who hadn't had much of a balanced diet for a long time and needed some good food," John Eberly told former ICYE exchangee Ingrid Rogers in a 1985 interview.

Eberly worked with Heifer Project in Italy in 1948. In 1949 he moved to Frankfurt to help start Heifer Project in Germany, where enough of a grain surplus had been built up to support new livestock. He also went to work on the youth exchange, which was more difficult to arrange than the Brethren had anticipated.

"Only after we had our first group of 50 German young people together did we suddenly realize we were no longer dealing with cattle or bales of foodstuff or pounds of clothing," he told Rogers. "We were dealing now with human beings."

The Brethren turned to HICOG's Cultural Affairs Department for help, where enthusiastic officials had been looking for ways to build friendship with Germany. The US government provided exchangees with transportation for the



More than anyone else's, the name of John H. Eberly (1904-1985) is associated with the beginnings and development of International Christian Youth Exchange. Here ICYE director Eberly, in a mid-1950s photo, introduces German student Roswitha Zuck to her Church of the Brethren host parents, Mr. and Mrs. George Wright, of Tipp City, Ohio.

first several years of the program.

In September 1949, 50 refugee youth traveled to the US on a military transport ship. Forty farm youth followed in October, and the State Department started to work on the next year's exchange. "They were just assuming it would continue," Eberly said. BSC could not handle as many youth as were recruited, so other organizations helped take on sponsorship.

In the US, BSC recruited host families, oriented the students, arranged travel, and provided supervision. Sponsoring committees included the host family, a church pastor, and the school principal. Families provided room and board, \$100 to BSC, and \$10 a month to the student.

Families were also urged to understand the background of the youth, which a BSC flier explained: "These young people have known hunger, privation, and homelessness. In some instances, it may have encouraged bitterness and cynicism. . . . We would suggest that you not overdo your kindness. . . . This would create a condition which would be so far removed from anything they have ever experienced, or will go back to in Germany."

Anna-Luise, profiled in a 1949 *Gospel Messenger* article, was one of the first 50. With her mother and father, a Lutheran clergyman, she had fled Pomerania to escape advancing Russian armies, and saw her father die of starvation on the trip. She and her mother ended up in

Berlin. "How much better it is in the States only those people know who are acquainted with both Germany and the States," she said.

Almost from the beginning, other denominations had been involved in the exchange. When the US government withdrew financial support in 1956, four Christian denominations and the Brethren organized ICYE. Since then ICYE has grown to include "third-country" exchanges (which do not include the US) and has established an international office in Berlin, as well as national committees in the participating countries.

October 6-8 ICYE-USA celebrated "Forty Years of Building Peace." The event includes 40th, 30th, and 20th year reunions, as well as a discussion of the beginning of the exchange with Brethren panelists William Eberly, John Eberly's son; Eunice and Howard Keim, host parents in 1949-50; and Lena Belle and Wilbur Mullen, former Church of the Brethren staff. Hazel Peters, M. R. Zigler's secretary in the early 1950s, helped locate host families and exchangees for the celebration.

Ed Gragert of ICYE highlights the reunions as a chance to see what impact the experience has had on the people involved. "What we always think is true is that (exchangees) go into service-related fields," he says, "and it's really borne out. That's very encouraging." □

Meeting the world in San

'The World Council and Lausanne gatherings were more than meetings; they were springboards—moments of launch—for a new decade of mission.'

More than 3,500 evangelical Christians from 190 countries attended Lausanne II. A large multilingual banner announced the conference theme—"Proclaim Christ Until He Comes."



San Antonio and Manila

by Paul E. R. Munday

The setting was the Assembly Hall of the United Free Church of Scotland, on "the mound," in Edinburgh, Scotland. Mounting the dais, a boyish John R. Mott addressed a strategic session of the World Missionary Conference. It was June 15, 1910.

"The power is in this room, under God, to influence the hosts of Christendom to enter into the realization of the . . . hope that . . . the opportunity at least be given to all people throughout the . . . world to know and to accept . . . the living Christ!"

Little did Mott and others at Edinburgh realize how seriously their challenge would be taken. In the wake of that historic meeting a flurry of new mission activity burst on the world scene.

Since the turn of the century, two major mission movements have evolved out of the "spirit of Edinburgh." The first has emerged out of the institutional life of religious organizations long established around the world. Commonly referred to as the ecumenical movement, this coalition is grouped today under the banner of the World Council of Churches (WCC).

A second has developed more slowly, growing out of a variety of "establishment" and "non-establishment" groups, sharing common evangelical convictions. Today, this movement comes together through a loosely related network often referred to as Lausanne (the Lausanne Committee for World Evangelization).

For the third time in recent memory, the international conferences of these two mission movements occurred within the span of a few months. The fourth world conference on mission and evangelism sponsored by the World Council of Churches was held May 22-June 1, in San Antonio, Texas. The second international gathering for world evangelization related to the Lausanne movement was held July 11-20, in Manila.

San Antonio: A grassroots gathering
Conferences associated with the World Council of Churches have often been characterized as "great, authoritative

ecumenical presences inspiring and instructing." In other words, rather institutional and predictable. San Antonio was different.

In the words of conference organizer Fred Wilson, a deliberate attempt was made to recruit "more 'hands-on' mission activists and fewer administrators and church officials." There were fewer speeches and more opportunities for small group interaction.

The result? A grassroots, populist feel.

Picture these scenes:

—scores and scores of persons huddled together in small Bible study groups led by women, Asians, youth, Orthodox, Africans, men, Europeans, and native Americans;

—a long line of people moving together on an early morning meditative walk, stopping at contemporary stations of the cross—"exhibits" portraying the sights and sounds of suffering;

—hundreds of individuals crowding a university chapel, moving to the sounds of African drums, global hymnody, and lively liturgy.

Beyond the spirit and community of San Antonio, there was of course formal agenda. Conference participants spent a large block of time in sections and sub-sections devoted to the four major themes of the conference: "Turning to the Living God"; "Participating in Suffering and Struggle"; "The Earth is the Lord's"; and "Towards Renewed Communities in Mission."

Out of the hours of discussion around these themes, a number of expected—and unexpected—focal points began to emerge. Three that stood out:

The make-up of mission. Much of the dialog and action at San Antonio revolved around a host of international issues—support for Namibian independence; the territorial integrity of Lebanon; and the return of land to various indigenous peoples around the world. While there was discussion and action related to ecumenical sharing of mission resources, and witness to the unchurched, most conference items

focused on socio-political agenda.

Some participants, such as Wesley Granberg-Michaelson, new director of the WCC's Church and Society Unit, applauded such a broad agenda for the church's mission. Others, like Thomas Stransky, a Jesuit missiologist, observed that the phrase mission and evangelism had become an "umbrella term for all that church is called to be and do." If it means everything, he concluded, then it means nothing.

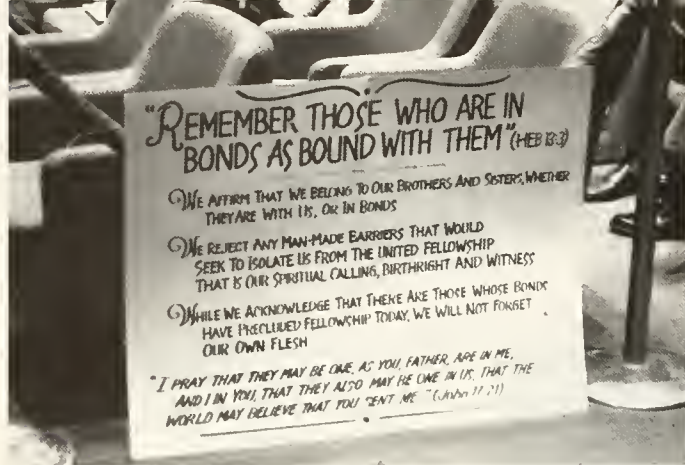
The uniqueness of Christ. An "unannounced" focal point at San Antonio was spirited discussion around the issue of the uniqueness of Christ. At one end of the continuum was WCC staffer Wesley Ariarajah who argued that "we would like everybody to know Jesus Christ, but we would like to move beyond language that implies that God won't have life without Christ."

Expressing a different view was conference delegate Alexander John Malik, bishop of Lahore and moderator of the United Church of Pakistan, who declared, "Other forms of religions existed in the time of Jesus. But he made the claim, 'I am the way, I am the truth. Nobody comes to the Father except through me.' It may sound arrogant. But it is the truth. Either we believe this or we do not."

The rediscovery of evangelism. At first glance San Antonio appeared to have little to do with evangelism (i.e. the inviting of persons to know Christ and the faith community).

But tucked away in a sectional report of the conference (a document acted upon by a subunit of the conference, but not the entire delegate body) is some revolutionary language. "We . . . invite our churches to subscribe to the CWME (Commission on World Mission and Evangelism) aim . . . that the Christian community should be assisted to proclaim 'the Gospel of Jesus Christ, by word and deed, to the whole world to the end that all may believe in him and be saved.'"

According to Raymond Fung, WCC staff for evangelism, such a statement is significant. For some time, Fung ob-



Above: Christians living under oppression were remembered at Lausanne II by a cluster of roped-off seats.

Right: Lorele Yager, Churubusco, Ind., was the official Church of the Brethren delegate at the San Antonio WCC gathering.

Below: Participants at San Antonio came from more than 20 countries, representing a broad spectrum of Christianity.



serves, there has been a "psychological barrier" in ecumenical circles discouraging conversation related to evangelism. At San Antonio, he notes, the barrier was broken.

Lausanne: A fellowship of excitement

True to their evangelical heritage, participants in the second international Congress for World Evangelization

(Lausanne II) buzzed with intensity and excitement. One observer, Lynn Cryderman, compared their gathering to a "global camp meeting" in which "inspiration abounded." Any number of people and events added to the fever of the occasion.

Unlike San Antonio, Lausanne II was not a delegate conference. Rather than acting on theological papers or passing

specific directives, Lausanne attempted to provide a context for inspiration, training, and networking. A "manifesto," however, was issued at the conclusion of the event, seeking to summarize the spirit of the congress, along with learnings growing out of 400 workshops and 41 major addresses.

As with San Antonio, a number of anticipated—and unanticipated—focal

points emerged out of the congress. Among them:

The role and work of the Holy Spirit. Is the Holy Spirit most evident in the transformed life of the believer or in "signs and wonders"?

In a dramatic plenary session, two leading evangelical thinkers, James I. Packer and Jack Hayford, attempted to work their way through the various issues involved in this debate. Packer's emphasis was on the role of the Holy Spirit in converting and changing human life. Of crucial importance, he implied, is spirit fruit, not spirit gifts.

For Hayford, "the fullness of God" was the real issue. Are we open to *all* that God has to offer, he asked? Though Hayford acknowledged that spirit signs, wonders, and gifts can be overemphasized, he also pointed out that they can be excluded inappropriately from Christian life and witness.

The priority of social witness. "In 1974 (the first international congress on world evangelization, Lausanne I) we almost had to sneak in the message of social ministry," Ray Bakke observed. "Now, it's almost all we hear."

Indeed the priority of social witness permeated the entire Lausanne II experience. Early on in the conference Tom Houston, the new international director for the Lausanne committee, accented this theme as he led a plenary session on good news for the poor. "What an impact it would have on the poor's perception of the good news of Jesus Christ," he noted, "if his followers were seen to be generous in sharing wealth which could solve most of the world's problems."

Other aspects of global inequity and oppression were also addressed by the conference—apartheid in South Africa, economic injustice in the Philippines, and the lack of human rights around the world.

The continuing need for global evangelization. If Lausanne I resurfaced the need for global evangelization, Lausanne II fanned it into flame. Statistics shared during conference made a strong case for the continuing need related to worldwide witness and church planting. Out of a world population of 6 billion, one-third

nominally confess Christ. "Of the remaining four billion," the *Manila Manifesto* notes, "half have heard of him (Christ) and the other half have not."

Of particular concern at Lausanne II were the "have nots"—the two billion who have never heard of Jesus Christ as Savior and Lord. Currently, only 7 percent of missionary personnel are engaged in outreach to these "unreached" peoples. A strong call was issued in Manila for a significant redeployment of human and financial resources to reach those who are yet to be reached.

In doing so, however, the congress strongly repudiated a western, imperialist model of cross-cultural mission/evangelism. "We are determined to put behind us once and for all as a hangover from the colonial past the simplistic distinction between First World sending and Two-Thirds World receiving countries," states the *Manila Manifesto*. "Not only are a large majority of all evangelical Christians now non-western, but the number of two-thirds world missionaries will soon exceed those from the West. We believe that mission teams, which are diverse in composition but united in heart and mind, constitute a dramatic witness to the grace of God."

Lessons and learnings

In light of these world gatherings for mission/evangelism, what can we glean and learn?

Theological stereotypes are breaking down. San Antonio and Lausanne confirmed a long-suspected truth: Ecumenical and evangelical folk aren't what they used to be. In varying degrees, both camps have acknowledged theological blind spots and made efforts to take corrective action. Ecumenical leadership, for example, has become more spiritually centered, and evangelical leadership more socially aware.

New leadership is emerging. Church leadership around the globe is changing. Both San Antonio and Lausanne revealed that leadership is becoming:

—*multi-cultural.* The young, feisty, non-western church is producing a crop of new, aggressive leaders. In the presence of these intelligent, urbane folk the west can no longer be dominant.

—*inclusive of women.* More and more women are moving into positions of key leadership, and will continue to do so. It was significant that at San Antonio women chaired major business sessions and at Lausanne co-officiated at the one and only communion service.

—*younger.* At both world assemblies the baton was passed to new, younger leadership. At San Antonio 15 percent of the official delegate body were youth or young adults, and at Lausanne a whopping 60 percent of all participants were under the age of 45.

The least, lost, and lonely are increasing. At both mission conferences one was struck by the growing need for healing and reconciliation around the globe. By the year 2000 it is predicted that there will be 1.3 billion poor persons, 1.3 billion slumdweller, and 4.1 billion persons outside of Christ and the faith community.

Most startling of all is where these and other persons will be living. It is predicted that by the year 2000 50 percent of the world's population will be living in cities.

The call then for global mission has never been greater. As the needs of the world increase, opportunities for new mission will increase and abound as well.

What a special opportunity to meet the world in San Antonio and Manila. Joining with church leaders from around the globe, outreach strategy was not only discussed, but energized with new insight and spiritual conviction. The World Council and Lausanne gatherings were more than meetings; they were "springboards," moments of launch, for a new decade of mission.

As we met, the pain and bondage of the global village was ever before us—the refugees of South Texas, the urban poor of Manila. But never in isolation; the good news of the gospel and the church's widening embrace were always in view.

Often we forget this reality—the reality offered by Christ and the faith community. There are alternatives to the despair hanging over our troubled planet. San Antonio and Manila were living reminders of that alternative life, and the possibilities for sharing it as we approach the 21st century. □

Paul E. R. Munday is General Board staff for evangelism and Korean ministries.



Shalom, young pilgrims

With colorful banners unfurled, a song on their lips, firm commitment to Christ's peace in their hearts, and pressing forward on wounded feet, the youthful pilgrims were a fitting tableau of the church itself.

by David Radcliff

When 22 youth and young adults set out on a 100-mile walk to tell others about God's shalom, they ended up learning a great deal about living in shalom themselves.

The idea for the Shalom! Peace Pilgrimage in Shenandoah District grew out of conversations among a group of youth at the 1988 Annual Conference in St. Louis. They were concerned about finding ways to give expression to their own Christian faith and to Christ's call to peacemaking, and were inspired by stories of Brethren peacemakers in the past. The youth called their movement Shalom!, with the goal to work at Christian discipleship in the context of community.

The peace pilgrimage was the first event to give concrete expression to this goal. The 22 participants came from 10

districts and 3 countries. Each came with a commitment to peacemaking and a willingness to join fully in the mission and shared life of the group.

The group held its orientation at Tunker House, a historic Brethren landmark in Broadway, Va., and held a consecration service Monday morning, August 14, at the John Kline memorial, which marks the site of Kline's assassination in 1864.

Then the group began walking in earnest, reaching a different Church of the Brethren congregation each day. The marchers hoped to cover 100 miles by week's end.

Each day began with devotions led by a group member. Breakfast was served by members of the host congregation (the congregation where worship had been held the previous evening and where the youth had slept that night).

The marchers usually set out by mid-morning. Lunch was found in

private homes and small country stores along the way. The day's walking was occasionally interrupted by brief but refreshing dips in pools or streams.

The youth arrived at their destinations by about 5 p.m. The evening meal was prepared by members of the congregation where the service that night was to be held. Shalom! walkers seated themselves at random throughout the fellowship hall to get to know church members informally.

Some of the walkers were caught unaware by the experience of walking 15 to 20 miles a day. As early as Tuesday, some needed to take respite in the accompanying support vans. By Thursday morning, associate district executive Larry Glick was busy applying tape, bandages, and medication to many pairs of blistered feet.

Yet many walkers continued in spite of the pain. They had come to walk. A ride

in the van was seen as a dreaded alternative to being out on the roadside with the main body of walkers. Getting in the van was "like death," said Butch Weaver, of Dayton, Ohio. So whenever the van drivers pulled alongside to ask how everyone was doing, a smiling "fine" often hid the pain of badly hurting feet.

Nevertheless, the group was able to make a visible witness to their commitment by virtue of their walking. Colorful signs proclaimed "Shalom!," "All war is sin," and "YES! to peace." Clusters of walkers sang Christian songs. Pairs of walkers discussed nonviolence, environmental concerns, and Central America—as well as stereo systems and school life.

An added dimension was the presence of Utsumi Konomu, a Buddhist monk from Japan. Having heard of the pilgrimage from walker Tim Crouse, Utsumi joined the group to show his support for their goals. For the entire walk, Utsumi brought up the rear, beating his drum and chanting a prayer for peace. His colorful banner (carried by another walker), distinctive dress, and constant chanting drew the attention of on-lookers and added a touch of eastern spirituality to the procession.

The walking also provided the context for the walkers to work at shalom among themselves.

By early in the week, some walkers were feeling that the 100-mile goal was unrealistic. Their hope was that, rather than focus on completing 100 miles, there could be more informal time for building relationships within the group. Others held a firm commitment to accomplishing the total mileage. They spoke of this as a spiritual discipline as well as an announced goal.

The walkers spent an hour debating the issue at lunch on Wednesday. With no resolution readily apparent, they continued on their set schedule for the afternoon, arriving tired and somewhat disheartened at the Cedar Grove congregation in Brandywine, W. Va.

Spirits began to rise, however, as that congregation welcomed the group to a carry-in meal and joined them around the table. The worship service seemed



Above: With peace their priority, the youthful pilgrims fittingly made a side trip to pause and reflect at the assassination site of Brethren peace martyr John Kline. The place where Confederate bushwhackers shot Kline in 1864 is marked today by a stone monument.

Below: Country stores offering ice and pop were favorite stopovers for the thirsty and footsore walkers. A Japanese Buddhist monk, Utsumi Konomu (left), accompanied the peace pilgrims for their entire walk, adding a touch of oriental spirituality to the experience.





Above: In Harrisonburg, Va., the youth briefly demonstrated outside a Coca-Cola bottling plant, protesting the company's dealings with South Africa—opposed for its apartheid policy. For the protest the plant closed its doors and hid its logos under black plastic.

Right: Along their way, the peace pilgrims paused to witness to people they met.

even more full of God's spirit than before. Soon a sense of joy began to come over the group.

Then, in the middle of the service, Jon Meyer, of Lombard, Ill., rose for an unplanned moment of sharing. He told briefly of the group's earlier disagreements and of the discouragement that afternoon. But being with that congregation in fellowship and worship had begun to turn things around for him and for the group, he said.

The time of reflection by the group later that evening turned out to be a time of celebration and affirmation, as one after another agreed to be more understanding of the needs and goals of others. "We came to share the vision of shalom with others, but we ended up learning about shalom ourselves," Darla Kay Bowman, of Buena Vista, Va., said later.

While not every worship service matched the intensity of this one at Cedar Grove, the variety of gifts and personalities of the walkers made each service a special experience.

The services always began with the group entering the sanctuary, singing "Come, Share the Spirit," while greeting congregational members. Following this were introductions, a brief history of Shalom!, a children's story, personal peace testimonies, special music, and a closing candlelight service. The finale was the singing of "Shalom! Song," written by walker Shawn Kirchner especially



for the pilgrimage. After the service, the young people visited with members of the congregation.

Congregational response to the group was overwhelmingly favorable. Pastor Harold Cullers of the Cedar Grove congregation said members found the group "absolutely delightful," and felt the service was full of "love, care, and feeling." Some of the Cedar Grove youth "wished that they were part of the group"—and, in fact, two youth did join the group to walk several miles on Thursday morning.

For me, many snapshots convey the spirit of the week:

- standing at M. R. Zigler's grave at the Linville Creek church and spontaneously singing "Work, Don't Weep," a song written by Andy Murray and inspired by M. R.;
- receiving the taunts of cadets at Virginia Military Institute, as the group walked across the VMI parade grounds as part of their witness;
- listening to Dr. Seuss's *The Butter*

Battle Book, read during devotions one evening:

- and hearing one walker's testimony: "Last night I was beat and I had to do a five-minute presentation, but when I stood to speak, my feet didn't hurt, my legs felt fine, God was with me. . . ."

For the walkers themselves, highlights of the pilgrimage were many and varied.

For Larry Glick, the consecration service at the John Kline memorial was a great beginning for the week. "There was a sense of history calling us forth in our witness to the world," he reflected later.

For Ute Albrecht, one of two West German Christians who joined the walk, the sense of community among the group was outstanding. "I don't feel like a foreign person, but like part of a family working together. Peace means to me that these Americans are not my enemies, but my friends."

For Russ Matteson, Brethren Volunteer Service worker with the national youth program, the high point was the group itself. "I am really touched by the commitment of these young people to struggle with what it means to be disciples of Jesus," he said.

Joel Meyer, of Lombard, Ill., was moved to see all members of the group use their gifts in the context of the worship services. "The thing that struck me most was that everybody played some part. Everybody has something real important to offer and should be given a chance to share it."

For me, the most striking image of the pilgrimage came Thursday noon, as I left the group to travel on to other places. The group had just begun a leg of their journey that took them through the George Washington National Forest on the east side of the Appalachian Mountains. As they moved down a long straight stretch of two-lane road, towering evergreens loomed close on either side. Moving farther away, appearing more minuscule with each minute, they seemed a small band amid the enormity of their world and its problems.

Yet, with colorful banners unfurled, a song on their lips, firm commitment in their hearts, and wounded feet pressing on, they suddenly were a fitting tableau of a church bound to its mission and to one another in the face of any adversity.

Shalom, young pilgrims. □

David Radcliff is peace consultant for the Church of the Brethren General Board.

Raymond Peters and Chauncey Shamberger: Beginning a youth movement



Raymond Peters (left), 83, and Chauncey Shamberger, 95, discuss the beginnings of the Church of the Brethren youth movement 70 years ago.

by Dorris Murdock

When Raymond Peters was 17, another life touched his and changed it forever. Sixty-seven years later he flew across the country to thank Chauncey Shamberger, now 95, for being that person.

In a free-flowing, two-hour session this past summer, the mentor and student, now longtime friends, recorded on videotape the beginning of the youth movement in the Church of the Brethren. How did it all begin?

In 1919, I. V. Funderberg, chairman of the Christian Workers Board and presi-

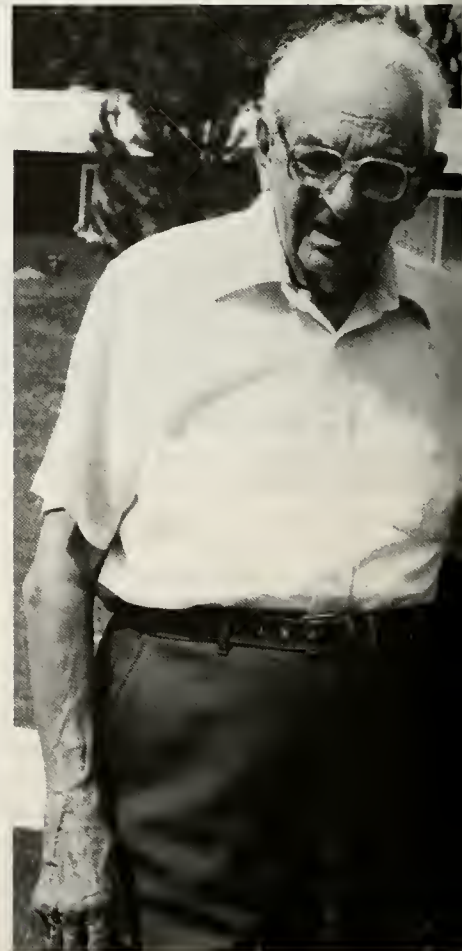
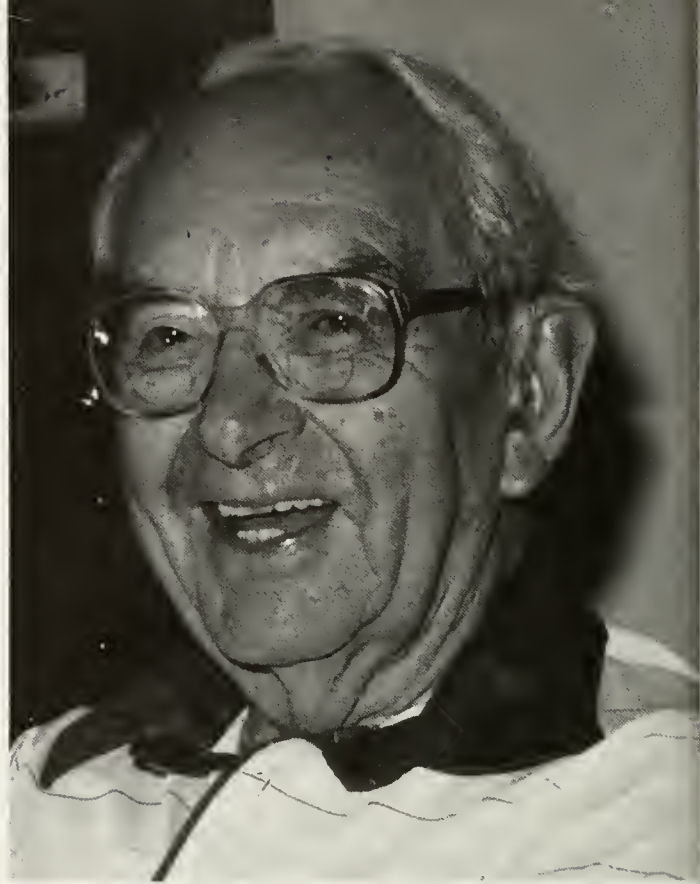
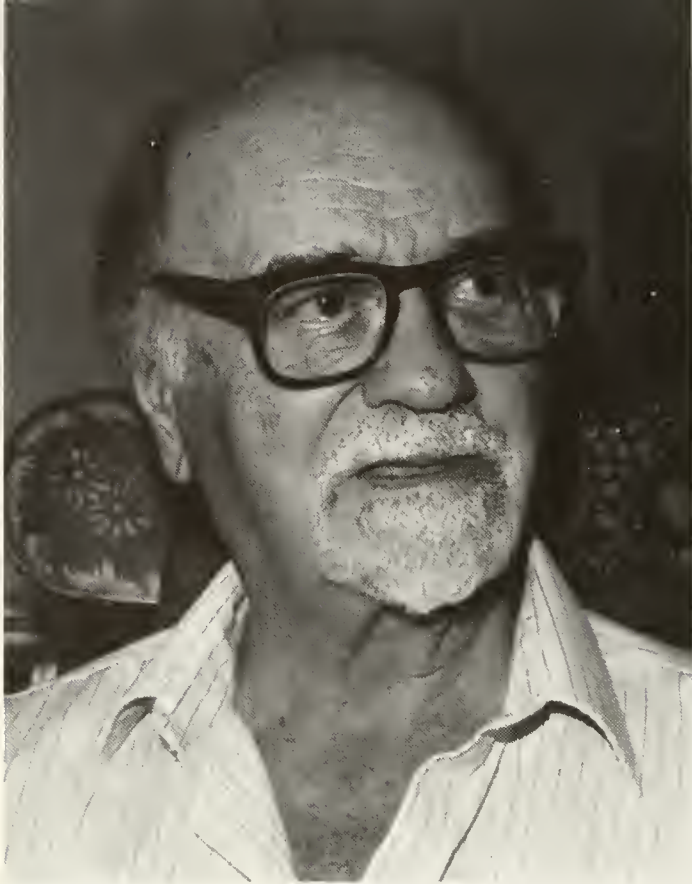
dent of La Verne College, came to Chauncey with a request: "See what you can do for the youth of the church."

And what did Chauncey plan to do? "I had no idea," he said, "other than to give youth recognition and the feeling that they were part of the church."

Chauncey was given the title of youth director and, with only a rolltop desk in the corner of a meeting room at 22 South State Street, in Elgin, Ill., he began. His salary was \$100 a month, but it was often paid weeks late.

Chauncey contacted presidents of college youth groups. One of them was Raymond Peters, at Bridgewater College, whose response was immediate. The idea of special emphasis on young people caught his imagination and, under Chauncey's guidance, he became a camp leader. He went on to become pastor, youth director, and the first general secretary of the Church of the Brethren General Board.

Church of the Brethren Youth Fellowships (CBYFs) were established in



most congregations and served as the effective vehicle for teaching the youth what it meant to be Brethren, as well as giving them opportunities for the recognition Chauncey believed was vital to their becoming leaders in the church. In CBYF the youth heard about work camps and Brethren colleges, and discussed draft registration and peace and justice issues.

The Brethren camping movement grew out of a chance conversation with people from several denominations. Chauncey

Chauncey Shamberger was the Church of the Brethren's first youth director when he met Bridgewater College student Raymond Peters and began a life-long friendship. Raymond went on to be one of Chauncey's successors and even today often is a resource person for national youth activities.



discovered what the others called "institutes." He liked the idea and set up the first two "camps" at Winona Lake and Pacific Palisades in the summer of 1922.

Chauncey was open to ideas from many sources, learning from the Presbyterians the mix of worship, study, and recreation that became the hallmark of Brethren camps. From a Boy Scout leader he adopted the idea of using Native American concepts and symbols at closing campfires.

But there was a uniqueness in Brethren camps not duplicated elsewhere. The decision was made to maintain consistent high standards of leadership at all camps in the areas of recreation, music, worship, and "forum." This was possible because of leaders Perry Rohrer, Al Brightbill, and Dan West, along with Leland Brubaker, Don Snider, and Ed Crill. Many other Church of the Brethren leaders gave time and energy to the camping movement, as well.

It was the forum—the group discussions—that gave opportunity for individual expression and group decisions. Dan West trusted youth to discover their own faith through sharing with each other in free dialog. Out of that was to come the Peace Caravan, which turned into the concept of Brethren Volunteer Service.

So many camps sprang up that it was impossible for the established leadership to attend every one. It became necessary to teach others. But the training was carefully guided in order to maintain the high quality and the goals of sustaining a balance of worship, study, and recreation. Raymond Peters' efforts were large in this area.

The youth leaders came under heavy criticism from some in the church for allowing too much "fun." They referred to the mealtime singing and antics, but also to the first part of the campfires, when singing, skits, the camp newspaper, and other creative arts were displayed.

Contrary to the fears of the detractors, those experiences provided training for future church leaders, as many had their first opportunity to overcome the fears of public speaking and found acceptance from their peers. The Church of the

Brethren is still being led by men and women who first were challenged to make a speech or sing a song around a campfire.

When asked what part of camp they liked best, many youth would reply, "versers." The worship at sunset, often with antiphonal singing from one hill to another, provided a personal communion with God not easily found elsewhere.

Why was Chauncey the one to begin the youth movement? With characteristic candor, he admits it was because he was a "natural"—the right one at the right time with the right skills for the job.

Chauncey established some guidelines for his life, one of which was, "Better to leave a job early than stay too long." After 10 years as youth director he stepped out, to be followed in succession by Dan West, Leland Brubaker, Raymond Peters, Don Snider, and Ed Crill.

What exactly was it that happened when Chauncey and Raymond met in 1922? Raymond says, "I felt for the first time that I was somebody, that I was important. It made me want to do something with my life."

Raymond's concern for youth never stopped. Now in his 80s, he still is a resource person for National Youth Conferences and for the General Board youth staff. He lives out his belief that "the church is the conscience of society and must be on the cutting edge."

A letter that he received recently shows that his commitment to youth has brought him full circle: "I want you to know that when I was a young person, you made me feel for the first time in my life that I was important."

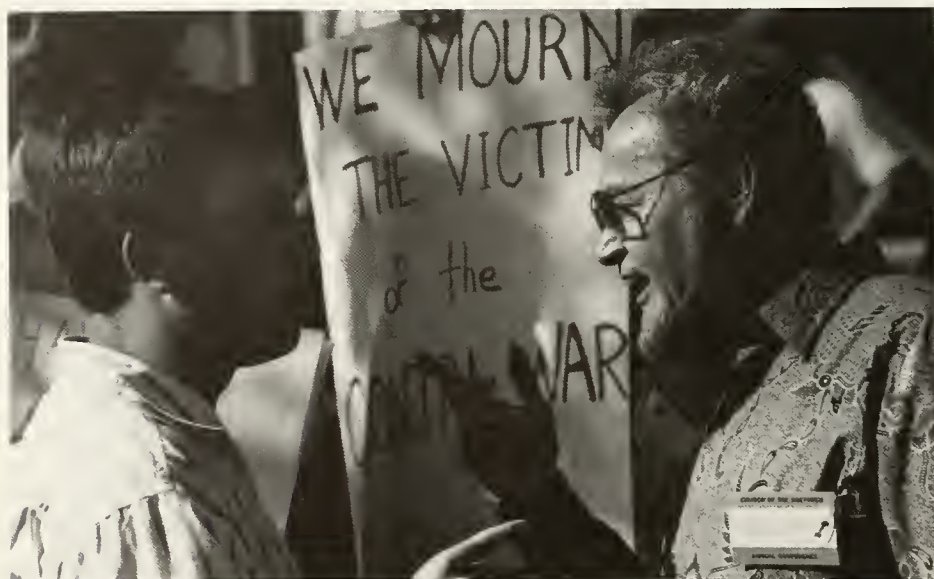
Chauncey is still making people feel important, too. When he isn't traveling around the world, he is the unofficial "counselor" at the retirement center in Boise, Idaho, where he lives. He spends much of his time with people in the nursing section.

Chauncey writes often to MESSENGER, still urging the Brethren to "find new concepts that fit in these days when Voyager II is on its way to Neptune. The church must help youth deal with their problems and find out who they are." □

Dorris Murdock, a former member of the General Board, lives in Boise, Idaho.

Do Brethren belong in demonstrations?

Public actions of witness are like Sunday morning church: Our worship may be pleasing to God, but God, at times, may be angry with our 'solemn assemblies.'



Writer Dale Brown (right) confronts a Young Republican heckler at the Ollie North demonstration in Orlando this past July. Dialog, he admits, was well nigh impossible.

by Dale W. Brown

As one who thinks MESSENGER should contain more doctrinal teaching, it seems strange that I find myself writing an article which will be dubbed "political" by many readers. It comes from a question that surfaced after the Oliver North rally during Annual Conference: Do Brethren belong in demonstrations?

It is tempting to reply, "What kind of demonstrations?" For public actions of witness may be compared to church services or preaching. Our worship may be pleasing to God, but God, at times, may be angry with our "solemn assemblies" (Amos 5:21). Sermons may rightly divide the word of truth, but they may also

reflect our vanity in peddling our own ideas.

So with demonstrations. They may honor or defame the name of God.

Religion as life. Brethren have affirmed that religion applies to all of life. The church—the people of God—meets in a house to celebrate that all of life is a sanctuary. These views are substantiated by biblical scholars who do not find in the Bible many of the common distinctions between supernatural and natural, spiritual and material, individual and communal. The word, liturgy, in Greek *leitourgia*, is derived from two Greek words, *laos*, people, and *ergon*, from which we get *erg*, a unit of work. Liturgy refers to the work of the people of

God wherever they are.

At Conference we were doing the things good Brethren do—eating, visiting and attending meetings from dawn to midnight. An intrusion from the outside was placed under our windshield wipers, an invitation to have our pictures taken with Oliver North for \$150. He was appearing at a meeting of Young Republicans in a hotel across the boulevard from the Conference center, at the same time Yvonne Dilling was to speak at the Friday evening worship service. Yvonne once had directed Witness for Peace, one of the most effective programs against the activity North so fervently supported. What might be the best response?

Dale Aukerman, of the Brethren Peace Fellowship, met with other concerned Brethren. They contacted the posh hotel to see whether a short conversation with North might be arranged. That not being possible, plans for a prayer vigil evolved as a way to witness and talk with some attending the North rally. To avoid disorder, hotel officials were contacted to inform them exactly what we were about and mutually to work on the details of the vigil. A promise was obtained to deliver to Oliver North a letter prepared by Paul Grout and Cliff Kindy.

About 150 Brethren showed up for the vigil of prayer, singing, and testimonies (see September, page 34). We were met by a group of flag-waving, zealous North supporters, television cameras, and media representatives. Emotions and convictions flowed deeply. Kneeling for prayer took on new meanings in this setting. It was difficult for most of us to separate worship from action, the spiritual from the political.

The great commission. Matthew 28:19-20 has been a favorite text for the Brethren. To go to all nations signifies all people, both the lowly and those in high places. This was true for Jesus. He preached to the rich young ruler and to Zacchaeus. He was criticized for eating with tax collectors and sinners. The text suggests he preached more often outdoors among the people than indoors. He engaged in a dramatic action in driving money changers from the temple and with his disciples inaugurated centuries of Palm Sunday demonstrations.

The New Testament evangelists teach that we help God "make disciples" by teaching and preaching. And we are to do this by both word and deed. This should be a part of any demonstration of

our faith. The letter to Oliver North stated this clearly:

"We are concerned that you have been caught up in an evil cause cloaked in pretense of doing good. We are saddened by this deception and the deception of so many of your supporters. . . .

"We know of our own sins, failings, and need of God's forgiveness. We speak to you not as ones in the right but as brothers and sisters also in need of repenting. We pray that you, with us, will beg our Lord's forgiveness for involvement in lies, destruction, and slaughter of those for whom he died. We pray that the gospel of Jesus Christ will rebuke the confusion and deception sown by the enemy of righteousness, truth, and life. We pray that you will receive the counsel of the Holy Spirit, who reveals the way and will of Jesus."

Media people were surprised when I said that, in expressing mutual repentance, most of us did not wish North to be in prison. They asked if we were patriotic. Our response was affirmation of the American willingness to dialog with others. In our case we wished to discuss what Christ means for Central American policy.

It was difficult to get through the screaming and shouting of the group of North supporters. There were some good exchanges, however, around the edges. One young man shared that he was not entirely sympathetic with his group. The most significant conversation I had followed an appeal to a young man to stop yelling and talk. I inquired whether he was a Christian. When he answered that he was a born-again Christian, I responded that we had much in common. Then he was willing to take my hand.

I recall a civil rights demonstration with a professor in medical school. Out of his Jewish background, he honestly shared his struggles of faith and wanted me to speak of my faith in Christ.

For me it has been difficult to separate personal from social evangelism. Yet I have communication problems with some Brethren. What I name preaching and teaching, they label coercive tactics. In this I feel misunderstood. At the same time I must take their admonition seriously.

For others. Brethren have been about meeting the needs of others as a way to follow the servant role of our Lord. This was a part of the letter and message to North and his supporters. The letter men-

tioned how Brethren have sent aid, struggled to oppose acts of terrorism sponsored by our government, prayed for both our leaders and the victims, and grieved for brothers and sisters in Christ who have been maimed, killed, and bereaved. During the rally we stated that we are not pro-Sandinista or pro-contra, but pro-people.

In this area, however, we may be vulnerable. As Brethren, we have done better ministering to the victims of injustice than witnessing for justice. Like many people, we have been more ready to appeal for justice for ourselves than for others.

I think of this when I read letters to the MESSENGER opposing boycotts. What if we were to have a Conference at which parking lot attendants damage and steal from our autos. The news would travel quickly through Brethren networks. Soon we would have an effective boycott against the operators. Though we urge others to do right by using this kind of pressure, we make a case that to boycott corporations that violate the health and rights of others would not be consistent with our nonresistance principles.

The first Anabaptist congregation paraded before the Zurich town council to protest the denial of religious freedom. Brethren have journeyed to Washington to appeal for the conscientious rights of our sons in times of military conscription. Why are we so reluctant to witness on behalf of the rights of brothers and sisters in Central America, Israel, South Africa, or China?

In, but not of the world. As Christians we are called to love the world and be part of God's redeeming activity. At the same time we are not to imbibe the spirit of the fallen world. In this it has been helpful for me to apply the golden rule. When others judge me as wrong and even dangerous in my pacifist convictions, I am willing to have them sit by my door, carry signs, and attempt to persuade me, but I would not want them to destroy my books or harm my loved ones. In demonstrations our actions should communicate as clearly as possible what we are about. For example, if we block a busy sidewalk, the focus shifts from our basic concerns to whether all have rights of passage.

At Orlando we were joined by anti-North peace and justice advocates who

were not of the same spirit. We attempted to be as charitable to them as to the police and North supporters. The same situation can occur on a Sunday morning, as our services are open to all.

It takes prayer and discernment to know how to be in but not of a demonstration. My favorite example comes from a rally in front of the White House. It became unruly and militant to the extent that the police with their clubs were throwing "peaceniks" into paddy wagons. A group of Quakers, who were present but not of the same spirit, began a silent vigil. With bowed heads they quietly formed a single line, moving into the thick of the fray. Others, one by one, joined their line. What had been a ruckus was transformed into a peaceful scene as the police stood with an amazed look in their eyes.

Identity. After the rally in Orlando, Robert Johansen commented that if nothing else, such an experience reminds us of who we are. Young Republicans were calling us communists. Loud-speakers blared: "Where are your flags?" Whatever we said or sang, amplified voices attempted to silence our witness. We were forced to examine our actions and think about who we are as Brethren, with our particular interpretations of New Testament faith. How do we witness to the truth in love? Yet those personal and communal testimonies will remain an unforgettable Conference experience for many. For some it was their first public witness.

We were asked, "What did you accomplish? Was it effective?" Again, my analogy is the Sunday morning church service. We want it to be effective. Often it seems that not much happens. But we participate to strengthen our identity and witness to our faith. So with demonstrations.

A young man approached me on the sidewalk after the North rally. He identified himself as a new Brethren. He confessed that he had been very reluctant to cross the street and be associated with us. He was afraid we would act like North's supporters. "But you acted like Brethren should act. Now I am proud to be Brethren."

The story does not serve if it feeds our self-righteousness. It does suggest how public witness for Christ strengthens identity, and identity in turn inspires discipleship. □

Dale W. Brown is professor of Christian theology at Bethany Theological Seminary, Oak Brook, Ill.

Is war arguable?

'The church has an important, prophetic role to play in arousing public concern about the erosion of constitutional safeguards on the war-making power.'

by Ralph Watkins

American churches today are involved in the thick of political debates about war. Pastoral letters by the bishops of the United Methodist and Roman Catholic churches, as well as official resolutions by other churches, have questioned the morality of nuclear weaponry. At the same time, churches have been in the forefront of opposition to United States war efforts in Central America.

Unfortunately, religious leaders have been so involved in debating the justice of particular military efforts that they have paid too little attention to the process by which our government decides when to go to war. An imperceptible but steady shift of the war-making power within our government should provoke the religious community to raise an alarm.

While the Church of the Brethren is a "peace church," American Christians belong to churches that support a "just war" tradition. That is, they believe war can be a morally acceptable action if certain criteria are met:

- 1) The war is a defense against a real injury.
- 2) Every conceivable means of peaceful settlement has been exhausted.
- 3) There is a reasonable expectation of success.
- 4) The war has been declared by a legitimate public authority.
- 5) Only legitimate, necessary, and moral means may be used to prosecute the war (i.e., no torture, deliberate injury of noncombatants, and so forth).
- 6) The damage resulting from the war is proportionate to the injury against which it defends.
- 7) Those prosecuting the war have a moral intention (i.e., no immoral ends such as revenge or personal gain). That is why the majority of churches can support

a war such as that against Nazi Germany, which sought to free people from a murderous tyrant. That is why the wholesale killing of unarmed civilians, such as occurred at My Lai, is condemned.

For centuries the theory of the just war was a luxury for the kings and nobles who made decisions about war. The vast majority of people were never consulted in matters of war. They were simply marched off in battle formation for king and country. The American Revolution, however, moved the decisions about war from the secrecy of the king's chambers to the public debate on the floor of Congress.

Unfortunately, our theology has not caught up with the new balance of power. Everyone has simply assumed that members of Congress would consider the traditional criteria of morality in deciding whether or not to commit the nation to war. The public congressional debate about war and the funding of military ventures has at least permitted some few voices to be heard to ask the key moral questions: Is the goal just? Are there peaceful alternatives? Will the war cause less harm than suffering the alleged wrong?

Most Christians would recognize that skillful use of propaganda can convince a majority that almost any war is just. But even minimal public debate has prevented some military ventures that might have occurred in another era, when kings sent their armies to claim disputed property or to wreak vengeance for broken marriage engagements or other personal offenses. While current forms of democracy are not perfect, they allow some opportunities for moral persuasion.

Now, however, court decisions are threatening to upset the constitutional scheme, and grant to the president the power to wage war even in direct opposi-



tion to congressional decisions. A US District Court judge in Fort Lauderdale, Fla., recently ruled that "declarations of war between nations are passe" and gave legal sanction to then-President Reagan's decision to continue his war effort against Nicaragua despite congressional passage of a law forbidding further support. In a single decision the president has gained the power to declare war and the Congress has lost the power to declare peace.

Judge Norman Roettger dismissed indictments of six men accused of violating the Neutrality Act by shipping weapons to the contras, finding that the United States was at war with Nicaragua as a result of President Reagan's decision to provide the contras with support for continued military attacks. Not only did the judge approve the president's seizure of a power assigned to Congress by the

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Why the Brethren would not fight

by Steve Wagoner

Why is the Church of the Brethren a "peace church"?

To answer this question, let's ask another: What was going on in the world when the Brethren formed their beliefs?

In the 17th century the Thirty Years War decimated the population of Europe. Fewer than six million people survived from an original population of sixteen million. At issue were religious freedoms, creeds, and dogmas.

Even after the bloody war was over, the violence continued. Louis XIV of France marched troops into the German Palatinate to seize territory. When the German states and the Netherlands combined to repel the invasion, the French king callously ordered his generals to "burn the Palatinate" in an effort to make the productive land unfit for human habitation. Heidelberg was burned, Mannheim leveled, and hundreds of smaller villages destroyed. Crops were plowed under and vineyards cut down. The populace was mercilessly abused. A second invasion repeated the tragedy.

The Treaty of Ryswick ended this part of the war, but the War of the Spanish Succession was not settled until 1713, and a Northern War dragged on until 1721.

Continual warfare profoundly affected social conditions. Thousands of peasants and townspeople were reduced to begging or thieving because of the loss of their fields or homes. The military left disease and corrupted morals behind long after the undisciplined troops left. Continual violence and brutality led some to believe that the world was coming to an end.

Brethren searched the Scriptures (which was against the law) and read church history extensively. They found that 270 verses in the New Testament teach love and peace, rather than hatred and war. For example, Jesus said, "Make

disciples of all nations" (Matthew 28:19-20), not "Kill them, they are the enemy."

Studying church history, they found that Cyprian, a third-century writer and bishop of Carthage, wrote, "Christians do not in turn assail their assailants since it is not lawful even for the innocent to kill the guilty."

Similarly, Lactantius, the most frequently reprinted of the Latin fathers, admonished, "A Christian will rather die than put another to death. When God forbids us to kill, He not only prohibits us from open violence, which is not even allowed by public laws, but He warns us against the commission of those things which are esteemed lawful among men. Thus it will neither be lawful for a just man to engage in warfare, since His warfare is justice itself."

"We who formerly used to murder one another . . . now refrain from making war upon our enemies," wrote Justin Martyr, a second-century Christian martyred at Rome under Marcus Aurelius.

Origen, another early church father, said, "We no longer take up 'sword against nation,' nor do we 'learn war any more,' but have become children of peace, for the sake of Jesus, who is our leader."

Tertullian, Latin Christianity's first great writer and one of the grandest and most original characters of the ancient church, wrote: "Christ in disarming Peter (John 18:10-11) disarmed every soldier."

These and many other early church writings found a receptive audience among the war-weary Anabaptists. Brethren found that when the Roman Empire adopted Christianity in the 4th century, a merger of church and state occurred. War had been abhorrent to the servants of Christ. What then was to be the role of the state-church military?

The solution was provided by two men—Ambrose, a fourth-century leader and teacher of the Western/Roman church, and Augustine, the most important father of the Western/Roman church—who formulated the "Just War Theory." This theory was not based on scripture or the teachings of Jesus, but on the writings of the Greek philosophers Plato and Cicero. The theory states:

- 1) War must be the last resort.
- 2) War must have a just cause—to defend the innocent, to defend against unjust demands, etc.
- 3) War must be declared properly by a properly constituted government.
- 4) There must be a reasonable prospect for victory.
- 5) The means must be proportionate to the ends, not causing unnecessary destruction that outweighs the final good sought.
- 6) Noncombatants and civilians are to be safeguarded.
- 7) The defeated are to be shown mercy.

Utilizing the "Just War Theory," Emperor Constantine managed to harmonize church and state.

Early Brethren did not find this theory convincing. Wars they had seen in Germany did not defend the innocent, nor was there a reasonable prospect for victory. Noncombatants and civilians had not been safe-guarded, nor had the defeated been shown mercy. Many Anabaptists felt that the state, in merging with the church, had lost its conscience in the bargain, as evidenced by the wars fought over religious creeds and dogmas.

The "Just War Theory" is still taught today, particularly at military academies. Many Christians continue to believe that it has some merit, but some have wondered if thermonuclear war could possibly be so defended. Even the neutron bomb that leaves buildings and

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Otho Winger: He lived 'with

by Timothy K. Jones

Almost from the beginning, people knew that Otho Winger had the makings of more than an ordinary individual.

While he displayed the typical energy and exuberance of a farm boy from Grant County, Ind., Winger also had a sharp, inquisitive mind. His mother even gave this oldest son a second-floor room just for studying and reading, which often absorbed Otho late into the night.

His family must not have been surprised when the youthful Winger grew restless with the rudimentary education offered at the rural school near his home. By his early teens, he had made plans to enroll in an academy (a school offering precollegiate education, roughly equivalent to today's high schools). Because he was from a Brethren household, Winger predictably chose the Brethren college, Mount Morris, in Illinois.

"All plans were made for that, when my father met with a serious accident and spent part of a year in the hospital," wrote Winger in his autobiography, *Memories of Manchester*. The farm accident changed young Otho's life in more ways than one. It "not only used up the funds that were planned for me to use to go to college," Winger recalled, "but also broke my father's health. Since I was the oldest son, it was my duty to remain at home on the farm."

But Winger's eagerness for college wasn't easily thwarted. Within three years, Winger was a student at the new



Manchester College in North Manchester, Ind. He had been working on the

family farm, and his father was "just an ordinary farmer, deeply in debt," but Winger somehow had scraped together the needed money and began his long association with Brethren higher education in 1898.

For a time, dwindling enrollment and financial problems threatened the outlook for the young institution, but by 1901 the picture was brighter, and Winger had completed enough of Manchester's academy courses to be ready to take classes in the collegiate department. But the future of the college came into question once again, and soon, Winger wrote, "I was the only one left in the freshman class, so I had to do something."

Winger did two things. First, he married Manchester's young teacher of

Manchester College is celebrating its centennial. Dominating the school's first half-century was Otho Winger, who not only gave Manchester some of its finest leadership but served the Church of the Brethren also—as chairman of the General Mission Board for 16 years in the heyday of missions and six times as Annual Conference moderator.

ne throttle wide open'

shorthand and typing, Ida Miller. Then, he and his bride left for Indiana University, where Winger entered as a junior.

Tight finances again postponed Winger's educational ambitions, and he took a stint as principal at the high school in Sweetser, near his childhood home. After two years there, he and Ida were ready to try again, and Otho returned to Indiana University, in the spring of 1905. Over the next two years he finished work on his A.B. and master's degrees, and answered a call to Manchester College to teach history and education.

During his first term Winger taught not only history and education, for which he was specifically hired, but also English, Latin, and philosophy. "I was occupying not a chair but a whole bench," he wrote. Later he taught in still other fields, such as Greek, geography, and the Bible. Student I. J. Sollenberger remembered about his teacher, "The presence of his great personality filled the classroom and was felt by every student."

Winger's abilities did not escape the notice of the board of trustees. He had been on the faculty just three years when John Coppock, president of the board of trustees, asked him to join the executive board. Soon he was elected vice president. Then, in January 1911, the board elected Otho Winger as the college's next president.

Winger wrote and spoke of the scene repeatedly in years to come. "I shall never forget the night the trustees called me in and said I had been selected president of the college," he wrote. "I frankly told them I didn't think they had selected me because I was best fitted for the presidency but because they thought I was about as well fitted to break my neck trying as anyone else they knew of."

The work that Winger shouldered that year demanded more than enthusiasm. Fewer than a hundred students had enrolled for the spring term, the budget deficit amounted to several thousand dollars, and the trustees realized, as Winger admitted, that they "had to have a better attendance in the fall of 1911, or the school would stop."

Later Winger pointed out that the college that year was "closing out 16 years of history with an attendance



Above: The young President Winger at his desk. Winger served Manchester College as president from 1911 to 1941 and was remembered by his students as a "benevolent autocrat." Known to them affectionately as "Prexy," he nevertheless held tight reins as the church's influence on the college waned and Manchester students became more frolicsome.

Below: Upon retirement, Winger was presented a new De Soto by the college faculty and local business leaders. Winger is remembered as a wild and reckless driver, which perhaps led one student to characterize him as living "with the throttle wide open."



smaller than the first year it started." To an already full teaching schedule, Winger therefore added visits every weekend among neighboring churches. "I had some few personal friends among the elders of the churches," he wrote, "who, I thought, might risk their reputations by boosting the school that fall. So I appealed to them personally."

Understandingly, Winger breathed a prayer of relief that fall when enrollment reached 125. But the upturn required an expansion of the four-building campus, and Winger soon was busy overseeing the erection of new buildings. Almost a dozen buildings, in fact, would be built or renovated during his 30-year tenure.

A larger campus was just the beginning of the effects of Winger's leadership. Rising enrollment also necessitated more money, particularly as Manchester grew concerned about academic accreditation. The state accrediting agency, anxious to see guarantees of an institution's stability, began to require of colleges large sums of endowment money.

So now (as again in the early 1930s, when the school sought accreditation by the North Central Association of Schools and Colleges), Winger and his colleagues canvassed the churches of the region. This took "strenuous effort," he remembered, but they met their goals, and the contacts he made in such campaigns no doubt served him well in the growing role he was to take in denominational leadership.

As important as these gains in

academic standing and financial stability were, Winger realized he would need better teachers, even if he had to recruit and develop them himself. He noticed something that gave him an idea: A number of his outstanding students had already taught at the high school level. And out in the churches he visited, he saw talented Brethren teaching at community high schools. "So," he recalls, "I appealed to these people to come to Manchester and continue their college course and teach in our academic (Academy) department."

Winger found people "who might otherwise have overlooked their possibilities for college teaching," observes Manchester College professor Paul Keller, a 1935 graduate. Winger saw their potential and cultivated it. He thereby not only built a credible faculty, he helped produce some of Manchester's most capable teachers—and denominational leaders—such as Edward Kintner, Vernon Schwalm, L. W. Shultz, and W. W. Peters.

As significant as Winger's leadership was for the college, he is almost as well known for the imprint of his leadership in denominational circles. He served for years on the Brethren's General Mission Board, and was frequently elected moderator of Annual Conference. A number of his 16 books and pamphlets, such as *Life of Elder R. H. Miller* and *History and Doctrines of the Church of the Brethren*,

dealt specifically with Brethren themes, and furthered his substantial influence among the Brethren.

Winger was also something of a statesman among factions in the Church of the Brethren. Correspondence with dissident conservatives such as B. E. Kessler, who agitated for separation, shows Winger's sense of loyalty to his college and his denomination. In his pages of correspondence with Kessler, he defended denominational policies on the prayer bonnet, women in ministry, salaried clergy, musical instruments in worship, and plain dress, admonishing Kessler that "you could be doing a better work and bigger work for the church" instead of sowing seeds of discord.

That Winger was himself a conservative is clear. One of the early teachers in the college was Perry B. Fitzwater, who, before coming to Manchester, studied at the fundamentalist Moody Bible Institute, and who later returned there to teach. Winger admired him greatly, and sometimes said that his own views were in harmony with Fitzwater's. In a letter to a leader of another denomination, Winger affirmed belief in "the inspiration of the Scriptures, the deity of Jesus Christ, his virgin birth, his atonement for sin, his bodily resurrection, his second coming, and many other things I might mention. If that is what a fundamentalist is about, then I am one."

Beyond anything he accomplished, friends and associates often remembered Winger for the vigor of his personality



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and the force of his convictions. Former student and long-time North Manchester resident L. Z. Bunker remembers, "He had a sincere, honest face, a guileless attitude about him that made friends. He never saw a stranger."

Another student, Viola Whitehead recalls, "He'd go through churches everywhere. If he had met a person, he could name him years later."

Much of Winger's appeal had to do with his exuberance. He was a wild driver, as many of his passengers have attested, and seemed to live "with the throttle wide open," according to one student. He thrived on long hours, often sitting at his typewriter until midnight, only to be back in his office the next morning at five. Even his gait, as he strode across campus, or walked into a meeting room, communicated his intensity and vitality.

Winger was also one who, as former student Bob Beery remembers, "had a good sense of humor, and liked to laugh," whose laughter could be heard "clear to the third floor" of campus buildings.

But Winger had a serious, authoritarian aspect, too. "To my generation of students he was bigger than life . . . dominating in any setting. He was a 'benevolent autocrat,'" remembers Paul Keller. Students, even faculty, knew that Winger, while affectionately called "Prexy," was one to reckon with if they violated the school's strict prohibitions on dancing, cigarette smoking, and "wild auto parties."

Winger was also known for his convictions about simple dress, and himself wore the plain coat and tie-less shirt of the earlier Brethren. A 1920 college report in *The Gospel Messenger* demonstrated this.

"One afternoon," the article reported, "school was dismissed at 3 o'clock, and the women assembled in a mass-meeting." President Winger spoke in a "sympathetic and appealing manner" about his desire to see Manchester women lead the way in correcting "extremes in dress (in) the women of this country."

After he left, a committee drafted some resolutions on dress, presented them to the women student body, and they were unanimously adopted. The women resolved: "That our school dresses shall be made simply and of serviceable

materials. (As a standard length for college women's dresses, we recommend that they reach the shoe tops) . . . That we be careful and considerate as to the cut of our dress necks. . . . That we will hereafter wear and advocate shoes with sensible heels. . . . That the use of rouge and the excessive use of powder be avoided."

But long hours and Winger's deteriorating physical condition began to take a toll. He was plagued with peripheral paralysis, and had a diseased eye that needed removal. Weakened health began to affect Winger's characteristic dynamism. And, as Paul Keller observes, the social climate "was changing rapidly, the student body was more liberal, more 'democratized' . . . (and) the climate for Winger's 'benevolent autocracy' had changed."

By the late 1930s, the atmosphere was tense, and Winger offered his resignation. In 1939, however, changes in the board of trustees altered the mood of the college, and Winger was invited back, this time with a four-year contract.

A year later, poor health and fatigue compelled Winger to submit his resignation again. He retired September 1, 1941, when he was 65.

Winger spent his remaining years composing his autobiographical *Memories of Manchester*, and pursuing his interest in Native American artifacts and lore. His wife died early in 1944, and he died after months of illness on an August evening in 1946.

The one whom his successor, Vernon Schwalm, once called more than any other the founder of Manchester College, was gone, but not his influence. Schwalm gave tribute during Winger's funeral by affirming, "He has set forward the work of the church immeasurably. He has given life, vigor, and hope to a college that might otherwise have disappeared. The work of the church is not completed; the college is not made perfect. . . . But he has finished his part of the program; he has carried the burden for his part of the race. It is now for other hands to take up where he has left off and carry on." □

Timothy K. Jones lives in Carol Stream, Ill. An ordained Church of the Brethren minister, he is an assistant editor of Christianity Today magazine. Jones is the author of a new book, Manchester College: A Century of Faith, Learning, and Service, commemorating the centennial of Manchester College.

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structures intact, violates the "Just War Theory." Such "advances" in military technology will further distort any plausibility the "Just War Theory" may have once enjoyed.

Americans have been spared a war fought on our own soil since the Civil War, Pearl Harbor notwithstanding. We have sent our young men and women to Germany, Japan, Vietnam, and Korea to

fight our wars on foreign soil. Artificially insulated from war's atrocities, horrors, and injustices, we have tended to glamorize war as patriotic and heroic, when in fact it is hell.

The Church of the Brethren early recognized the pre-Constantine church's view of two kingdoms: the kingdom of this world, and the kingdom of God. These two kingdoms often have different goals, motives, ethics, and means. The

early church unquestionably believed its citizenship to be in the kingdom of God, its first allegiance to the King of kings. Christians prayed for the state and its rulers, but steadfastly refused to be like them, or adopt their methods (Mark 10:42-45). They were in the world, but not of it.

Early Brethren were convinced that Christians could not make a case for war from the New Testament. In striving to "live according to the teachings and example of Jesus," early Brethren simply could not imagine Jesus taking up arms against an enemy. On the cross Jesus could have called 12 legions of angels (some 72,000 angelic warriors), but instead prayed: "Father, forgive them; for they know not what they do." Jesus also taught that one soul is worth more than the whole world. Should this not cause us to reverence life—to seek ways to save it, both now and for eternity, rather than destroy it?

Some still attempt to justify war on the basis of certain Old Testament passages. But in the early church, believers were not as impressed by the wars of the past as they were with the Prince of Peace, who had personally shown them how God would have the faithful answer the problem of evil in the world.

For them there was another way than by fighting fire with fire. Jesus' way involved giving the enemy something to drink, loving others as God first loved us, remembering that vengeance belongs to the Lord, remembering the command to love regardless of nationality, skin color, or political affiliation.

It is turning the other cheek, forgiving seventy times seven. It is laying down one's own life when all else fails, to show love for someone for whom Jesus died. It is praying for those who persecute you, not counting your own life or possessions dear but being willing to suffer the loss of all things, if necessary, to win another to the Lord. Is it any wonder that early Brethren urged "counting the cost"?

The gospel is preventive medicine for those who know its power. The state does not know the future; only Jesus does. The state makes mistakes; Jesus does not. The state can bury you, but only Jesus can resurrect you. And on that day, the question will not be, "Were you loyal to the state?" but rather, "Have you loved as I have loved you?" □

Steve Wagoner is pastor of the Broadfording Church of the Brethren Fellowship in Hagerstown, Md.

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Constitution, he also removed the only legal limitation on private war-making efforts by citizens. Under Judge Roettger's decision, once the president authorizes some form of military action against another country, mercenary forces cannot be restrained by the government.

Judge Roettger's opinion would not be dangerous if it were an isolated incident. There have been, however, numerous other examples of legal recognition of a transfer of the war-making power from the Congress to the president.

The trial of Oliver North was sharply limited, and almost entirely stopped, when executive branch officials claimed that the national security of the United States would be jeopardized by revelation of certain classified documents. While such a claim might legitimately be made for missile blueprints or troop deployment plans, the court did not even require a secret review by the judge to determine if the claim of jeopardy was genuine.

A single incident demonstrates how this procedure undermined the integrity of the legal system.

In the course of the North trial, it was revealed that some "national security" documents had been released in unedited form by the Christic Institute, a Washington-based, public interest law firm supported by numerous religious groups, including the Church of the Brethren. The contents of the documents contained no information on US military plans, but did reveal that some officials of the United States had helped to supply weapons to the contras with the cooperation of Costa Rican officials, though such actions violated the laws of the United States and Costa Rica.

There was no risk to national security—only a personal risk for officials of two governments who had violated their oaths to uphold the law. But because the claim of national security was accepted without any scrutiny, the court was denied access to facts needed to conduct a full and fair trial. The Executive branch, by hiding evidence under the cloak of "national security" shielded an increasing portion of its war-making activities from judicial review.

Christians should be concerned both by the transfer of constitutional power and by the lifting of restrictions on



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stricted this governmental power. Bitter experience with wars waged by European kings for immoral purposes caused the framers to place in the Constitution a safeguard, a requirement that war be declared only by Congress.

Even though war is also a political question, churches must not fail to take an unwavering stand against attempts by Democratic or Republican officials to evade the Constitution's safeguards. The failure of any official to uphold the law on this matter should not be excused, regardless of their political popularity. Those members of Congress who have acquiesced in unauthorized war-making by the president share the responsibility for the increased risk of war, and they should be held accountable.

The church has an important, prophetic role to play in arousing public concern about the erosion of constitutional safeguards on the war-making power. Without mistaking the Constitution for sacred scriptures, religious com-

munities should recognize the advantages for moral discourse arising from the balance of power forged in Philadelphia two centuries ago.

Even those traditions that condemn all war should be able to find merit in a system that, through public debate, could stop even a few wars.

Even with the safeguard of public debate, churches will continue to bear a heavy burden of fighting the tides of prejudice and fear that may pull the nation toward war. But requiring a public decision will give peace a chance to make its appeal even amid the clamoring for war. The church should do all in its power to keep alive the hope that people can be persuaded to beat their swords into plowshares and their spears into pruning hooks, if only for a season. □

Ralph Watkins is a staff attorney for the Christic Institute, an interfaith law firm and public policy center in Washington, D. C. He served as legislative counsel for the Church of the Brethren Washington Office until 1987, and has also worked for the United Church of Christ and the Ohio Council of Churches on social and legislative issues.

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WANTED—Participants for 1989 Young Adult Conference, Nov. 23-25, Camp Mack, Milford, Ind. Theme—"Being Brethren: Yesterday, Today, and Tomorrow." Leader—David Radcliff, peace consultant for the General Board. Registration Thurs., 3 p.m.; closing Sat., 1 p.m. \$20 registration, due Nov. 5. Limited scholarship help available to BVSers and distance travelers. Open to any and all young adults. Contact: Chris Michael, Youth/Young Adult Ministries, 1451 Dundee Ave., Elgin, IL 60120. Tel. (800) 323-8039.

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188th BVS Orientation Unit

(Orientation completed August 12, 1989)

Bussek, Georg. Seeheim-Jugenheim, West Germany, to Concept 7. Grand Terrace, Calif.

Butt, Phyllis. Akron, Ohio, to Pathway House, Canton, Ohio

Calderon, Alicia. Denver, Colo., to Trier, West Germany

Durand, Sylvie. Paris, France, to Nachusa Lutheran Home, Nachusa, Ill.

Flynn, Kathy. Beaver Dam, Wis., to R.E.S.T., Chicago, Ill.

Haun, Agatha. Colorado Springs, Colo., to Rosenstock Huessy House, The Netherlands

Jones, Jennifer. Geneva, Ill., to English Language Training Center, Nanjing Jrgansu, China

Kimmel, Jo. Kennewick, Wash., to NISBCO, Washington, D.C.

Kraft, Hartwig. Obernkirchen, West Germany, to Camp Woodland Altars, Peebles, Ohio

Krumm, Andrea. Achem, West Germany, to Western Avenue Community Center, Bloomington, Ill.

Lewis, Howard W. III. Pasadena, Md., to Sykesville Shelter Home, Sykesville, Md.

Mathur, Saroj. Wheaton, Ill., to Wayside Cross Rescue Mission, Aurora, Ill.

Mireles, Tania. Corvallis, Ore., to El Salvador

Moore, Colleen. Bensenville, Ill., to Dundalk Youth Service Center, Baltimore, Md.

Morales, Mauricio. Montebello, Calif., to Brethren House, Washington, D.C.

Pittman, Rhonda. Blacksburg, Va., to Church of the Brethren General Offices, Elgin, Ill.

Rassias, Veronika. Norwich, Vt., to Gould Farm, Monterey, Mass.

Sloan, Mark. Huntingdon, Pa., to Habitat for Humanity, Americas, Ga.

Swindell, Beverly. Everett, Pa., to Church of the Brethren General Offices, Elgin, Ill.

Switzer, Alana. Modesto, Calif., to Poland

Valdejuli, Nicholas. Miami, Fla., to New Windsor Service Center, New Windsor, Md.

Wimmer, Marita. Veit, Leonberg, West Germany, to Infact, Boston, Mass.

Pastoral Placements

Barnum-Steggerda, Cindy. from other denomination to Christian Church Unit-ing, Virilina, team pastor

Barnum-Steggerda, David,

from other denomination to Christian Church Unit-ing, Virilina, team pastor

Combs, Rosella, from administrative assistant for S. Ohio District office to Middle District, S. Ohio

Firstbrook, Clinton III. from Beech Grove, S. Ohio, to Union City, S. Ohio

Han, Sam, from secular to Spring Creek, S/C Ind., part-time

Lare, Dawn, from Cedar Grove/Ruckersville, Shen., to Rileyville, Shen., part-time

Mason, Steven, from Chimney Run/Valley Bethel, Shen., to Mount Pleasant, Shen.

Renn, Henry, from Lancaster, Atl. N.E., to Lititz, Atl. N.E., part-time pastor/Christian nurture

Wenger, Tracy, from seminary to Hempfield, Atl. N.E., associate pastor

Licensing/ Ordination

Campbell, Melvin L., licensed May 6, 1989, Paradise, Pac.S.W.

Fitzkee, Donald, licensed March 28, 1989, Chiques, Atl. N.E.

Kahler, Allen Ray, licensed June 10, 1989, Center, N. Ohio

Kaser, James D., licensed March 18, 1989, Lakewood, N. Ohio

Yausy, Kimberly A., ordained May 31, 1989, Beavercreek, S. Ohio

Wedding Anniversaries

Anderson, Charles and Bernice, Uniontown, Pa., 55

Anstine, Charles and Lela, Hartville, Ohio, 61

Baile, Harold and Salome, Warensburg, Mo., 61

Brumbaugh, Albert and Lillian, Hartville, Ohio, 55

Burket, Wilson and Freda, Martinsburg, Pa., 63

Bush, W. Floyd and Dorothy, Martinsburg, Pa., 62

Bush, Clyde and Della, Curryville, Pa., 53

Clapper, Ralph and Mary K., Martinsburg, Pa., 57

Cripe, Harry and Lottie, Bristol, Ind., 50

Crumrine, Raymond and Edith, Twin Falls, Ida., 52

Cunningham, Kenneth and Louella, Uniontown, Pa., 52

Deardorff, Everett and Helen, Hartville, Ohio, 55

Dimmig, Burton and Esther, Quakertown, Pa., 50

Engel, John and Gerda, Lorida, Fla., 52

Eshelman, Elmer and Alma, Hartville, Ohio, 63

Fortney, Robert and Virginia, Martinsburg, Pa., 51

Harding, Maurice and Helen,

Hartville, Ohio, 51

Hartley, Harry and Margaret, Perkiomenville, Pa., 64

Haworth, Paul and Virginia, Freeport, Ill., 50

Haworth, Paul and Virginia, Lorida, Fla., 50

Heaston, Alan and Laverne, Modesto, Calif., 50

Hoffman, Galen and Mary, Johnstown, Pa., 50

Holsinger, Paul G. and Helen B., Martinsburg, Pa., 64

Horton, Lee and Martee, Lorida, Fla., 52

Houser, George and Anna Lou, North Liberty, 50

Howe, Joseph and Ethel, Lorida, Fla., 55

Jones, Charles and Mary, La Place, Ill., 64

Joseph, Dave and Mary, Lorida, Fla., 53

Keener, Franklin and Kathryn, Ashland, Ohio, 60

Kinzie, James and Mable, Troutville, Va., 50

Longenecker, Sam and Mary, Lorida, Fla., 50

Ludwig, John and Olive, Rothsville, Pa., 50

McDaniel, Sam and Evelyn, Lorida, Fla., 65

Miller, Howard and Dora, Carthage, Mo., 50

Miller, Samuel and Ruth, Frederick, Md., 50

Miller, Wilmer and Lucella, Windhor, Pa., 55

Moore, Edwin and Ethel, Uniontown, Pa., 50

Myers, Roy and Alverna, Hartville, Ohio, 67

Newcomer, Lindsey and Florence, Uniontown, Pa., 67

Petry, Earl and Lizzie, Eaton, Ohio, 76

Phillips, William Sr. and Mary, Windber, Pa., 51

Replogle, Ralph and Frances, Lorida, Fla., 50

Rhodes, Leonard and Nellie, Martinsburg, Pa., 55

Ringer, Harold and Bertha, Hartville, Ohio, 55

Rothrock, Janas P. and Edna, West Salem, Ill., 50

Schultz, Albert and Helen, Uniontown, Pa., 52

Shaffer, Wilbur and Bernice, Uniontown, Pa., 55

Shank, Wilbur and Ethel, Martinsburg, Pa., 51

Smith, E. Wesley and Edith, Collegeville, Pa., 50

Stern, Luke and Frances, Martinsburg, Pa., 59

Wareham, Irvin and Esther F., Martinsburg, Pa., 66

Weller, David and Ethel, Windber, Pa., 54

Wenger, Ammon and Blanche, North Liberty, Ind., 50

Whitmer, Inman and Dora, North Liberty, Ind., 61

Wise, Roy and Dorothy, North Canton, Ohio, 51

Deaths

Alger, F. Amos, 71, Luray, Va., Feb. 1, 1989

Augst, Sara, 84, E. Freedom, Pa., June 23, 1989

Bachman, Ervie, 79, Palmyra, Pa., April 30, 1989

Barnett, William E., 70, Bridgewater, Va., June 27, 1989

Bashore, Mark, 28, Palmyra, Pa., June 13, 1989

Betts, Catherine E., 78, Frederick, Md., March 1, 1989

Birkey, Verda, 88, Bremen, Ind., July 17, 1989

Bower, Bernard, 80, Harrisonburg, Va., June 22, 1989

Bowers, Dorothy, 81, West Salem, Ill., May 13, 1989

Bowman, Mary E., 88, N. Manchester, Ind., May 21, 1989

Brechbill, Ruth, 87, East Canton, Ohio, May 24, 1989

Burkholder, Henry, 73, Talmadge, Pa., May 14, 1989

Burnette, Lillie W., 96, Riner, Va., Feb. 22, 1989

Cabaniss, Henry, 84, Sarasota, Fla., May 20, 1989

Carr, Wendell H., 61, Harrisonburg, Va., Feb. 10, 1989

Chamberlin, Madge, 90, Hagerstown, Ind., August 17, 1988

Chapman, Matilda, 84, Hartville, Ohio, April 9, 1989

Charlton, Lee Roy, 83, Harrisonburg, Va., June 26, 1989

Claar, Josephine, 82, Duncansville, Pa., May 20, 1989

Claar, Orville, 69, E. Freedom, Pa., April 24, 1989

Collier, Lissie Harold, 83, Harrisonburg, Va., July 27, 1989

Cripe, Delbert, 63, Elkhart, Ind., June 2, 1989

Darrah, Marlene, 25, Crimora, Va., Dec. 31, 1988

Dilling, Gladys, 90, Hagerstown, Ind., July 10, 1989

Espenschied, Esther, 78, Hartville, Ohio, July 23, 1989

Evans, Grace M., 92, Windber, Pa., July 12, 1989

Fahrney, Ralph W., 88, Frederick, Md., Jan. 11, 1989

Fouts, Frona, 93, Modesto, Calif., June 14, 1989

Fredericks, Harold, 74, Palmyra, Pa., June 8, 1989

Geib, Harvey, 85, Palmyra, Pa., July 8, 1989

Good, Dora E., 93, Frederick, Md., Feb. 11, 1989

Graham, Mildred Angeline Curry, 78, Harrisonburg, Va., July 9, 1989

Hart, John Duncan, 87, Grand Junction, Colo., June 26, 1989

Heckman, Pearl, 76, Waynesboro, Pa., May 16, 1989

Hilbert, Carl, 94, Greenville, Ohio, March 27, 1989

Hiser, Escil, 71, Tonasket, Wash., July 10, 1989

Hoffer, Christian, 90, Palmyra, Pa., July 7, 1989

Hoover, Lowell R. Sr., 68, Dayton, Va., Feb. 17, 1989

Hoover, Regina, 78, Keymar,

Md., May 30, 1989

Howell, Frank D., 88, LaVerne, Calif., May 19, 1989

Hugendubler, Violet, 89, Palmyra, Pa., April 15, 1989

Jacobsen, Richard E., 49, Pleasanton, Calif., May 22, 1989

Jester, Ernest L., 75, Bartlesville, Okla., March 4, 1989

Kuikendall, Radie, 86, Petersburg, W. Va., Dec. 29, 1988

Lackey, Edgar L., 58, Buchanan, Va., Feb. 24, 1989

Landis, Alvin, 90, Akron, Pa., July 14, 1989

Langham, Chester, 86, Hollidaysburg, Pa., July 4, 1989

Lee, Margaret, 78, New Paris, Ohio, Jan. 24, 1989

Martin, John, 81, Mercersburg, Pa., March 26, 1989

McBride, Ruth, 80, Ashland, Ohio, June 3, 1989

Mellott, John, 66, Curryville, Pa., May 13, 1989

Merkey, Bonnie Fay (Ihrig), 81, Dewey, Okla., June 17, 1989

Miller, Karen F. Hoover, 31, Falls Church, Va., Jan. 15, 1989

Miller, Roy E., 102, Glendale, Ariz., May 13, 1989

Myers, Elsie, 77, Shreveport, La., June 20, 1989

Norris, Ellen, 70, Lewisburg, Ohio, March 18, 1989

Peck, R. Catherine, 79, Hershey, Pa., Jan. 24, 1989

Rebuck, Margaret R., 80, Newville, Pa., Jan. 12, 1989

Ross, Elsie, 80, Ashland, Ohio, May 28, 1989

Sager, Hazel, 65, Parkersburg, Ill., May 31, 1989

Sandy, Wilma Lee, 70, Fulks Run, Va., Feb. 3, 1989

Scrogum, Arthur, 91, LaVerne, Calif., May 23, 1989

Senior, Marguerite, 84, Ephrata, Pa., July 9, 1989

Shepley, Mary E., 67, Boonsboro, Md., Jan. 3, 1989

Shovestull, Frances E., 81, Canton, Ohio, June 11, 1989

Showalter, Elizabeth, 66, Hollidaysburg, Pa., March 10, 1989

Skiles, Silas D., 81, Flora, Ind., July 19, 1989

Smith, Hettie V., 94, Annville, Pa., Aug. 29, 1988

Snyder, Delphia, 88, Harrisonburg, Va., Feb. 9, 1989

Sollenberger, Alan, 7, Curryville, Pa., June 7, 1989

Stafford, Hazel C., 95, Harrisonburg, Va., June 4, 1989

Stevens, C. Dick, 69, Bridgewater, Va., May 28, 1989

Stoner, A. Louise, 66, Shippenburg, Pa., Aug. 29, 1988

Studebaker, Louise, 67, New Carlisle, Ohio, July 22, 1989

Turner, J. Howard Sr., 88, Harrisonburg, Va., Dec. 31, 1988

Should we stay out of trouble?

From earliest childhood I was admonished to be good, behave myself, and stay out of trouble. Members of my family might tell a different tale, but my recollection is that I did a pretty good job of heeding those admonitions.

Actually it wasn't all that difficult, since, by nature, I was a shy, timid sort, a little tad who would rather stand on the sidelines and watch the big boys do the mischief and bear the consequences. Then I would draw lessons from their sufferings and direct the course of my own actions . . . calculated to keep myself out of trouble.

My system had its flaws. Once I watched with interest as an older cousin hurled rocks at a huge wasp nest high up under the barn eaves, an activity forbidden by my grandma. Finally one of the rocks made a direct hit and the nest came down. So did the wasps, thirsting for vengeance. They were too angry and distraught to single out the real culprit. And I couldn't run as fast as my cousin. The wasps settled for me to make an example of. My learning from that experience was not only to stay out of trouble, but to stay *way, way* out of trouble.

When I was in fourth grade a new teacher lost control of our little one-room school, and things went from bad to worse. The bad children made school a hell for the poor teacher and us good little boys and girls. One day I got roughed up by the school bully and my parents removed me and my sister from the school.

Then I learned a great lesson: There is a time *not* to stay out of trouble—a time to jump into it with both feet. My ordinarily gentle parents banded with two or three other sets of Brethren parents and went directly to the superintendent of the county schools. They had the teacher removed, recruited a new teacher, provided her transportation for the rest of the term, and restored law and order to our little school.

That's the way it is in our life as Christians: In so far as possible, live peacefully with one another; be a good citizen, locally, nationally, globally. But there come times when you need to wade in and become a "troublemaker." There come times when you have to say, "My allegiance to Christ takes precedence over my secular citizenship"—even when the hurrahing crowds are waving their

flags and attempting to intimidate you with patriotism.

Christian and troublemaker are not incompatible roles. Don't forget that Jesus himself, by his divine nature and divine mission was something of a troublemaker. We have a Savior who did not always please the people he met. As you read the Gospels you get the impression that Jesus went out of his way to upset people, to disturb their complacency, to challenge them to an open conflict, even to arouse their anger.

But Jesus did not make trouble for the *sake* of trouble. He didn't go around kicking over beehives just to watch people run. The trouble was not with him who ran counter to it, but with the customs he challenged, the irrelevant laws he broke, the wrongs he pointed out, the cruelties he deplored. The trouble was there already.

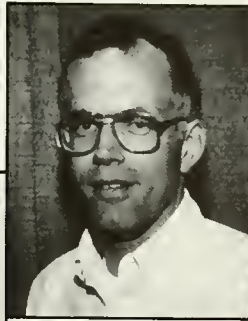
The sort of trouble Jesus stirred up brought healing. Get knifed by a mugger and you suffer and may die. Get sliced open by a surgeon and you may hurt for a while, but eventually you are healed.

Ken Morse once wrote, as editor of this magazine, "Jesus did not seek conflict for the sake of conflict; he abhorred violence and spoke against it. But he knew that out of an honest facing of issues, out of open controversy, even out of the violence that he himself would suffer though he would never harm another, out of this kind of trouble would come healing. Therefore the cross stands high over the conflict that led this one troublemaker to his death, and now we glory in that cross because of the salvation and the healing we find in it."

Christians who want always to stay clear of trouble miss the excitement of truly following Christ, who just could not stay out of trouble. As Dale Brown points out in his article on page 20 of this issue, it depends on what sort of "demonstration" you make, whether it is good or bad. One sort may honor, and the other defame the name of God. Trouble for the sake of troublemaking makes no sense. Trouble that can bring healing makes plenty of sense, and the good Christian should be in the thick of it.—K.T.



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CHURCH OF THE BRETHREN

NOVEMBER 1989

LO! THE CHURCH IS LIKENED UNTO A FLOCK OF GEESE



- 9 The bird that was missed by the Bible.** Murray L. Wagner, who has for a long time studied both birds and the Bible, figures that the Canada goose belongs right up there with the eagle and the dove when it comes to theological imagery.
- 12 On the threshold.** Young adults in the Church of the Brethren, writes Kim Yaussy, are people on the threshold—living with the sense that they are “made for more.” Using a biblical example of a young person who was “made for more,” she tells the church how it can be helpful.
- 14 Young leaders talk about themselves and the church.** Cheryl Cayford buttonholed a cross section of Church of the Brethren young adults to learn how they see themselves fitting into the church in their age group.
- 19 Hope for the children.** Sexual abuse of children is the best-kept secret in the world, says Theresa C. Eshbach, but it does happen, even in our own “small, pacifist, nonresistant denomination.”
- 20 I promised not to tell.** A Brethren woman tells her story of childhood sexual abuse, and describes her long, slow process to find healing, to establish her own sense of power and control over her life.
- 24 A project that's no small potatoes.** Fred W. Swartz tells a Thanksgiving story that's a sort of “loaves and fishes” recounting, except that the problem this time around is not in producing the food, but in distributing it to the hungry.

COVER: “On the wing, flying high in formation, picking up the route, and on the way to that great sanctuary over the horizon. . . .” When Murray L. Wagner looks up and sees a V of geese overhead he sees an image of the church . . . the way it ought to be (story on page 9).

In Touch profiles Shelly Hendricks, Lawrence, Kan.; Kenneth and Clara Kan, Beijing, China; and LaMar Bollinger, Nampa, Idaho (2) . . . **Outlook** reports on housing rally; CNI meeting; CO celebrations; Youth to Youth program; Selective Service ban; personnel; hurricane relief; citizenship seminar; Brethren and Mennonite lesbians; Brethren Volunteer Service units 189 and 190 (start on 4) . . . **Worldwide** (6) . . . **Update** (8) . . . **Pontius' Puddle** (25) . . . **Turning Points** (27) . . . **Editorial**, “Just the leaven, not the loaf” (28).

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WAKE UP THE READERS

The August MESSANGER cover's photo of the child with the scarred face will shock a number of good sisters and brothers, I suppose. It does me.

But go ahead and run covers that wake persons up and force them to look inside for what is behind the picture. An official church magazine shouldn't lull anyone to sleep; it should stir understanding, at least, and maybe to action.

I am glad that people object to covers and other features of MESSANGER. It shows that you wake them up.

JOE VAN DYKE

Alma, Mich.

SHOULD THE BOARD TEST THE WIND?

Although I long have admired the excellent writing skills of Don Fitzkee, I was disappointed with his Opinion piece (July, page 24) chiding General Board actions as well as MESSANGER for its reporting of those actions.

Yes, there are many things our General Board can and does do that have almost complete support in the denomination. But should the Board not also oppose our country's illegal economic boycott that causes suffering in Nicaragua? Should our Board not support peace for Central America or justice in South Africa? Or should MESSANGER not report such biblical stances because the reporting might anger some, cause division and alienation, and curtail offerings to the Brotherhood Fund? If church boards and religious publications do not speak up for the poor and helpless, who will?

It would be a dereliction of Christian responsibility not to take courageous stands on these issues. If some of our people are annoyed by such statements, they should (rather than squelching the statements) ask themselves, “Why does this annoy me? Is it biblical? Is it Christian? Given the same situation, what would Christ do?” Such people might think, “Perhaps I need to gather more information on the matter and possibly reassess my own position.”

I am glad that our General Board and our Annual Conference call to our attention issues that we perhaps had not noticed, thereby challenging us and leading us in the biblical and Christian response to injustice and evil. I hope that our leaders do not begin testing the wind evaluating whether doing the right thing might mean diminished giving, before taking action.

If our leaders do begin making such determinations before doing what they feel is right (based on the Scriptures), they betray their positions of leadership and responsibility.

J. KENNETH KREIDER

Elizabethtown, Pa.

FOLLOW THE WAY OF THE CROSS

Recently I sat in a Sunday school class of a Church of the Brethren congregation that is greatly interested in supporting mission programs. The class was asked to give its money to a cause that is outside our Church of the Brethren program.

the group asking for Brethren money is about as militaristic as the Crusaders of ancient days. They sought to drive out the Muslims from the Holy Land. It recruits college youths to raise money wherever they can. The youth often are recruited by the CIA in other lands to assist and to join violent groups such as the contras in Nicaragua.

Jesus betrayed Christ with a kiss. When these young people go to foreign lands with this modern movement, they do not realize that they are betraying the Christ whose way of conquering was from a cross. All of the Brethren serving in Africa in the darkest days of World War II believed that they did not want American military protection.

We hope that our Brethren youth and our Brethren and our financial resources all will be dedicated to the way of the cross.

E. PAUL WEAVER

Elbert, Pa.

NEGATIVES AT CONFERENCE

Two positives for me at the Orlando Annual Conference were Earl Fike's Bible studies each morning and the General Board's encouraging report on four congregations.

Now for two negatives that troubled me: The 1989 Annual Conference paper on South Africa (September, page 14) makes this startling statement: "We understand that Christian brothers and sisters in South Africa may feel threatened into violent means to bring change in their country, but we pray that a way can be found to avoid a violent response to the violence done against them. Whatever the outcome, we will not abandon them in their oppression and suffering. At the same time, we always will seek to win in a manner that gives integrity to our historic position of nonviolent peacemaking."

That paragraph subtly indicates that the ends justify the means. It implies that the sin of apartheid is greater than the sin of war.

I also take exception to a statement in the 1989 Annual Conference resolution, "No Force in Religion" (September, page 15), which says, "In the Middle East, we support an end to the occupation of the West Bank and Gaza, and a conditioning of all US foreign aid to Israel on the ending of the occupation. We believe an international conference involving Israel and the Palestinian Liberation Organization, as well as other regional and global participants, could help to achieve a settlement of the conflict between Israelis and Palestinians."

That's anti-Semitic. The West Bank is a part of the land God gave to Abraham and his seed forever (Gen. 15:18; 17:4-8). This paper puts Israel into an untenable position, surrounded by hostile nations that have tried to destroy it.

Urging the USA to withhold aid to Israel is blackmail. Are we, as a church, ready to stoop to that? Have we forgotten so quickly that 6,000,000 Jews were put to death in World War II?

In our Annual Conference resolution we are judging the Palestinians more important than Israel. Yet Israel and Jerusalem have been called the apple of God's eye (Deut. 32:10; Zech. 2:8).

If we don't repent, God's judgment will fall upon the Church of the Brethren. Considering our waning membership, perhaps this already has begun.

ELLIS G. GUTHRIE

Eaton, Ohio

IS THE CANON CLOSED?

The August MESSENGER's features on new Bible translations were enlightening. Now my question is who decided, and when, that the 66 separate writings now considered as our Bible constitute all the holy writ?

Does God not continue to reveal himself to people today as he did to the ancient prophets and writers?

RAYMOND R. STAYER

Denver, Pa.

Serve with MESSENGER as an editorial assistant for one year or more. Position description adjusted to fit your skills and interests. Journalism training required. Experience with a magazine or newspaper preferred. Intern serves through Brethren Volunteer Service (BVS) program.

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Murray Wagner's cover article on wild geese as a symbol for the church puts me in mind not only of the majestic flocks of Canada geese that fly over our Elgin, Ill., offices, but of other waterfowl with which I have had inspirational encounters.

Once in the Africa bush, late one afternoon, I watched a tall, ungainly heron that waded about in a mudhole, giggling for frogs. When the sunset was at its rosiest, the bird flew away and for a few seconds it was gracefully silhouetted against the western sky.

The heron was transformed from awkward, earth-bound ugliness into a creature of heavenly beauty. So marked was the change in its image afoot and aloft that I thought to myself, "Are we humans like that too, transformed from our sinful earthen bodies into forms of beauty when we 'fly away'?"

No doubt my reverie was enhanced by having learned, as a schoolboy, William Cullen Bryant's poem, "To a waterfowl." His solemn thought that both he and the waterfowl were under God's watchful care is not incompatible with Murray's more lighthearted observations of the Canada geese. Herewith is an abridgement of the poem.—THE EDITOR.



William Cullen Bryant

TO A WATERFOWL.

WHITHER, midst falling dew,
While glow the heavens with the last steps of day,
Far, through their rosy depths, dost thou pursue
Thy solitary way?

Vainly the fowler's eye
Might mark thy distant flight to do thee wrong,
As, darkly seen against the crimson sky,
Thy figure floats along.

There is a Power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wandering, but not lost.

All day thy wings have fanned,
At that far height, the cold, thin atmosphere,
Yet stoop not, weary, to the welcome land,
Though the dark night is near.

Thou'rt gone, the abyss of heaven
Hath swallowed up thy form; yet, on my heart
Deeply has sunk the lesson thou hast given,
And shall not soon depart.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright.

messenger
CHURCH OF THE BRETHREN
APRIL 1989

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in touch

Shelly Hendricks: Her future is in her hands

Shelly Hendricks is used to being in the minority. And it doesn't faze her a bit.

This past summer 12-year-old Shelly was the only camper with a severe hearing impairment at the Church of the Brethren's Camp Colorado. A week later she attended another camp where nearly all the campers communicated by "signing" (using hand motions to "speak").

Although interpreters were available for Shelly and the other campers who didn't know how to sign, Shelly returned home and began teaching herself to "talk with her hands." She has decided that she will return to the same camp next summer and be among the majority.

Shelly attends regular seventh-grade classes in Lawrence, Kan., using a phonic ear—a battery in a case near her waist, connected by cords to each ear. When she enters the classroom, Shelly hands her teacher a microphone. Its use allows Shelly to sit anywhere in the classroom and still hear the teacher. "But most of the teachers have me sit in the first or second row," she explains, wryly.

Shelly was two and her minister parents were in their first pastorate in Sheldon, Iowa, when they took her to Iowa City for testing. They didn't know that she had a hearing problem. "We had thought Shelly might be slow to talk because her brother, Darren, then five years old, was talking for her," recalls her father, Francis Hendricks, interim pastor of the Lone Star Church of the Brethren, near Lawrence.

But the doctors established that Shelly had a severe hearing impairment. The cause is not known. Francis was impressed favorably when almost as soon as they arrived back home, a call came from the area education agency of north-west Iowa. Within a week teachers began coming daily with visual aids, to teach Shelly to speak.

"My first word was 'ball'; my second was 'shoe,'" remembers Shelly.

"Iowa has about the best special-education agency of that kind in the nation," Shelly's mother, Jean, says. "We feel lucky to have been living there at the time we discovered Shelly's need."

"Speaking is dependent on hearing," explains Francis. "With the special train-

ing, Shelly's vocabulary mushroomed."

When the Hendricks family moved to Newton, Kan., Shelly incorporated twice-a-week speech-training sessions with her regular school classes. Upon moving to Lawrence, she was placed in a school with a hearing-impaired resource room. The hearing-impaired students ate lunch behind a stage curtain that absorbed a portion of the lunchroom noise.

"I can't play in the band because the brass instruments are too loud, and when I attend my brother's band concerts I sit way in the back," Shelly says. But she does play the cello in the orchestra.

The consonants "S" and "Z" are difficult for Shelly to say distinctly because she can't hear them. One of her most difficult words is "stretch."

But whether or not she can say the word easily, "stretch" is what Shelly has done since she began to overcome her hearing impairment. Learning to "sign" is just another step toward becoming part of the majority, not only in camp but in the world of her future.—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer from Lawrence, Kan.

Francis Hendricks coaches his daughter, Shelly, as she learns "signing."



Kenneth and Clara

This past June some Brethren heard of a critical shortage in Beijing, China, of the drug rifampicin, essential to TB treatment. The drug currently is unavailable in China. The campaign to raise money to buy the medicine and send it to Beijing is a typical story of Brethren enthusiastically grabbing hold of a problem that has handles.

But behind the rifampicin story is a longer story—a story of two people in love and of friendship that endures in spite of wide oceans, cultural barriers, international politics, and the very passage of time.

Li Rong Zhen (Clara) and Kan Guan Qing (Kenneth) met as university students in Beijing in the 1930s. Both came from Christian families and were a part of the university's Light and Salt Fellowship. They were married after graduation, determined to give their lives to service to others in their country.

Clara's parents had been sent to Shanxi province by the Church of the Brethren Mission when she was three years old. They helped start schools in the Ping Ding mission. Clara credits her contacts with Brethren missionaries for the strong directives that have guided her through life: "Help wherever you can. Do whatever you can." One of her tasks after she grew up was tutoring missionaries in the Chinese language.

After Kenneth entered medical school he realized what a serious health problem TB was for China and decided to devote his life to solving it. With the



Left: Clara and Kenneth Kan (center), visit in Beijing with story writer Carolyn Parker and Joe Wampler, son of late China missionaries Ernest and Elizabeth Wampler.

Enduring friendship

Financial help of Brethren friends, Kenneth and Clara came to the United States in 1948. While Kenneth studied TB control at the University of Minnesota, Clara studied at Bethany Seminary, in Chicago, spending many weekends on deputation trips to midwestern Church of the Brethren congregations.

In 1950, in spite of the revolution in China, the Kans returned home. Kenneth believed that he could be useful to his country in combating TB. He eventually was put in charge of the TB control program for Beijing.

By 1955 his goal of organizing TB treatment centers in each urban district and rural county of Beijing had been realized. He went on to be director of the new Beijing municipal TB center, holding that post until 1987. He is now president of the China TB Association. He is internationally recognized, and the Beijing TB treatment program is a model for all of China.

Through all the years, the Brethren friendship ties were maintained. In 1987 Brethren friends gave financial aid for the Kans' son Jianli to begin public health training in the USA.

So it was only another chapter in the story of international friendship and Christian love that knows no bounds when Brethren this summer raised \$4,200 and ordered from a UNICEF warehouse in Copenhagen enough rifampicin to meet Beijing's needs for three months. Kenneth is optimistic that eventually he can find a way to keep a supply of the

vital drug coming. Brethren help, meanwhile, is crucial.

For Kenneth and Clara it is thrilling to see today's Brethren living out the motto that Clara remembers them teaching her over 50 years ago: "Help wherever you can. Do whatever you can." And for Brethren it is thrilling to see the Kans continuing to be "light and salt" in their native land.—CAROLYN AND BOB PARKER

Born in China, Bob Parker is a son of former medical missionaries Martha and Daryl Parker. He is currently senior program officer for health with UNICEF in China. He and his wife, Carolyn Zunkel Parker, have been with UNICEF in China since 1985.

For more information about the rifampicin project, write J. Calvin Bright, East Dayton Church of the Brethren, 3520 East Third St., Dayton, OH 45403.



LaMar Bollinger: Called to bivocations

On August 24, 1939, LaMar Bollinger affirmed God's calling him to the second part of a bivocational ministry—ordination in the Church of the Brethren.

LaMar had struggled between entering the teaching ministry or the preaching ministry as he listened to the voices of his pastor, students and faculty at McPherson College, and to his own inner voice. He decided to enter teaching as his primary vocation to make a living, and he would be a supply minister whenever and wherever the Lord needed him.

Over the 50 years of his ordination, LaMar has kept the commitment he made at the beginning. He says, "Since I would not be relying upon the ministry for my livelihood, I promised that I would never apply for a pulpit in competition with professional ministers."

LaMar served as a summer pastor after graduating from McPherson College. Later he was in two interim pastorates in Church of the Brethren congregations, in two interim pastorates in Presbyterian congregations, and in a year's pastorate in a Methodist congregation. He was assistant pastor and minister of education in another church, and pastor in two others. In all of these assignments he

never applied for the ministry positions to compete with full-time pastors.

For the past 29 years LaMar has taught economics at the College of Idaho, in Caldwell. He and his wife, Faith, have been active members of the Nampa Church of the Brethren. "It has been my resolve as a member of the church to complement and not to compete with pastors of churches," says LaMar.

This past August, when the Nampa congregation joined LaMar in celebrating the 50th anniversary of his ordination, he spoke of his faith pilgrimage and inspired the listeners with a challenge from James 1:22: "Be ye doers of the Word." LaMar told the congregation, "I look forward to the day when a man or woman stands before a congregation and says, 'I want to sacramentally commit my life to serve the Lord through my secular occupation. A sacramentally committed person is willing to choose concern for others over personal advancement.'"

—GENE F. HIPSKIND

Gene F. Hipskind is pastor of the Nampo (Idaho) Church of the Brethren.



Photographer Ken Rieman, a student at Manchester College, has captured a sense of the size of the Housing Now! demonstration in Washington, D.C., October 7.

Housing Now! rally draws large crowds

A weekend of marches, rallies, and lobbying for low-income housing and support for the homeless drew thousands to Washington, D.C., October 5-8.

The demonstration's message was, "Put the money Reagan took out of the budget for low-income housing back in," according to J.R. Stockberger, a Brethren Volunteer Service worker who traveled from Elgin, Ill., for the weekend.

"Virtually every group, class, and race I can think of was present in large force," he continued. The crowd, which organizers estimated at 250,000 and US Park Police at 40,000, included many homeless and people living in federally subsidized housing. The demonstration also "drew particularly heavy support from churches and labor unions," according to Religious News Service.

Coordinated by the national Low-Income Housing Coalition, the effort was endorsed by a broad coalition of groups ranging from the AFL-CIO to Church Women United to the National Gay and Lesbian Task Force.

A culminating rally on the Mall October 7 was addressed by Jesse Jackson and Coretta Scott King, among others. The crowd also heard from a few homeless people. One 9-year-old girl read a letter written by a friend of the same age who lives in a D.C. shelter, begging President Bush for a home.

Demonstrators were entertained by Tracy Chapman, Stevie Wonder, Jefferson Airplane, and Los Lobos. Other celebrities received a less enthusiastic response—"TV later, housing now," the crowd shouted when Valerie Harper

spent too long introducing fellow television celebrities.

Preceded by two days of lobbying, in which more than 1,000 people took part, the rally included a children's march. About 250 homeless people also marched from New York City for the events.

The Washington City Church of the Brethren provided housing for a group of students from Manchester College and Goshen College in Indiana. Youth from the Elizabethtown (Pa.) church also attended the rally, as did members of the Washington City church and Brethren from Maryland, Ohio, Pennsylvania, Virginia, and Illinois. Brethren Volunteer Service workers came for the rally from Iowa, Pennsylvania, Wisconsin, and the Washington, D.C., area.

A display of the Names Project AIDS Memorial Quilt also helped bring Brethren to Washington for the weekend. Several members of the Brethren/Mennonite Council for Lesbian and Gay Concerns viewed the 14-acre quilt, pieced together from 10,848 panels sewn with the names of people who have died of AIDS.

Brethren leaders meet with CNI

A group of Church of the Brethren representatives has met with representatives of the Church of North India (CNI) in Delhi, October 1-2, to improve understanding between the two bodies, according to Don Miller, Church of the Brethren General Secretary. Representing the Brethren were Miller, past moderator Elaine Sollenberger, and LaVon Rupel, chairwoman of the World Ministries Commission.

The relationship with CNI has been

strained since the 1988 Annual Conference passed a paper on the controversy over former Brethren in India who have separated from CNI (see Aug./Sept. 1988, page 20; October 1988, page 43). The controversy arose in the decade following the covenant of 1970, which joined the First and Second Districts of the Church of the Brethren in India with five other denominations to form the CNI.

CNI feels that the Conference statement makes its relationship with the separated group more difficult.

"The importance of our (October) meeting was to reaffirm our intention to support the covenant (of 1970)," Miller says. "Our intent was to listen to the representatives of CNI as carefully as possible in order to understand objections to the 1988 Annual Conference paper."

Miller says both church delegations "affirmed that the conversations were

The Brethren delegation receives a gift from CNI leaders during the consultation.



very good." CNI leaders recognized the strong reaffirmation of the 1970 covenant in the Annual Conference paper, and the Brethren recognized some of CNI's problems, which include long-term legal disputes over property and trust matters, Miller says.

Sollenberger, Rupel, and Miller also attended the beginning of CNI's seventh Ordinary Synod, held once every three years. Miller brought greetings to the Synod on behalf of the Church of the Brethren.

Ban on religious units removed for objectors

The Selective Service System (SSS) has removed a regulation that would have barred conscientious objectors from serving in alternative service units for people with religious commitments. The move comes after a six-year campaign by the

National Interreligious Service Board for Conscientious Objectors (NISBCO).

The ban would have made it illegal for alternative service employers to require "religious or political" commitments from conscientious objectors, and would have made several religious bodies' longstanding alternative service programs ineligible, NISBCO says.

NISBCO has begun a new drive to end the nine-year-old federal draft registration program. "With the easing of tensions between the US and the Soviet Union, there is greater receptivity on Capitol Hill to scrapping this outdated concept," says L. William Yoltan, NISBCO's executive director, noting that registration was reinstituted when the Soviet Union sent troops to Afghanistan.

NISBCO is also opposing a plan to draft medical professionals in the event of a national emergency. Under the congressionally-mandated proposal, NISBCO says, the drafting of medical professionals would be patterned after current war-time draft plans for young men. Congress is expected to consider legislation on the proposal.

CO celebrations underway in '90

A series of celebrations in 1990 will mark the 50th anniversary of alternative service or US conscientious objectors.

Organizers hope activities will continue over the next five years to parallel recognition of the 50th anniversary of World War II.

1990 also marks 50 years since the founding of the National Service Board for Religious Objectors (now NISBCO—the National Interreligious Service Board for Conscientious Objectors). This organization formalized cooperation of historic peace churches with others to devise a compromise with government that developed as Civilian Public Service.

The celebrations are sponsored by the original partners in the 1940 events—NISBCO, Mennonite Central Committee, the Fellowship of Reconciliation, and the Church of the Brethren—along with the Peace Tax Foundation, the Central Committee for Conscientious Objectors, and the German organization Action Reconciliation/Service for Peace.

Others endorsing the project include Friends United Meeting, the American Friends Service Committee, and Friends

General Conference. J. David Eberly, of On Earth Peace Assembly, represents the Church of the Brethren on the planning committee.

A national conference on conscientious objection and its future is planned for August 3-5, 1990, at Bryn Mawr College in Pennsylvania. Holly Near is to perform and speak. Other speakers include David Dellinger, well-known anti-Vietnam War activist, Eva Michael, who will speak on conscientious objection in Europe, and Jim Lawson, who spent time in prison as a military service resister. The conference will also feature

an exhibit area and a major display from Chicago's Peace Museum.

Regional conferences are under consideration for Indiana, Kansas, and Southern California. Additional projects include an essay contest, "Stand Up for Peace," which challenges youth to interview conscientious objectors, and a series of special events for young people planned by a youth committee. A publication program, research projects, scholarly meetings, travelling exhibits, cultural events, and a documentary on the celebration of conscience are also being considered.

Youth to Youth begins in Shenandoah District

A first training event for the youth ministry office's new Youth to Youth program took place at Bridgewater College August 26-27. Fourteen youth selected by Shenandoah District, which is to pilot the project this year, were trained to present national and district youth programs to youth groups in the district.

Over the next nine months the youth, in seven teams of two, will visit 50 youth groups to present programs such as National Youth Conference, the Christian Citizenship Seminar, workcamps, and Brethren Volunteer Service, as well as district programs.

The presentations will begin with group building and worship, and will end with a skit on how to revitalize a church youth group. Each youth attending the presentations will receive a packet of information about youth programs.

"We chose youth who had deep involvement in the district youth ministry and good communication skills," says Chris Michael, General Board staff for youth ministry. Youth to Youth, which is to start in two more districts next year, "gives us an opportunity to do real face-to-face interpretation of programs," Michael says.

The youth ministry goal for the '90s is to empower youth and help them to be in ministry to each other, she says. Youth to Youth is one of four programs which make up the youth ministry goal. In addition, plans are being made for a peer ministry program, in which youth will learn to be better counselors to each other, a peer evangelism program, and a travel team to do peace education at summer youth camps.

Neva Rybicki, Youth to Youth coordinator for Shenandoah District, leads the group being trained to present youth programs to the district youth groups.



General Board makes personnel changes

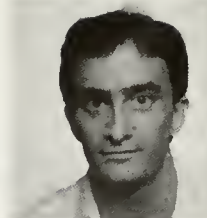
Harold Smith has resigned as executive director of On Earth Peace Assembly, Inc., effective December 31. He has worked for OEPA since 1983.

Previous to his OEPA appointment, he worked for the Department of Agriculture and Resource Economics at the University of Maryland and as associate director of the university's Cooperative Extension Service. He has also served as agricultural and development consultant in Thailand, El Salvador, Panama, and the Philippines.

Stephen Newcomer has resigned as Latin America/Caribbean field staff with the World Ministries Commission. He



Harold Smith



Stephen Newcomer

concluded his work September 15. He has been based in Brazil during two years of service as part-time consultant with the Comunidade

Pacifista Crista. He



Sidney King

has also worked as assistant director of Brethren volunteers in Latin America and the Caribbean.

Sidney King began November 1 as district executive for Idaho District. A member of the General Board, she is a

licensed minister and public accountant and has been running a business providing bookkeeping and income-tax services out of her home. She lives in Twin Falls, Idaho, with her husband, Berl.

Disaster Fund responds to Hurricane Hugo

An initial grant of \$25,000 from the Emergency Disaster Fund has been allocated for clean-up and relief in the wake of September's Hurricane Hugo, which devastated parts of Puerto Rico, the Virgin Islands, and South Carolina.

Part of the grant is to be used for Church of the Brethren disaster response efforts (see October, page 5). The rest of the funds will be channeled through

worldwide

The SWAPO liberation organization in Namibia will receive its largest grant ever from the World Council of Churches despite allegations of torture and other atrocities committed by members of the guerrilla movement. The allegations have been taken seriously even by church groups which support SWAPO, such as the Namibian Council of Churches, according to the Religious News Service.

In a September 22 announcement, WCC general secretary Emilio Castro said SWAPO will receive \$165,000 from the WCC Program to Combat Racism, for care for Namibian exiles as the country moves from South African rule to independence. WCC officials say they are "deeply saddened" by the allegations and Castro publicly called on SWAPO to make "a clear commitment to the upholding of all human rights."

A conference on conscientious objection in European churches, September 25-28 in Hannover, Germany, heard an opening address by Lamar Gible, General Board staff for peace and international affairs. Gible is also interim executive secretary of the World Council of Churches' Commission for International Affairs and presented a paper on the question of conscientious objection in the WCC. The meeting, which the WCC and the Conference of European Churches helped to sponsor, focused on objection to military service as a human right, as recognized by the United Nations.

The United Church of Christ is promoting a commemoration of the 150th anniversary of the trial of slaves from the ship *La Amistad*, which ended in the first legal victory for freedom for African slaves in the US.

The two-year commemoration includes a national civil rights conference, a campaign for a commemorative postage stamp, ongoing events in Connecticut, where the Africans were imprisoned and tried, and a release of historical materials held by the church.

In 1839, 53 Africans revolted on the Spanish schooner, *La Amistad*, and were captured by a US ship off Long Island. Legal questions in the ensuing court case ranged from individual property claims to international treaty matters, and involved Spain, Cuba, Britain, and the US. In 1841 the Supreme Court freed the captives and 39 survivors returned to Africa. Abolitionists who defended the Africans formed an "Amistad Committee," which later helped to create the anti-slavery American Missionary Association—now part of the United Church Board for Home Missions.

The Jesus Seminar has concluded that Jesus probably was not celibate and did not advocate a celibate lifestyle, according to a Religious News Service report on the controversial project. During the last four years, the group of 125 Biblical scholars have examined the Gospels in order to separate what they believe Jesus actually said from words that might have been attributed to him.

Robert W. Funk, principal organizer of the project, says more than half of the scholars believe Jesus was not celibate. Using color-coded votes to judge Jesus' sayings, with pink for probably authentic, gray for maybe, and black for definitely not, the scholars have concluded that out of the 758 sayings and parables attributed to Jesus that they have studied, 148 are probably genuine.

The group has concluded that Jesus did not preach much of the Sermon on the Mount, that he did not predict his own death on the cross, and that he did not expect to return to earth.

Church World Service, which has issued an appeal for \$100,000. CWS is sending water purification tablets, food, and medicines to the Caribbean.

During the summer and fall of 1989, the fund has committed \$38,000 to domestic and overseas disasters.

Disarmament the focus for 1990 seminar

The next Church of the Brethren Christian Citizenship Seminar, "Steps Toward Secure Peace," March 25-30, 1990, in New York City and Washington, D.C., will focus on disarmament.

Participants will learn about recent progress in arms control and possible new arms reductions. The meeting will address questions such as: Does the church have a unique role in disarmament? and is there a distinctive Brethren contribution?

The seminar, which includes an evening of theater and visits to congressional offices, costs \$450 with lodging. The 1990 seminar is planned for adult participants, but youth are welcome to attend. Contact Julie Warrington, Church of the Brethren, Washington Office, 110 Maryland Ave., N.E., Box 50, Washington, D.C. 20002; (202) 546-3202.

Brethren and Mennonite lesbians hold retreat

Fifty women recently attended a first-ever retreat for Brethren and Mennonite "lesbian, bisexual, and supportive women." Organizers of the weekend meeting said, "this is the first time that Brethren and Mennonite lesbians have met formally as their own group for support and discussion."

The gathering, organized by the women's caucus of the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC), was held near Albion, Ind.

The women have not generally found the church hospitable, organizers said, but "affirmed the need to unite the different pieces of their lives and found that being with other Mennonite and Brethren lesbians was a powerful and meaningful way to make the connection."

Discussion at the meeting focused on how the group wishes to relate to the Brethren and Mennonite churches. Plans are underway for a support network and annual retreats.



BVS Units 189, 190 begin service

Brethren Volunteer Service Unit 189, a Brethren Revival Fellowship unit, held its orientation at Camp Eder in Fairfield, Pa., August 13-23.

Members of the unit are pictured above. **First row:** Lynn Frey, Carrie Frey, Donna Frey, Karl Frey, Ruby Shenk and John Shenk (leadership), Elisa Marroquin, Judy Marroquin, Josiah Marroquin, Fernando Marroquin. **Second row:** Kevin Frey, Belinda Angle, Beth Balsbaugh, Ruth Ann Spangler, Bill Spangler, Nathan Arndt, Ellen Witmer, Susan Wingert, Sheila Ocker, Connie Frey.

Brethren Volunteer Service Unit 190 held its orientation September 10-30 in Chicago.

Unit members are pictured below. **First row:** Debbie Eisenbise (orientation director), Berber Swart, Bev Swindell (assistant to the director of BVS), Dan Jamsa, Korene Wile, David Dorworth, Thomas Taylor, Ralph Altenhofen, Jan Schrock (director of BVS), J.R. Stockberger (orientation assistant). **Second row:** Lucy Basler, Greg Mayo, Dave Adair, Erika Cruser, Juanita Flory, Mary Davis, Alana Switzer (orientation assistant), Laura Lomas, Wendy Griffin, Sara Speicher (assistant to the director of BVS). **Third row:** Pat Basler, Sherri Mayo, Lynae Krull, Amy Seastrand, Jennifer Jones, Angie Breidenstine, Sylvia Metzler, Deona Houff, Evie Toppel (BVS secretary). **Fourth row:** Amy Coursen, Mechtilde Eisfeld, Marti Shifflett, Susanna Lenoe, Stefanie Prufer, Ratna Hadiwirawan, Jeff Boshart, Jeff Fackler, Cosima Binnig.



Peace chair. The New Covenant church in Columbus, Ohio, has been instrumental in an effort to create an endowed Chair and program in peace studies at Ohio State University. Various religious groups are part of the state-wide drive to raise \$1.25 million to establish Ohio's first endowed faculty chair in peace studies. University officials answered questions about the project at the Brethren's Home, in Greenville, Ohio, in October.

Campus comments. Bridgewater has recognized Karl Flora, of the Manassas (Va.) church (see April, page 23), young alumnus of the year. . . . Robert C. Roberts, professor of philosophy and psychological studies at Wheaton College, is Juniata's 14th J. Omar Good Visiting Distinguished Professor of Evangelical Christianity. . . . Xiangping Kong, dean of the english department at Dalian Institute of Foreign Languages, in Dalian, China, and coordinator of the school's exchange with Brethren Colleges Abroad, is a visiting professor at Elizabethtown this year. . . . David Valeta, who has been co-pastor, with his wife, Gail Erisman Valeta, at the Trinity church in Massillon, Ohio, is McPherson's new campus minister.

Youth in action. In June youth from the Maple Spring church in Hollsopple, Pa., toured the State Capitol and the Governor's Mansion with Representative William Lloyd, Jr. . . . In May, youth from the Uniontown (Pa.) church completed a "Mile of Pennies" project started in 1987. The 84,480 pennies that made the mile were displayed in a wheelbarrow in the worship center on Youth Sunday. . . . Youth from Pacific Southwest District spent a weekend in August in Tecate, Mexico, working at a boys' orphanage.

Reaching out. Shenandoah District is helping a Nigerian Brethren pastor fund study at Bridgewater College. . . . A "hospital-ity" network has been organized by the Northview church, in Indianapolis, giving housing to families of patients who come for treatment to the city's large medical centers and referral hospitals. . . . Churches in Oregon-Washington District are building a sister-church relationship with the Yang Moon Church of Chung Buk, Korea. The district hosted Yang Moon's pastor on a visit to the US in October. . . . Pacific Southwest District's hispanic task force is sponsoring alternative celebrations for Mexican Independence Day and Cinco de Mayo. The first, on September 16, featured a Mexican dinner at the Bella Vista church in Los Angeles, Calif. . . . The junction of US 36 and 75 was again the site, for the 29th consecutive year, of the Trinity church's Labor Day weekend free coffee and cookie stand. The project of the Sabetha, Kan., congregation, with United Methodist help, is designed to promote safe driving and attracted some 1,600 customers. . . . Volunteers from the Chiques church, in Manheim, Pa., worked at a Kentucky Mountain Housing Development Corp. workcamp in July. The group of 31 completed one house and worked on two others. Five Sunday school offerings, totalling \$13,557.50, supported

the project. . . . Four Japanese from the World Friendship Center in Hiroshima (see January, page 2) visited the Mack Memorial church, in Dayton, Ohio, on August 6, the 44th anniversary of the nuclear bombing of Hiroshima. . . . Tim and Tony Emmons and friends held a program of peace and justice songs and speakers August 27 at the Central church, in Roanoke, Va., to benefit the October 7 "Housing Now" march of the homeless to Washington, D.C.

Names in the news. Shawn Carter, of the Peters Creek church in Roanoke, Va., toured Europe in June with the Spirit of America Marching Band. . . . Marie Hamilton, of the State College (Pa.) church, has received a distinguished service award from the Pennsylvania Association for Volunteerism. She is executive director of the Voluntary Action Center of Centre County. . . . Ruby Sheldon, of the Phoenix (Ariz.) church, won first place in the Women's Continental Air Race Classic. . . . A new gym at Washington High School, in Glendale, Ariz., was dedicated in honor of Glendale church member Ed Sine for 31 years of service to the school. . . . Dawn Johnson, associated with the Richmond (Ind.) church, is working for a year with Mennonite Central Committee's Serving and Learning Together program, in Taipei, Taiwan, as an office assistant for the Chien Trading Company.

On a district level. Western Plains' District Emphasis Sunday November 5 featured a district-wide pulpit exchange. . . . Shenandoah's Church Vocations Event at the Pleasant Valley church near Weyers Cave, Va., October 15, presented ways of training for ministry. . . . Pacific Southwest churches sent gifts for the homeless—comforters, quilts, and blankets—to opening worship at the district conference. The gifts go to the homeless through "Bittersweet Ministries" of the Bella Vista church, in Los Angeles, Calif.

Milestones. The New Windsor (Md.) Service Center celebrated its 45th anniversary October 15. . . . The Middle River church, near New Hope, Va., celebrated 165 years September 17. . . . The Maple Spring church, near Eglon, W.Va., commemorated the 100th anniversary of its building August 20. . . . The Pleasant Valley church, in Milton, W.Va., celebrated its 90th anniversary August 13. . . . The Ashland (Ohio) church celebrated 75 years September 3. . . . The Heatherdowns church, in Toledo, Ohio, observed its 75th anniversary September 10. . . . The Old Furnace church, in Ridgeley, W.Va., celebrated 75 years August 29. . . . The New Hope church, in Wynne, Ark., celebrated its 50th anniversary September 17. . . . The Lima (Ohio) church dedicated new facilities September 24. . . . The Shelby County church in Leonard, Mo., dedicated a refurbished church and parsonage October 15.

Remembered. AIDS sufferer Pete Puig, whose story was told in the April issue, page 14, died September 24 in Richmond, Va.

The bird that was missed by the Bible



by Murray L. Wagner

The Bible is rich in images and metaphors for the church—pilgrim people, priestly tribe, chosen race, cloud of witnesses, salt of the earth, leaven in the loaf. And there are lots of symbols for the church—the fish, the ship, the anchor, the vine.

But I am turning to the animal kingdom for an image of the church's life and mission, turning to a bird that was missed by the Bible.

It is not the soaring eagle of Isaiah 40:31. The eagle is a symbol of power and

prestige. It is a bird of prey and a scavenger.

The bird is not a dove, the traditional symbol for the Trinity, third person . . . the Holy Spirit.

The bird is not the sparrow. God cares for the sparrows. I don't. Sparrows are pests.

The bird I choose is not found in the Bible, but it certainly is well known to most of us. It is the Canada goose.

I discovered a book comparing wild geese with the church. It was written by Browne Barr, of San Francisco Seminary (and not to be confused with the *black*

b'ar shot by Daniel Boone somewhere west of Cumberland Gap). But I had studied the habits of migratory birds long before I read Barr's book. I read many Audubon guides, studied the publications of the Michigan DNR, and observed migratory birds while freezing my tush in a duck blind.

I can study Canada geese close at hand. A flock of them has, for several years, made its home on the Bethany Theological Seminary campus, where I teach.

But before I began to study Canada geese from my office window I was more

' . . . on the wing, flying high in formation, picking up the route, and on the way to that great sanctuary over the horizon, they are something spectacular. And they have some big lessons to teach the church.'



impressed by the beauty of other waterfowl, such as the pintail, the mallard, and the merganser. My mother used to remind me of the high moral standards of these birds. They all mate for life. (But I am almost sure I have seen several of them cheating, right here on our seminary lawn.)

While I lived and studied in England, I enjoyed more exotic water birds—the swan, the moorhen, and the wood duck. But such birds represent too much loveliness to symbolize the church we know. It is the Canada goose that definitely is our bird. In England I missed it. I asked the woman next door if there were any Canada geese in those parts. She replied, “I wouldn’t know. I’m *Irish*.”

Canada honkers can be a big nuisance. We all know that, and I have taken it into account. The grounded geese on the Bethany campus remind me of theologian Søren Kierkegaard’s scathing critique of the church. He called the church a gaggle of geese, waddling to services on Sunday, gobbling up the corn of the sermon, then waddling home. Too fat to fly, they spend their time hissing and snapping and fouling lawns. They no longer hear the call of the wild. They no longer know how to fly.

But those are the domesticated geese. They are not the great Canada variety. Canada geese also can become a big nuisance when they become domesticated. But on the wing, flying high in formation, picking up the route, and on the way to that great sanctuary over the horizon, they are something spectacular. And they have some big lessons to teach the church.

I have shot those honkers. I have eaten them (along with some of the buckshot I missed in the cleaning). They are not very good eating. They are a tough bird. And smart, too. While other species of waterfowl are disappearing, the honkers survive. No longer an endangered species, they are, in fact, multiplying in big numbers, and have become a problem for farmers.

So what can the church learn from the Canada geese?

Well, look at their organization. Most apparent is their leadership style. It does not look very collegial to a seminary professor. The squadron command is not a committee. It is not a colloquium process that gets the geese airborne. It is not a cooptation of all varieties of quacks,

honks, and hisses. If it were, the symbol we look for might be the loon or the bufflehead, not the Canada. Flying at point for the Canadas is one and only one big bird.

Canadas form a flying wedge. Their organization is a pyramid. It is a hierarchy flying sideways. That formation flies in the face of a congregational style of shared leadership. To us it seems all too episcopal.

But just look at the efficiency. This government of the birds, by the birds, and for the birds does know how to get up, get going, and take care of business. And that wedge cuts to the center, quick and slick and to the point. When I sit in long, seemingly endless committee meetings waiting for the process to get to the point, I long for the power of a flying wedge.

But for all its efficiency, doesn't one bird, flying point, subordinate us all to authoritarian control?

It does not have to; not if we learn the lessons of the honkers. The goose that is flying point is not the only bird with a map. All the geese know the direction. They are born with directions programed in. And they rotate leadership. They take turns flying point. And notice that only one goose flies point at a time.

What is more, the lead bird does not have to be a gander. At least half the time the lead bird is a hen. Hens have the same map as the Ganders. Males and females alike know how to get the flock airborne and flying in formation. Both sexes know how to pick up the route.

One more important lesson on the polity of geese: The point bird does not have to penetrate the wind alone. The lead bird cannot power through the elements by itself. But together all those flapping wings create an upwash. They form an air pocket ahead of the wedge. Without the help of colleagues, the leader would be so buffeted by the wind that leadership would be impossible. The mission would lose its direction and break up in the cold currents.

There is still more to learn from these birds. Look at how they are constructed. Like all waterfowl, honkers are endowed with two types of feathers—down feathers and contour feathers. Down feathers keep the bird warm and insulated from hostile conditions. Contour feathers

make the bird aerodynamic. They slice into the wind. They keep those honkers aloft and on course.

A word on down feathers: The finest wedding gift my wife and I received was a down comforter (from L. L. Bean, with the Canada goose logo, of course). The world under that comforter is so cozy and so insulated that life beyond its protection on a cold winter morning seems all but impossible. When our kids were young, they would snuggle with us beneath that comforter in the nest of the family bed . . . as other goslings had done before them under that same cover of down. It is like the warmth and comfort of the church's community of support that insulates and protects. It gives sanctuary and refuge when the storms of life threaten and batter us with bad times.

But sooner or later you have to get up and face the world. Stay under those down comforters all day and things get stuffy. The air becomes oppressive.

Sooner or later a bird's gotta fly. And those warm fuzzies called down feathers won't get a goose up and away. Sooner or later the church has got to get out, get going, pick up the route, and head into the wild blue yonder.

The down side of a goose is for comfort. The soft side of the church is a warm community of nurture and support.

The top side of the goose is built for flight. It is tough and has hard edges. It is engineered to slice into the wind. The prophetic edge of the church is built for the journey. It makes tough decisions and hard choices, cuts through red tape, breaks barriers, and tears down dividing walls.

Healthy churches, like migratory birds, are bodies outfitted in both down feathers and contour feathers. A bird needs both kinds to live and to fly. Christians need both to be the church.

One last ecclesiastical lesson from high-flying honkers: On the wing and flying in formation, they are a marvel. Headed into an expanding horizon they are a thing of beauty. They are nature directed with meaning and purpose.

But geese on the ground, wandering about hissing and blustering, seem to have lost their desire to ever move on. They are a nuisance. They have lost their beauty and direction. We know them by the trail of droppings they leave behind.

They are a pain in the tail feathers.

We also know domesticated churches that have lost their instinct. They are tame. They are boring. They do not hear the call of the wild anymore. They have forgotten how to honk. They only know how to hiss. They lead lives of snipping and sniping and fouling up the landscape.

They beg for attention. They thrive on handouts. So we indulge them by tossing them crumbs, hoping that they will shut up their racket. But they are back again the next day.

Still the hissing gets confused with the honking. Carping and complaining, fuming and fussing gets confused with the voice of the church. I am not sure how to tell them apart.

But here is how we might begin to tell the difference between honks and hisses: It helps to know the difference between the prophetic voices of the church and the carping of the complainers.

If we hear the honks from high above and out ahead from those birds already flying in formation and headed toward open water, they are far more likely to be real voices than are the hisses of noisy ground birds.

Furthermore, authentic honkers are not necessarily right wing or left wing. Either wing can be sedentary. Either liberals or conservatives can squat in the nest and cluck like setting hens. The difference is between those up front and ready to fly and those bringing up the rear and stuck in a holding pattern. It is between those that want to get airborne and into the wedge and those that live in fear of flying and can't get off the ground.

The lesson of the birds for the church is this: We could do a lot worse than to head off on a wild goose chase. In fact, there is no creature on earth or in heaven that knows more about its direction than a wild goose. Now all we have to do is be as smart and as tough as our Canada goose friends and get off the ground and into formation.

The real birds, like the real church, are those out ahead of the rest and bound for a new season.

May the God who mounts us up on the wings of wild geese sustain us in our flight, keep us in formation, and head us toward an open horizon. □

Murray L. Wagner is professor of historical research at Bethany Theological Seminary, Oak Brook, Ill.

On the threshold

by Kim Yaussy

I am a 28-year-old single young adult. I was born and raised in the Church of the Brethren, attended Manchester College, served in Brethren Volunteer Service, graduated from Bethany Theological Seminary last spring, and am now an ordained minister.

While I cannot speak for all young adults, I do bring these experiences with me as I consider who young adults are in the Church of the Brethren. What do they need from the church? What do they give to the church? How might the church respond to these needs and gifts?

Let me begin with the story of a young adult in the Bible. While all three synoptic Gospels relate the story of a man who asks Jesus what he must do to inherit eternal life, only Matthew calls him a *young man* (Matt. 19:16ff). A young adult. And a rich young adult at that.

We don't know how he came to be rich. Perhaps he inherited his family's fortune. Perhaps he earned his M.B.A. at the local university. At any rate, Matthew portrays the man as young, with a whole lifetime of success and prosperity ahead of him.

In response to the man's question, Jesus says he must sell what he possesses, give it to the poor, and follow Jesus. If this is what must be done to inherit eternal life, the rich young man isn't sure that living forever is worth the price. He leaves sorrowful.

We have to give him credit, I suppose, for even taking the risk to ask Jesus such an important question. He had followed all the commandments his whole life; he had done what he had been told to do; he had followed the letter of the law. But something was missing. He still hadn't found what he was looking for. He sensed his faith was lacking.

Jesus says to the young man: "If you would be *perfect*, go, sell . . . give . . . and come, follow me" (emphasis mine). The Greek word rendered as "perfect" might also be translated as "whole," "undivided," or "complete."

To be perfect, then, is to be undivided in one's relationship with God, self, and others. The process of becoming whole, or undivided, involves two things. First, one must detach oneself from that which separates. The separating factor for the rich young man was his wealth and possessions; these kept him from a complete relationship with God.

Second, wholeness manifests itself in concrete behavior. Jesus challenged the young man to *sell* all his possessions, *give* them to the poor, and *follow* him. To be wholly obedient to God, one must be total in one's love toward God, self, and others.

Like the young man in the gospel story, young adults today search for wholeness, meaning, and intimacy. This is not to say that only young adults search for these things, but the search is often more critical in the young adult years.

Many young adults are moving from a "conventional" or "inherited" faith to an owned faith—one they can claim for themselves. Once they have discovered a personal faith, young adults need guidance and support in living it out.

The primary task of young adulthood is to establish intimacy and avoid isolation, according to psychologist Erik Erikson. Young adults also struggle to discover and assert their own identity. In the midst of all this searching, many experience tension between a yearning for individuation—being distinct, exercising one's own action—and a yearning for connection, belonging, and intimacy.

Writer Sharon Parks describes the central strength of the young adult as "the



Commit to the church

When you're baptized you make certain commitments to the philosophy of the church. Young adults need to take ownership in what that means. Young adults need to be willing to say what they feel and know that that voice counts as much as people who have been around for awhile.

Young adults represent a lot of potential that just hasn't been searched out—capable, well-qualified people at the local, district, and national levels.

We often hear the same names over and over and forget others who are just as qualified. It's a process of inviting people to be part of church activity.—DEBORAH HOFFMAN WAGONER

Deborah Hoffman Wagoner, a part-time middle school math teacher, lives in Greeley, Colo., with her husband, John, and two daughters, Anna and Elizabeth. She is a member of Annual Conference Standing Committee and chairwoman of the Nominating Committee in 1990.

capacity to respond to visions of the world as it might become." Yet young adults are also vulnerable. They are vulnerable to arrogance (thinking they know it all), estrangement (from themselves, friends, family, society), despair and meaningless ("What's the point? We're all going to die in a nuclear holocaust anyway"), and exploitation by mentors and communities (for example, being taken in by cults).

All of this has ramifications for how the church can respond to the needs and gifts of young adults. I believe the church must create an "open space" for young

adults—space in which they can feel free and challenged to explore “a faith to live by.” The church can create space by providing young adults with at least three things:

First, *young adults require a meaningful theology.*

The church is already in the business of offering its members a vision of the eternal kingdom. The church therefore can provide young adults an arena for exploring difficult and important moral, ethical, theological, and lifestyle issues. I am thankful that, as I was choosing my life's work, my church was there to show me that I could have an impact on the lives of others, that hunger, poverty, violence, and greed were not part of God's way and that I could help eliminate them. As young adults ask themselves whether they will find meaning in making a buck and looking out for number one, or in preparing for a life of service “to the glory of God and their neighbor's good,” the church needs to provide guidance and support.

Second, *young adults require a grounding community.* They want to belong.

Ironically, however, young adulthood is often the time when persons estrange themselves from the church to look for belonging elsewhere. Unfortunately, the church expects young adults to leave the church and return later when they are married and have children.

The Church of the Brethren, as a denomination and as individual congregations, creates little “space” for young adults to belong. Because of this, young adults begin to believe the church has no relevance for their lives. Granted, some young adults can seem aloof, without roots, unreliable, and uncommitted. And, like the rich young man in the gospel story, they are sometimes unaware that what they really are looking for is a place to belong and a way to be whole. On the other hand, young adults may be aware they are looking for these things, but do not find them in the church.

But there are several ways the church might provide a home for transient—or stable—young adults. While I was a student at Manchester College, the church I attended offered a program called “Adopt a Student.” Families in the church “adopted” a college student and served as a family away from home. The student might join the family for Sunday dinner, a movie, or a show.

Maintaining contact with young adults

away from their home church is also important. One church displays pictures, and addresses of students, BVSers, and even those in the military. Members are urged to write a letter or send a package. Stamped postcards could be provided as an incentive. Home congregations might also contact a Church of the Brethren or other church in the area where the young adult has relocated.

The church can invite young adults to participate in the life of a congregation



Don't back away

I wish churches would be more supportive of the youth. The church should ask young people to teach Bible study or Sunday school. The youth need to be willing to do it when asked. We're the future leaders of tomorrow's church.

A lot of times the youth will skip out on Sunday night services or prayer meetings because they don't want to go. Don't back away from the church and show up Sunday morning and say “here I am.” It's important to support the church.

How many times do you bring someone to church? Up here (in Maine) we have revivals and bring friends along. I want to try really hard to do it when I get home.—KIM FERRENCE

Kim Ferrence belongs to the Pleasant Hill church, near Spring Grove, Pa. She attended the Brunswick fellowship and the Lewiston fellowship in Maine during her past year with a Brethren Revival Fellowship unit of Brethren Volunteer Service.

on a short-term basis. A musically gifted person might be asked to provide special music or fill in for the regular organist. A young adult might be asked to serve on the planning committee for a one-time event, such as a Christmas dinner or Maundy Thursday love feast. Of course, young adults who have the time and energy can be invited to serve on the church board, Annual Conference committees, and the General Board. They can be invited to serve as preachers, worship leaders, teachers, and moderators.

The church can take care to include single people in events and programs. Many church programs are geared toward couples or traditional families with children. Many single people, young or old, feel left out of these events.

When single young adults come to church alone, invite them to sit with you. My most lonely and anxious experiences at church have been while approaching the door of the sanctuary, wondering where and with whom I'm going to sit for worship. A simple invitation from someone to join them makes all the difference.

The church needs to treat single young adults as whole persons, not as people who are “on hold” until they get married. The church must expand its definition of family to include those who are single, realizing that single people have families too—their family of origin, their circle of friends, their church.

The church can help young adults search for wholeness, meaning, and belonging. Even though they may seem aloof, unreliable, hesitant, and uncommitted, young adults want more than anything to belong. Opportunities for meaningful fellowship and the occasions to deeply explore life and the Bible are crucial. Invitations to serve the church in a variety of ways are vital to the survival of young adults within the church.

Finally, *young adults need charismatic leadership.* They do not need “gurus” who will lead them by the nose like so many sheep, but mentors who will take the time and energy to develop a relationship and help explore the important issues with which young adults struggle.

I will never forget a campus pastor who listened to my questions and fears, who allowed me to cry, and who empowered me to make my own decisions and be my own person. I am thankful for a seminary professor who took the time to help me discern and nurture my gifts for ministry, who helped me discover myself as a

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worthy, capable, and called woman of God, who provided insights into my character that helped me discover who I am. I thank God for the many teachers, friends, and professors who have demonstrated through their lives a vital, living, personal faith.

I would not be where I am if the church had not nurtured me and called out my potential. I am aware of many young adults, especially women, whose gifts for service and ministry have not been recognized by the church, so the church does have much to learn about creating space for young adults. But I must lift up the church and praise God for the ways in which I have been guided, encouraged, included, and called.

"Creating space" for young adults in the church does not always mean making them feel comfortable and accepting them exactly as they are. Like all Christians, young adults need and sometimes even want to be challenged to live out their Christianity more faithfully. Jesus created an open space into which the rich young man could enter life—"Come, follow me"—but also issued a difficult challenge—"Go, sell what you possess and give to the poor."

Sharon Parks further describes young adulthood as "the critical period for forming a conviction of threshold existence and a passion for the ideal." "Threshold existence" is living with the sense that we were "made for more," that there is more for us to "live into, embrace, or to be embraced by," a sense that "we participate in something wider and deeper than we have yet realized."

I believe the rich young man in Matthew's gospel story had at least a minimal sense that he was "made for more" than just following the commandments and managing his possessions. He left Jesus sorrowful, uncertain that he could give up that which prevented him from entering life. We can hope, however, that after some earnest questioning and reflection, the young man realized that Jesus had offered him the very things he sought—wholeness, completeness, love, and belonging.

May we all accept the challenge to go, sell, give, and follow Jesus in the way of wholeness and undivided obedience to God's will for life and love. □

Kim Yaussy, who graduated in June from Bethany Theological Seminary, works part-time as an admissions counselor at Bethany and part-time in the Latin America/Caribbean office of the General Board.



If there's a need, ask

I'll use our church as an example: There are a lot of people who fit into the category of young adult, but do we meet regularly? No. Some of us are probably limited in what we could get active in. Sometimes we get left out. Sometimes they either forget about us or don't ask or are afraid to ask. Some of us are married with kids and aren't probably going to get involved as much as a single person who has more time to put in.

If nothing is expected from young adults, nothing will probably get put in. As a young adult group at my church we don't really meet. Whose fault is that? It's not the church's fault. Both parties kind of take the blame. You have to make an effort.

There's stuff for young adults to do; it's first finding the want to do it. Our young adult list was 60 people, but you look in church and see maybe 10 to 15, and that's on a good Sunday. You have to want to be active, or have it brought upon you. We should ask people if we want more to get involved. If there's a need, at least ask.—RON YOHN

Ron Yohn works for a printing company in South Elgin, Ill., and as an usher and security guard for a music theatre. He has spent four years in the Marine Corps, in North Carolina and Japan, and goes to the Highland Avenue church in Elgin, Ill.

by Cheryl Cayford

Melanie May, Jerry Peterson, and Debbie Eisenbise are 3 of the 12 General Board staff members under the age of 35—out of close to 70 staff.

Jerry Peterson is director of marketing for Brethren Press. A few years ago, when he applied for the publishing job, he wanted work combining his interest in the church with his interest in books. He

was offered the job, but decided instead to become a pastor.

Then he was offered the publishing job again. "I loved the pastorate so much," he remembers. "I

knew there were stresses in administrative positions that would make life less appealing." But a year ago he took the Brethren Press job. "I finally felt a call to come here."

Debbie Eisenbise is coordinator of Brethren Volunteer Service orientation and recruitment.

She was studying at a West Coast seminary when she saw an announcement for the position. "I really felt called," she says. Along with a slant toward experiential

ministries in her seminary training, a year in BVS as volunteer assistant to the orientation coordinator had prepared her for the job.

Melanie May, executive for the Office of Human Resources and the Committee on Interchurch Relations, was led to leadership in the church by several role



Jerry Peterson



Debbie Eisenbise

Leaders talk about themselves and the church

models, including her mother and an "elder" in her home congregation who "sort of called me out." She was licensed to the ministry as a freshman in college.

After attending Manchester College, she says, "I needed another perspective on the church and theology." She went to a non-Brethren divinity school and in conversation with members of other churches "discovered what it meant to be Brethren," but still struggled with questions about the church and wondered whether she would return to it.

When vandals ransacked her grandmother's house in 1983 and she helped sort through the mess, she was surprised to find "treasures, amazing artifacts of my heritage that I would have hated to have lost." These treasures came to represent the church to her, and gave her a perspective on the church that outweighed her questions. Her ordination service the next year was for her a commitment to the Church of the Brethren.

A call to service, and sometimes doubts and questions about the church, are part of the stories of many Brethren young adult leaders. One example is Joel Meyer, a student at Juniata College and one of the founders of the Shalom! peace group. He has been called by the York Center

church, in Lombard, Ill., to serve on planning committees and as a delegate to Annual Conference. He caught the

church's attention with his report on the 1986 Christian Citizenship Seminar.

Sue and Damon Wagner Fields, co-pastors at the Miami (Fla.) First church were called to ministry before they met each other at Bethany Seminary.

As a Brethren volunteer in Belfast, Damon did some preaching and was encouraged to enter the ministry.

Sue left college after her first year, feeling that she was called to some kind of Christian ministry.

She knew no women pastors so did not initially consider becoming a minister. Instead she worked in a ministry with drug addicts for five years until her

home church called and licensed her as a minister.

Norm Waggy, who was elected to the General Board this year, is a family physician and member of the Rock Run church near Goshen, Ind. He worked in Nigeria as consultant to the Brethren rural health program from 1983 to 1988.

Inspired by Homer Burke, who established the medical program in Nigeria in the 1920s, Norm studied medicine in order

to work overseas with the church. "We kind of recruited ourselves," he says. As a

student he wrote to both Brethren and Mennonite church staff offering his services.

Norm is "chomping at the bit already to get back to working for the church, but we need to realize that you don't get a physician alone. There's usually a family involved." One problem his family experienced in Nigeria was getting a good education for their children. A second problem was that Norm's wife, Carol, is a licensed minister with master degrees in social work and counseling, but there were no positions available to match her skills. They agreed to serve with that understanding.

"If Carol had been the physician in the family, I probably would have been given a position with the World Ministries Commission quicker than she did." When they go back to work for the church, he says, "we need to end up in a setting where we have education for the kids and Carol can contribute too."

Chris Bohlander, a member of the young adult steering committee and a student at Bethany Seminary, is also concerned about the opportunities open to women in the church. "I have felt nurtured by the church—not by the church as a body but by certain individuals who are accepting and encouraging of gifts," he says, naming three women, including his pastor, who have encouraged him. He sees women as nurturers, and a need in the church for the "typically feminine" characteristics.

Sexism is also one of the problems Debbie Eisenbise identifies as a barrier to young adult involvement and leadership. More young women are going



Melanie May



Damon Wagner Fields



Sue Wagner Fields



Joel Meyer



Chris Bohlander



Carol and Norm Waggy

Young adults in the Church of the Brethren

into the ministry, she points out, "even though the sexism in the church prevents many of them from getting the jobs they want."

Acceptance of single adults is a problem too, she says. "If you're married there is more of a place for you in the church than if you're a single adult. More consideration should be given to singleness within the church."

The church also needs to understand that young adults have changed, according to Jerry Peterson. "The pace of life, the educational influences that we experience, cause us perhaps to approach the world and the church in a different way than in our parents' generation. These changes are difficult to understand and it's difficult for the church to know how to respond."

Unless the church learns to respond, he says, "we're going to continue to experience decline and have difficulty reaching young adults. . . . If you look at the large groups of people not currently involved in church, one of the largest is the young adult age group. They have a great deal to offer but they may need new ways to be involved and new responsibilities to take on."

Chris Michael, General Board staff for young adult ministry, agrees. Brethren must be open and responsive to issues confronting young women and men, such as sexism and lifestyle differences, if the church is to attract young adult members, she says. "Young adults are going to have to receive a clear signal from the church that they're valued." A congregation must be open to young leadership and decision-making, responsive to needs such as child care, and willing to include single adults in the definition of "family," she says.

The present national young adult program budget of \$3,000, which does not include the cost of administration, pays for a newsletter, *The Bridge*, and young adult ministry events. From the beginning of 1990 Chris will divide her time between young adult and youth ministry, but at present she spends half of her time on urban ministry, 40 percent on youth ministry, and 10 percent on young adult ministry.

A conference on "Empowering Young Adult Ministry," held the third weekend of September at New Windsor, Md., began a new emphasis on training for young adult ministry. Chris Michael and the young adult steering committee have

created an objective for the 1990s: to hold young adult ministry training events in 10 districts by 1995.

Shenandoah is one district that "has worked with a lot of intentionality on how we would start a young adult ministry," according to associate executive Larry Glick. The program, which has operated for five or six years, is directed by a steering committee of young adults. Its goal, he says, is to mix fun and fellowship with a spiritual nature in non-threatening activities.

"One of the things we try to be sensitive to is this quality of being highly in transition," says Larry. "We have seen that, in terms of geographical locations and (young adults) moving to other points in their faith journeys." Events draw 20 or 30 people, but he thinks they reach many more as each event does not draw the same group.

The annual Young Adult Conference is also "a gathering that has more significance than its numbers," says Chris Michael. With 100 to 120 participants, the meeting is a chance for Brethren young adults to get together in the context of the church, she says.

Bethany Seminary helped to initiate the Young Adult Conference and continues to participate in it. John Cassel, the school's dean of students, says the conference is only one of the ways Bethany works with young adults. The seminary also stays in touch with Brethren colleges and trains ministers for youth and young adult ministry.

John thinks that young adult involvement in the church has a lot to do with continuity in youth programs. "If a person gets hooked with the church as a youth, there's a lot more chance that they'll stay as young adults." But he points out that the cost of a church-related college often "hamstrings" a student financially so that the next step of going to seminary can be difficult. And the church's financial support for seminary students is sporadic, he says.

Both John Cassel and Bob Faus, the General Board's consultant for ministry, have noticed that fewer students are coming directly to seminary from college—more are "second-career" or "mid-life" students. Bob is "not sure how all this relates to the call." When there is a strong call from the congregation, young adults are more inspired to enter church service, he thinks. But in recent years the church has relied on the personal choice and



Teach Brethren values

A glaring problem is lack of education of the new adult Christian. The church should make sure young adults are firmly rooted in the Bible, especially the parts that make Brethren Brethren, so they can make a conscious choice as to whether or not to belong to the church.

There's more to joining a church than just liking the people. You need to know if there are common beliefs and goals. That's why I joined, because I believed in the values of the church.

Young adults are the binding between the youth, who have untried views but lots of vigor and enthusiasm, and the older people, who have more of a traditionalist view but no less willingness to work. The young adults can give support to the youth and support to the older brothers and sisters.

When you're a teenager, that's the time to be exploring. When you're a young adult, that's the time for digging into a particular ministry. Young adults can help focus the goals of the entire church by focusing on the goals of their ministry.—

LYDIA COOPER

Lydia Cooper, a member of the Germantown Church of the Brethren in Philadelphia, Pa., is a caseworker with the welfare department. She has a 12-year-old daughter, Aron, and was a first-time delegate to Annual Conference in Orlando in July.

commitment of volunteers. "When you're on your own I don't think the motivation is as powerful," he says.

In conflict with the church's call to service is pressure to conform to secular values. Bob lists power, influence, and financial security.

John agrees. "I think the sort of world we're living in deeply affects young adults." It may not be inappropriate for young adults to respond with more concern over money and success, John thinks. "It's tough to be a young adult right now."

The "leadership crisis" which some have identified as a current problem for the church may represent a further complication of the call. The church wants authoritative leadership, Bob says, but primary emphasis is on congregational decision-making. Brethren ask for outspoken, bold, innovative leaders, but in many instances are not willing to accept them. And expectations for leadership are very strong, as is criticism of those who do not measure up.

However, Bob continues, "There is a receptivity to the vision of younger pastors." If anything, younger pastors are more attractive to churches with smaller budgets. "Where I think the young pastors get hit is entry into service into a congregation." The rude shock of entry "has not lessened (over the years). If anything, that has increased." Young pastors often become disillusioned, he says, because the church they hope for is not always the one they find.

Melanie May finds it difficult to say whether the church is in fact experiencing a leadership crisis or whether the crisis is over *who* will be allowed to give leadership. At root, she says, may be a spiritual crisis.

"What *really* matters to us? Do we value ministry enough so that we will call our young adults, our youth, our own children to the ministry? Congregations seldom call anybody anymore, but that especially impacts youth and young adults."

Once young adults have attained positions of leadership,

Ann Quay



how are they received? Ann Quay, first woman moderator of the La Verne (Calif.) church, says she has "gotten a lot of support" from members of her

church. Becky Baile Crouse, co-pastor of the Antioch church in Rocky Mount, Va., and one of the youngest members of the General Board when elected in 1984, was shy of saying much in meetings, but found that board members encouraged her to offer opinions. Lori Knepp, Church of the Brethren representative to the governing



Becky Baile Crouse



Lori Knepp

board of the National Council of Churches, feels comfortable in the meetings because guidelines for church delegations mandate representation by age, race, and sex. Although "there's not a lot of real young people," she says, the board has a good mix.

Debbie Eisenbise is "surprised when my older colleagues pay attention to me," but her youth "has been very helpful in this particular job because I'm dealing primarily with young adults." Joel Meyer, as an Annual Conference delegate, "didn't feel real intimidated at all. Once a question came up that really concerned me, I didn't feel any problem going up and speaking . . . it was a real advantage (to be young). Everyone turned around and said, 'Hey, there's a youth speaking; let's hear what he has to say.'"

Milton Garcia, a 25-year old McPherson College student elected to the new



Milton Garcia

Denominational Structure Review Committee, is not sure how he feels about being the youngest of the group. "I'm sure it will be somehow hard," he says. "I hope we will be in a good one-to-one status and I hope we'll have no problems with my age or background. In the end we're looking for the best for the church."

Milton and his wife, who are from Puerto Rico, have attended Bethany through the Training in Ministry program and spent the summer as pastors at the St. Petersburg (Fla.) church. He brings minority, especially Hispanic, con-

cerns to the committee, as well as the results of his own unofficial research among Brethren in Florida and Kansas.



It's an exciting time

It's exciting to be a young adult in the church. There's a lot of opportunity for leadership right now. Young adults bring the excitement of wanting to learn and grasp the knowledge that our parents and grandparents have done. The church should get their input and let them share their views as much as possible.

I see a good strength in the Shalom! group in wanting peace and a better world, thinking about the environment and what we're doing to it. But it seems like there's not a lot of youth. At Conference every year the groups in my age group are smaller and smaller.

There should be a little more emphasis at Conference on young adult activities. There are lots of young adults out there. Reach out to get the numbers up and make an effort for the activities to be interesting, with a good flair and a touch of fun.—DONNIE FLORA

Donnie Flora is a student at the University of La Verne in California, where he is active in student government and sports. He is majoring in the social sciences, with a religion minor, and is a member of the La Verne Church of the Brethren.



Support is important

It's important for young adults to have a support group of people of like age because their experiences are unique as compared to their parents or the next generation.

Every member of the church has special gifts to bring to the church, but young adults have a fresher perspective. At our church some of the older people really want young adults to step in and take their places. Young adults are the ideal people to be training.

One thing we have a problem with is that young adults are not taken extremely seriously. Maybe we shouldn't be. Maybe we shouldn't have lots of leadership positions. Young adults in general have more liberal attitudes, which clash severely with the attitudes in my church and in the district to a certain extent. I often feel that we're accepted with a "they'll grow out of it" attitude.

We're a significant group, but part of the young adults are in college, so it's a real fluctuating time. A lot of congregations use that as an excuse not to encourage young adults to take roles in the church.—GREG CROUSHORN

Greg Croushorn graduated this summer from Bridgewater College, in Bridgewater, Va., with a major in business administration, a minor in music, and a concentration in Spanish. He is a member of the Midland (Va.) Church of the Brethren.

What concerns do young adult leaders bring to the church on the eve of the 1990s? "We must learn to separate the essentials of our faith and heritage from generational issues," says Dennis Teets, for the past six years youth advisor for Atlantic Northeast District and a young adult leader



Dennis Teets

at the Hanoverdale church in Hummelstown, Pa. Young adults "want to relate to issues in everyday life."

"Young adults should be looking for ways to lead the church and direct the church rather than reacting to what the church does," says Chris Bohlander. He is "not surprised that young adults are not involved because the church doesn't make it a priority."

Chris's comments reflect the subject of a workshop for young adults that preceded Conference this year, led by Michigan district executive Jim Kinsey. "To get into the mainstream," he says, "one has to know the storyline or narrative of what's happened in the Church of the Brethren." The seminar worked on training young adults to organize themselves and attach their concerns and ideas to "a narrative line," or what has happened within church structures around those issues.

In the past, Jim says, the church has worked on leadership development, especially with the youth. "Well, in this past generation there hasn't been any of that. Young adults at the workshop all feel like they're just ill-prepared as leadership. They haven't a clue as to how the denomination functions. Even seminary graduates felt this way."

On the other hand, Tim Crouse, who as a BVSer worked for the director of



Tim Crouse

Brethren Volunteer Service and the General Board's Latin America/Caribbean representative, feels that the Church of the Brethren "encourages people to seek out their own convictions and faith, and is a community that seeks to respond to a person's own initiative." BVS is one way the church supports "a way to really live out what

we've studied in Sunday school and what our lifestyles in society won't allow. It's a church from the lay people. I see that as real positive."

Becky Baile Crouse has noticed that often young adults "go into a wilderness period. It's a real hole in the church." But starting programs for young adults is difficult, she finds. Her church is fortunate to have two young men on its board. "Some young adults stay, but many don't."

Damon and Sue Wagner Fields say it is important that young people be able to relate to worship services. "Music is one thing the church needs to work on," says Damon. The new hymnal may help, they hope. Although she loves many standard hymns, Sue feels young adults and new members cannot easily "jump right in and find them meaningful." Damon and Sue feel that sexist language and dated words and concepts can block involvement in worship and can hinder church growth. Their worship services include different kinds of music to make people of different ages and ethnic groups feel welcome.

Living in Florida, the couple often feels cut off from denominational events, which are often held in the Northeast or Midwest. Sue suggests that young adult workcamps be held in different parts of the country to attract more participation.

Debbie Eisenbise agrees. "You've got people on the West Coast who are Brethren without the money to come out east, and they get very disgruntled. They feel they are not part of the church, and that's sad." Single young adults tend to be very mobile, she says, and the church must therefore be more aggressive in welcoming them.

"There are certain things everybody should be doing in the church," says Joel Meyer, "trying to bring the church back to the original and more radical vision." He mentions nonviolence, simple living, service, the priesthood of all believers, and free ministry—values he says are preached but not lived in a distinctive way by the Brethren. And congregations especially, he says, should be returning to the concept of community.

Norm Waggy's concerns include "where we are going with world missions" and the tensions between the emotional, or grassroots, and the intellectual, or administrative, currents in the church. He sees a move toward pragmatism in political action, which

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Hope for the children

*Just how widespread is child sexual abuse?
It's difficult to say, for how can one be
accurate in discussing the best-kept secret in
the world? While the numbers vary, there are
some facts that are certain.*

by Theresa C. Eshbach

In the five years that I have worked with "Conditions of Childhood" issues in the Church of the Brethren, I have become increasingly aware of the strong responses and reactions that child abuse—particularly child sexual abuse—arouses among our membership. In group discussions or in private conversations, people feel compelled to share their horror stories—stories from the workplace, the classroom, the neighborhood, and sometimes the extended family. There is a strong consensus that we in the church must do something to address this problem.

I've also learned that most Brethren believe child sexual abuse takes place among "those out there in the world." Generally, Brethren think it does not happen in our small, pacifist, nonresistant denomination. After all, we are family. We have known each other for generations.

Christian families, however, are not only susceptible but often seem to be primary targets for this most dangerous problem, says David B. Peters, a counselor who has developed a child sexual abuse treatment in his California community.

"Counseling with victims and molesters from fundamental Christian families has forced me to recognize that child sexual abuse is a key issue affecting the health of the body of Christ," he writes in "A Message to Christians," the opening chapter of *A Betrayal of Innocence: What Everyone Should Know About Child Sexual Abuse*.

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I promised not to tell

Incest and rape are not about sex, they are about power and control. . . My healing began when I was able to break the promises and tell the story.



I was four years old when my father began to abuse me sexually. He continued his secret assaults until I was in junior high school. Throughout the years of my childhood I endured his painful and humiliating acts in silence, trapped in the promise I would never tell anyone.

I became the quiet, good, obedient child. My parents and my church taught me early to honor and obey older people. Anyone could tell on a child, and children could tell on each other. But I sensed it was wrong to tell on an adult. I learned it was more important to be loyal than honest, and truth seemed less important than keeping a good appearance.

The sexual abuse violated my physical self and tainted my emotional well-being. To cope, I numbed myself and repressed the horror. My mind effectively enabled me to forget the abuse, even as it was happening. But the trauma did not cease. I stopped laughing, crying, and feeling. Childhood became a time of fear and distrust. Any feelings of goodness about myself and my body were destroyed.

The deep wounds never healed. As I proceeded through adolescent and young adult years, I was haunted by a chronic feeling that something was wrong. I frequently spoke and wrote about searching for something missing. Periodically, the wounds would scratch the surface of my conscious mind. In frequent bouts of depression I would sense my woundedness and exert more energy to cover the pain.

After marriage and children I embarked on a satisfying career. I felt competent, as I balanced home, career, and church responsibilities. But this brief period of respite ended abruptly when I was raped by an acquaintance. Trapped under this man's powerful threats, I promised again never to tell anyone.

Life was hell. Unable to sleep or eat, I merely existed. My fear, especially of the dark, kept me home. I distrusted everyone. This devastating and humiliating experience was beyond my comprehension. In desperation, I sought the counsel of a pastor, well-known for his counseling skills. Though visibly distressed, I could not find the courage or words to tell my story. The pastor prodded; I remained silent.

Then in his own bent for power over my silence, he made sexual advances

toward me. I left and never returned. I had been betrayed by father, friend, and now pastor—and all three were members of the Church of the Brethren. Any remains of faith in established institutions of support were now destroyed. I knew for sure I could never tell anyone. I was alone.

I was psychologically anesthetized, embedded in a world without color and meaning. Mute darkness surrounded me. I identified with the Psalmist who made reference to being in the pit, overcome with a sense of powerlessness. And later, I remembered Joseph, also in the pit, crushed by the betrayal of those he once trusted. I wished for death. But I never told anyone, not even my husband.

To cope, I resigned my job and invested my energy in graduate school. As long as I remained busy no one could suspect the fear and torment that inhabited the deep crevices of my body and mind.

Six years later, upon completion of graduate school, my body crumbled. My accelerated efforts to cover the accumulated traumas proved fruitless. I looked dead. My color was gray, my eyes dull. Since I could feel no pain, it was only with a complete medical exam that I discovered the extent of my illness. With medication I rallied, but only to a minimum level. My body was telling the story, but I kept the promise and never told anyone.

Several months later, a new pastor preached a sermon on anger. My deep wounds stirred. After two months of unexplained internal wrenching, I found the courage to dialog with him about anger. There I sat, a few feet from my pastor, who gently invited me to explore the anger. My body, which could no longer hide its secrets, was rigid. My physical self came face to face with the lifetime fear of breaking the promise. The risks were high no matter which direction I chose.

The wounds split wide open. Years of anger, fear, and torment burst out. I was overwhelmed with guilt, shame, and pain. The source of the wounds had finally been identified. To name incest and rape was a difficult, but significant, step towards recovery. As ill as I was, I had a compulsion to be whole.

Although I could not see out of my pit, I decided to trust my inner voice and follow its yearning for shalom. The incest

and rape seemed to split my mind from my body. To find relief from my pain I invested in wholistic therapy, integrating the healing encouraged by my therapist, physician, and pastor. The healing I wanted required years of commitment and a willingness to care deeply for myself.

To meet my tremendous need for support, I selected a small group of people from my church to be my support group. Care was given to choose people who could provide confidentiality, compassion, and encouragement to endure the arduous journey ahead of me. This group became my sanctuary where I could tell and re-tell the story and be heard and believed. I was anointed with their love and support.

For most survivors of sexual abuse, healing begins with remembering. First I remembered the rape of six years earlier. Then I remembered the childhood sexual abuse of 40 years earlier. When memories surfaced, I reacted physically, doubling over in pain. Every joint, muscle, and fiber of my body hurt, as I slowly peeled away the layers of my story. Remembering allowed me to understand why I reacted to life with anxiety and distrust. I also understood the source of my depression and countless illnesses.

Like all sexual abuse victims, I had to cope with the accompanying guilt and shame. I grew up believing I had caused the abuse. In therapy I learned that young children do not ask to be sexually violated. It is never the fault of anyone but the adult when an adult abuses a child. I also learned that I did not ask to be raped. The rape was an act of premeditation of an adult male who chose me for his victim.

Anger and rage were natural responses to the abuse. I was angry at my parents for their betrayal, for the abuse by my father and the lack of protection from my mother. In therapy I learned I had a right to be outraged. Not only was the expression of anger my right, it was essential for my healing. My anger became a propelling force to get well. I stopped protecting my father and my rapist.

As a survivor of sexual abuse, I had plenty to grieve for. I grieved the loss of self and childhood. My father had stolen my right to be a child. I grieved the loss of feelings, both pain and pleasure. I grieved for damage done to my body and

the money required to heal it. I grieved for opportunities missed because of fear and anxiety. I grieved for my husband and children, for the price they had to pay for the abuse. Once I could grieve, I regained my ability to cry, nearly two years into therapy.

At appropriate times in my healing process I confronted the rapist, then my parents. The confrontations were for me. They were part of my journey out of the past; I wanted them to know I knew. I viewed these people as responsible members of the community and the church, yet they all said the abuse did not happen. Their denial ripped to shreds the beliefs I had about family and friends. It hurt deeply to hear denials from the people who were supposed to love me and care about me. I felt betrayed again.

Then I realized I could not open their eyes nor make them hear me if they did not want to. They may continue to invest in denial but I could no longer live their lies.

I finally was able to relinquish the hope that my abusers had my best interest at heart. I needed to release the hopes in a tangible way, so I wrote a statement of lost hopes and buried it in the presence of my support group. As long as I continued to hope that they would admit the abuse or apologize, I was inhibiting my own growth and healing. I finally had the power to let go. A deep sense of relief swept over me.

The long, slow healing process involves gently cleaning the wounds and stitching them closed. The process is like traveling up a spiral; I repeat the same stages, but each time at a different level, with a different perspective. As I heal, the divisions in myself move toward the creation of a new whole.

Incest and rape are not about sex; they are about power and control. They are chosen acts of the powerful over the powerless. Healing from sexual abuse enables girls and women to establish their own sense of power and control over their lives. My healing began when I was able to break the promises and tell the story. □

The writer of this article is eager to make connections with others who have had similar experiences. You may contact her by writing to "I promised not to tell," c/o MESSENGER, 1451 Dundee Ave., Elgin, IL 60120. Letters will be forwarded unopened.

Generally, Brethren think it does not happen in our small pacifist, nonresistant denomination. After all, we are family. We have known each other for generations.

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First of all, let's be clear about what is meant when we speak of child sexual abuse. It is defined in many ways because there are many kinds of such abuse. The preferred definition, however, is that of the National Center on Child Abuse and Neglect, which reads: "Sexual abuse consists of contacts or interactions between a child and an adult when the child is being used for the sexual stimulation of that adult or of another person."

Just how widespread is child sexual abuse? It's difficult to say, for how can one be accurate in discussing the best-kept secret in the world? Studies have found that anywhere from 9 to 52 percent of all US women and 3 to 9 percent of all US men have been sexually abused. Statisticians and researchers further concur that their figures represent a tip of an unfathomable iceberg.

While the numbers vary, there are some facts that are certain:

- Statistics concerning sexual abuse of children are the same for the church as they are for the unchurched.
- Use of nonviolent means (coercion, bribing, and befriending as a means of gaining the child's cooperation) are common methods in establishing the sexual involvement.
- Girls are the victims of sexual abuse between 2 and 10 times more frequently than are boys.
- Seventy-five to 90 percent of sexual abusers are known to their victims prior to the first incident of abuse.
- Up to 50 percent of all reported cases of child sexual abuse involve sexual activity between family members.
- Father/daughter or stepfather/daughter incest is the most common type of child sexual abuse.

Without a doubt, the problem is here and the problem is ours.

So what will we do? How will we respond? Here are some suggestions for you and your congregation:

- 1) **Stop denial.** Accepting the fact that there is a problem and we are a part of it is a big first step. That means we must be willing to discuss it openly in sermons, in church school classes, in youth groups, adult fellowship groups, and board re-

treats. To say, "Oh, I know my congregation, and there's no problem like that here," is to be dishonest with yourself. People like the author of "I Promise Not To Tell" are found in every denomination and probably every congregation.

2) **Educate and raise awareness.** Some excellent resources for individual and small-group studies:

- *A Betrayal of Innocence: What Everyone Should Know About Child Sexual Abuse*, by David B. Peters, WORD Books, Waco, Texas, 1986.
- *Sexual Violence: The Unmentionable Sin, An Ethical and Pastoral Perspective*, by Marie Marshall Fortune, Pilgrim Press, New York, 1983.
- *Sexual Abuse: Let's Talk About It*, by Margaret O. Hyde, Westminster Press, Philadelphia, 1984.
- *Kiss Daddy Goodnight*, by L. Armstrong, Pocket Books, New York, 1978.
- *Conspiracy of Silence: The Trauma of Incest*, S. Butler, Bantam, New York, 1978.
- *Sexually Victimized Children*, by D. Finkelhor, Free Press, New York, 1979.
- *Child Sexual Abuse Prevention Project: An Educational Program for Children*, by C. Kent, Hennepin County Attorney's Office, Minneapolis, 1979.
- *What Every Kid Should Know About Sexual Abuse*, a coloring/activities book produced by Scriptographic Booklet, Channing L. Bete Co. Inc., South Deerfield, Mass., 1986.
- *Am I the Only One?* a booklet of information for children who have been sexually abused, Aberdeen American Legion Post 59, Aberdeen, Idaho, 1987.
- *The First One Hundred Days: A Child's Initiative*, by J. Strom, T. Scannell, P. Hill; Child Welfare League of America, 440 1st St. N.W., Suite 310, Washington, D. C. 20001-2085; 1988.

3) **Be willing to listen.** When open discussion begins, victims may finally find the strength and the courage to come forward for the first time. Be willing to hear their stories and be willing to accept what they share.

Don't add to their guilt with comments like "Oh, that's not possible; I've known your families for years. So-and-so would never do anything like that." Child sexual abuse victims have believed what hap-



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pened was their fault. They have felt bad, sinful, and guilty because someone they trusted betrayed them by making something sexual out of their relationship. To not be believed when they again trust enough to finally tell is devastating.

4) Use **inclusive language**. "Now, what does that have to do with sexual abuse?" you may ask.

Sexual abuse victims (who primarily are women and young girls) need to know that they can be heard and that their voices count. They need to know that they can share their pain without being overpowered and overruled once again by manipulating males. In order to trust enough to share, women and children need to feel that they are just as important a part of the church as are men. To not use inclusive language says the feelings and personhood of women and children do not count.

5) **Identify those services already available in your community and those services that are needed.** What is available for the perpetrator as well as the victim? Consider how you or your church can be most helpful in supporting the services in your community or help establish those that are needed. Can you provide funds? Volunteers? Legwork? Creative writing skills? Can you write a song or paint a picture? The sky is the limit.

6) **Write to the president and your members of Congress.** Make it clear that there is no place for child abuse in a "kindlier, gentler nation." Encourage them to support funding to prevent child abuse and to support efforts to provide counseling to abused children and their families. Encourage research into alternative techniques for trying crimes involving children.

Yes, the problem is ours and we must be courageous enough to face the pain, the guilt, the humiliation, the brokenness that "telling" is bound to produce. Healing for both the victim and the perpetrator can come only through honest disclosure. The church must be God's agent of grace, love, and, above all, *hope* for the children—of yesterday as well as today. ☐

Theresa C. Eshbach is executive director of the Children's Aid Society, New Carlisle, Pa. She chairs the denomination's task group on Conditions of Childhood.

A project that's no small potatoes



Fred Swartz (right, pastor of Manassas (Va.) Church of the Brethren, assisted by Edward Taylor, a local United Methodist pastor, helps unload the 50,000-pound potato windfall.

by Fred W. Swartz

Potatoes are one of the most basic foods in the human diet, but an ecumenical hunger agency in Manassas, Va., found itself with too much of a good thing when it set out to fill Thanksgiving baskets for the poor. SERVE, Inc., a coalition of religious and community service groups in Prince William County (just west of Washington, D.C.) had word through a local church that potatoes were available for their Thanksgiving food baskets through a relief project within the United Methodist denomination.

The pastor of Grace United Methodist church, in Manassas, Ed Taylor, whose congregation had put money into the St. Andrew Project, called the project's office in Big Island, Va., to request the potatoes. The response was immediate. But there was one slight hitch: Pastor Taylor was told that the minimum shipment was 50,000 pounds—one tractor-trailer load! All that SERVE could use, having no long-term storage facility, was 2,500 pounds.

Pastor Taylor and the SERVE director raised the problem with the local ministerial association, of which I am a member. With my imagination prodded by the concept of "the genius of the Brethren," I



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made a couple of phone calls—to the Washington City Church of the Brethren soup kitchen and to the New Windsor Service Center, in New Windsor, Md. That "genius of the Brethren" is the ability to turn contributed resources into maximum relief of human need. My calls were met with an enthusiastic willingness to see that the potatoes were distributed. The Washington City Church of the Brethren soup kitchen sent its van to Manassas to take some 2,000 pounds for its ministry of feeding nearly 400 people daily. Miller Davis, director of center operations at New Windsor, had a Brethren Service truck pick up all of the extra potatoes in Manassas. Then he worked with the Mid-Atlantic District office of the Church of the Brethren to find receivers for the gift. Among the ministries receiving potatoes were Carroll County Department of Social Services, Westminster (Md.) Rescue Mission, Somerset County (Md.) Hunger Action Committee, Falls Road Community Center in Baltimore, Martinsburg (W. Va.) Rescue Mission, and the New Windsor Service Center.

Lynn B. Henss, director of the Falls Road Community Center, expressed the feelings shared by all the recipient agencies in the potato distribution: "We were so fortunate to have the potatoes at Thanksgiving so that we could include them with our Thanksgiving baskets. Potatoes are so nourishing, and I am sure that the families we were able to help appreciated your efforts." She also reported that a group of volunteers from Woodberry Church of the Brethren, in Baltimore, not only went to New Windsor to receive the potatoes, but spent one entire morning dividing the potatoes into 5-pound bags for distribution to families.

The Society of St. Andrew, the United Methodist group that administers the potato project, has distributed more than 7 million pounds of salvaged potatoes for hunger ministries since the project began six years ago. □

Fred W. Swartz is pastor of the Manassas (Va.) Church of the Brethren.



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Applicants are requested to contact 3-4 persons and have them provide a letter of reference. All materials due by deadline date indicated.

(continued from page 18)

signals, to him, loss of a faith basis.

Also, "we profess to be a New Testament church, but most of us don't know what our creed is—we're not really teaching the Bible to ourselves or our kids." He is worried that the church is becoming a mainline Protestant denomination, losing its identification with peace and the simple lifestyle. "If we do that we've lost some of the calling we have."

"For me, it all revolves around mission and new ways of being the church today," says Jerry Peterson. "I hear a lot said about young adults being more conservative, materialistic, yuppies, that they don't care. One of the biggest problems for young adults is they're searching for meaning, but the church doesn't give it either. We need new models . . . that can

effectively reach out to young adults."

Jerry's vision is of a mission-based church model reminiscent of base communities in Third World countries, "where work almost becomes an avocation, and your vocation is becoming involved in the community's purpose."

He adds, "We (young adults) have the responsibility to try to understand that we are in the midst of changing generations. We need to learn to be clear about our needs and desires and communicate that clearly so people have a chance to understand and respond. We are responsible to enter into dialog."

"If young adults want to see the church flourish and be there when they grow older," says Debbie Eisenbise, "then they have to form the church as it needs to be today. If we don't do it, who will?" □

CLASSIFIED ADS

INVITATION—In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10:00 church school and 11:00 worship at Shoney's Inn at intersection of Indian Trail and I-85 North, exit 38, Norcross. Contact Pastor Joe May at (404) 279-1347 or John and Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (404) 448-9092.

INVITATION—Be our guest at First Church of the Brethren, corner of Clay and Harmon Sts., Winter Park, Fla., near Orlando. Sunday school at 9:30 a.m. and morning worship at 10:35 a.m. Come worship with us as we seek to find God's will for our lives and to share his love with others. Directions: from I-4, exit at Fairbanks, heading east. At second light (which is Clay St.) turn right. Church on left approximately 1/2 mile from Fairbanks. For more info., contact Rev. John Huggett, (407) 629-9295.

TRAVEL—Grand Tour of Europe June 6-20, 1990. See Netherlands, Germany with Oberammergau Passion Play, Switzerland, Austria, France and Belgium with all the beauty and grandeur of Europe and the Old World. Write John and Naomi Mishler, 168 E. 6th St., Peru, IN 46970 or Tel. (317) 473-7468 for brochure and itinerary. Tours are established on Christian interests and influence. This tour is for you.

TRAVEL—Ken Kreider's traditional European tour (June 11-July 2, 1990) incl. Oberammergau Passion Play, Holland, Paris, Swiss Alps, Venice, Vienna, Schwarzenau, & other Brethren historical sites. 2nd 1990 tour (July 2-16) will be exclusively Italy. For info. on both tours write: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—With a purpose: Summer 1990. Grand Tour of Europe incl. Passion Play in Oberammergau, Germany and Brethren sites in Schwarzenau, Germany. For info. write to: Wendell and Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217. Tel. (317) 882-5067.

WANTED—Family practitioner or internist immediately to join three Christian physicians in south central rural Va. Practice is progressive with lots of pediatrics and busy inpatient service. No administrative duties. Local community hospital practice incl. ICU/CCU responsibilities with good specialty backup. Located in attractive area between historic Richmond and Lynchburg, 3 hrs. fr. Washington, DC. Mountains and oceans within 1-3 hrs. drive. Good schools. Variety of lively Christian churches in area. Contact Mary B. Donovan,

M.D., P.O. Box 385, Burkeville, VA 23922. Tel. (804) 767-5511.

WANTED—Part-time or full-time yoke pastor for the Mtn. Grove & Greenwood Churches of the Brethren. Need to be dedicated, willing to do visitation & work with our youth. Ideal for retired couple or young couple with supplemental income. Mtn. Grove church located in Mtn. Grove, Mo. (pop. 3974) in the heart of the Ozarks about 65 mi. east of Springfield. 4 bedroom parsonage located next door to church. Greenwood church located about 5 mi. fr. Mtn. Grove. For more info. contact: Phyllis Wolfe, Chairwoman, Joint Search Committee, Rt. 4, Mtn. Grove, MO 65711. Tel. (417) 926-5972.

TO RENT—Long Beach Brethren Manor, rental retirement community for Senior Citizens, located in Long Beach, Calif., now accepting applications for both one-bedroom and efficiency apts. Brethren Manor appeals to those who seek independent living. No waiting at present time. Contact Brethren Manor, 3333 Pacific Ave., Long Beach, CA 90806. Tel. (213) 426-6547.

FOR SALE—Christopher Sower Bible-1776. One of the best; no torn pages. Contact Jacob S. Stoner, 921 Gettysburg Pike, Apt. 4, Mechanicsburg, PA 17055. Tel. (717) 766-3610.

FOR SALE—End-of-year sale at Brethren Heritage Press. Special savings on the finest Brethren books available. These are meaningful Christmas gifts to be appreciated for years to come. 1) BRETHREN HYMNBOOKS AND HYMNALS, 1720-1884, by Donald Hinks. Describes and illustrates the hymn books and hymnals used by Brethren for first 176 years of their history. Attractive; 9"x9", 205 pgs. No Brethren home interested in their heritage should be without this book. Reg. \$19.95; Sale \$12.50. Our best buy! 2) SECTARIAN CHILDREARING: THE DUNKERS 1708-1900 by Alvin E. Connor, M.D. A well-researched enjoyable account of Brethren childrearing prior to 1900. Illustrated, 247 pgs. Reg. \$19.95; Sale \$12.95. 3) SIDELIGHTS ON BRETHREN HISTORY by Freeman Ankrum. Extremely interesting. Now out-of-print. Ltd. qty. 174 pgs. \$14.95. 4) THE BRETHREN ENCYCLOPEDIA. 3 vols. incl. 2,000 topical articles, approx. 1,000 biographical articles, 2,600 congregational histories, 8,000 entry bibliographies, 500 illustrations. 2,126 pgs. Reg. \$130.00 plus \$7.00 pstg. and hdlg. Sale \$110.00 plus \$4.00 pstg. and hdlg. A must for each Brethren family and Church library. 5) THE BRETHREN IN COLONIAL AMERICA by Donald

Durnbaugh. The fascinating account of the growth of the Brethren Church in America from the first Brethren emigration in 1719 through the Revolutionary War. 659 pgs. Reg., \$15.95; Sale \$13.50. 6) Original LEAF FROM THE HISTORY 1763 SOWER BIBLE, attractively mounted, gold embossed folder. Nice display item. \$12.50 ppd. 7) HEAVENLY RECIPES FROM DUNKER KITCHENS by Reva Benedict, editor. Over 90 favorite recipes. Sale, \$10.95. 8) EUROPEAN ORIGINS OF THE BRETHREN by Donald Durnbaugh. Sale, \$13.50. 9) THE BRETHREN IN THE NEW NATION by Roger Sappington. Sale, \$13.50. 10) THE BRETHREN IN INDUSTRIAL AMERICA by Roger Sappington. Sale, \$21.95. 11) GOD'S MEANS OF GRACE by C. F. Yoder. Classic work presenting a thorough examination of Brethren denominational distinctives. 631 pg. Sale, \$10.95. The End-of-year sale ends Jan. 1, 1990. Pstg. and hdlg. \$1.50 for first book, \$.50 for each add. book unless otherwise specified. Residents add 6% sales tax. Send check now to Brethren Heritage Press, 24 Chambersburg St., Gettysburg, PA 17325. Tel. (717) 334-8633. Brethren Libraries purchased. Especially need district histories, early hymnbooks and periodicals, German language books. Brethren Heritage Press. See above address.

WANTED—Associated Church Press (ACP) seeks half-time exec. director to manage ACP affairs, beginning Aug. 1990. Good administrative skills and knowledge of administration of voluntary association required; professional journalism experience preferred. Office location negotiable. ACP is an ecumenical, professional association of religious publications in North America. Equal opportunity employer. Send resume by Dec. 15, to ACP, P.O. Box 300, Geneva, IL 60134.

RETIREMENT—Consider living in a Church of the Brethren retirement community on the shore of Lake Istokpoga, in the small town of Lorida, in central Fla. 15 mi. s.e. of Sebring. Close to the Lorida Church of the Brethren. A caring community of actively independent residents. Access to large lake via canal, citrus groves, swimming pool, opportunities for volunteer service, many activities. Lots available to construct cottages or place single or double-wide mobile homes. THE PALMS ESTATES of Highlands County, Inc. is sponsored by the C.O.B. Atlantic Southeast District. Camp in our RV Park while you decide whether this is the place in the sun for you. For info. write Walter C. Gingrich, P.O. Box 364, Lorida, FL 33857. Tel. (813) 655-1909.

99th BVS Orientation Unit

orientation completed August 1989)

gle, Belinda, Mercersburg, Pa., to Habitat for Humanity, Americus, Ga.

ndt, Nathan, York, Pa., to Habitat for Humanity, Americus, Ga.

lsbaugh, Elizabeth, Myers-town, Pa., to Habitat for Humanity, Americus, Ga.

ey, Donna, Mercersburg, Pa., to Habitat for Humanity, Americus, Ga.

arroquin, Fernando, Goshen, Ind., to Puerto Rico Mis-sion Partnership, Vega Baja, P.R.

arroquin, Judy, Goshen Ind., to Puerto Rico Mission Partnership, Vega Baja, P.R.

ker, Sheila, Greencastle, Pa., to The Good Shepherd Food Bank, Lewiston, Maine

angler, Bill, Mercersburg, Pa., to The Good Shepherd Food Bank, Lewiston, Maine

angler, Ruth Ann, Mercers-burg, Pa., to The Good Shepherd Food Bank, Lewiston, Maine

ngert, Susan, New Oxford, Pa., to The Good Shepherd Food Bank, Lewiston, Maine

tmr, Ellen, Greencastle, Pa., to The Good Shepherd Food Bank, Lewiston, Maine

90th BVS Orientation Unit

orientation completed Sept. 1989)

air, David, Newtownabbey, N. Ireland, to Casa de Mo-desto, Modesto, Calif.

Altenhofen, Ralph, Fed. Rep. of Germany, to Project Trans-itions, Inc., Austin, Texas

Basler, Lucille, Shell Lake, Wis., to Mary House, Wash-ington, D.C.

Basler, Patrick, Shell Lake, Wis., to Mary House, Wash-ington, D.C.

Binnig, Cosima, Fed. Rep. of Germany, to Catholic Worker House, San An-tonio, Texas

Boshart, Jeff, Lebanon, Pa., to Camp Woodland Altars, Peebles, Ohio

Breidenstine, Angela, Hum-melstown, Pa., to Wash-ington City Church of the Brethren Soup Kitchen, Washington, D.C.

Coursen, Amy, St. Louis, Mo., to Project RETURN, Milwau-kee, Wis.

Cruser, Erika, Peebles, Ohio, to Family Crisis Center, Dun-dalk, Md.

Davis, Mary, Verona, Va., to Bar 41 Ranch, Wilbur, Wash.

Eisfeld, Mechtild, Fed. Rep. of Germany, to Loudoun Women's Shelter, Purcell-ville, Va.

Fackler, Jeff, Syracuse, Ind., to Camp Blue Diamond, Petersburg, Pa.

Flory, Juanita, Nokesville, Va., to Kansas State Reform-atory, Hutchinson, Kan.

Griffin, Wendy, Seattle, Wash., to Center for Central American Refugees, Plain-field, N.J.

Hadiwirawan, Ratnawati, Lom-bard, Ill., to United Campus Ministry, Normal, Ill.

Houff, Deona, Verona, Va., to Church of the Brethren Washington Office, Wash-ington, D.C.

Jamsa, Dan, Elgin, Ill., to Casa de la Merced, McAllen, Texas

Jones, Jennifer, Waxhaw, N.C., to Catholic Worker House, San Antonio, Texas

Krull, Lynae, Nappanee, Ind.,

to Helping Hand Day Care Center, Fredericksburg, Pa.

Lenoe, Susanna, Andover, Mass., to Washington City Church of the Brethren Soup Kitchen, Washington, D.C.

Lomas, Laura, Bellevue, Wash., to COMADRES, Washing-ton, D.C.

Mayo, Greg, Waynesboro, Va., to Queen Louise Home, St. Croix, Virgin Islands

Mayo, Sherri, Waynesboro, Va., to Queen Louise Home, St. Croix, Virgin Islands

Metzler, Sylvia, St. Davids, Pa., awaiting assignment to Nicaragua

Prufer, Stephanie, Fed. Rep. of Germany, to Camp Courageous, Monticello, Iowa

Seastrand, Amy, Germantown, Wis., to Polish Agricultural Exchange-English Educa-tion, Skieniewice, Poland

Shifflett, Martha, Weyers Cave, Va., to Community of Hospitality-Cafe 458, Decatur, Ga.

Swart, Berber, Friesland, the Netherlands, to YMCA International Services, Houston, Texas

Taylor, Thomas, Lincoln, Va., to Iowa Peace Network, Des Moines, Iowa

Wile, Korene, Ronks, Pa., to Church of the Brethren Deaf Ministries, Frede-rick, Md.

Licensing/ Ordination

Benton, Clinton A., ordination received May 6, 1989, Imperial Heights, Pac. S.W.

Berkey, Corey, licensed May 20, 1989, Roxbury (Johns-town), W. Pa.

Cosner, Randy W., ordained April 29, 1989, Danville, W. Marva

Clark, Terry K., licensed May 20, 1989, Long Meadow, Mid-Atl.

Haag, James Vincent III, licensed Aug. 27, 1989, Grottoes, Shen.

Harness, Bryan, relicensed July 22, 1989, Nettle Creek, S/C Ind.

Hornbacker, Tara Lea, ordained May 31, 1989, Pleasant Hill, S. Ohio

Jones-France, Melanie A., ordained May 20, 1989, Long Green Valley, Mid-Atl.

King, William L., licensed May 20, 1989, Reistertown, Mid-Atl.

Marroquin, Fernando, licensed July 26, 1989, Communion Fellowship, N. Ind.

Pfeffer, Mary Lou, ordained May 20, 1989, Natrona Heights, W. Pa.

Rowland, Curtis G., ordained April 29, 1989, Spring Run, Mid. Pa.

Singo, Tom, ordained May 20, 1989, Center, W. Pa.

Pastoral Placements

Alley, Robert, from Everett, Mid. Pa., to Bridgewater, Shen., FT

Black, Larry, from other denomination to Maple Grove, W. Pa., FT

Buller, Charles, from secular employment, to Commu-nion Fellowship, N. Ind., Dir. of Educ., PT

Burkholder, Connie, from Christ, N. Ohio, to Kansas City, W. Plains, FT

Burlew, Claude, from other denomination to Midland, Mich., PT

Burry, Gene, from Garrison, N. Plains, to Waterloo City, N. Plains, interim

Bowermaster, Richard, from other denomination, to Bethel/Flagler, W. Plains, FTY

Comer, Charles, from Smith Creek, Friends Run, Shen., to Luray, Shen., FT

Crumley, Paul, from Bristol, S.E., to Moler Ave., Mid-Atl., FT

Duffey, Scott, from Long Green Valley, Mid-Atl. to Greensburg, W. Pa., FT

Ewert, Jeanine, from Bethany Seminary to York, First, S. Pa., Asso. Pastor, FT

Fleming, Ronald, from Rum-mel, W. Pa., to New Cove-nant, S. Ohio, FT

Flora-Swick, Mark, from Bethany Seminary to Liberty Mills, S/C Ind., FT

Flory, Donald, from Covington, S. Ohio, to Cerro Gordo, Ill./Wis., FT

Good, Lester, from retirement to Long Run, Atl. N.E., PT

Hostetler, Tom, from Keene Fellowship, S. Pa., to Bremen, N. Ind., FT

Houts, Robert B. Jr., from secular to Pleasant View, Shen., FT

Hylton, Clyde, from Mt. Ver-non, Shen., to Richmond/ Four Mile, S/C Ind., FT

Johnson, Elwood, from Front Royal, Shen. to Bunker-town (Lost Creek), S. Pa., FT

Keller, Kevin L., from secular to Flora, S/C Ind., FT

Lechlitner, Laurie, from student to Yellow Creek, N. Ind., Youth Dir., PT

Lenker, C. Eugene, from retire-ment to Little River, Shen., PT/SS

Maxwell, David L., from W. Eel River, S/C Ind. to Osceola, N. Ind., FT

Miller, David R., from seminary student to Manassas, Mid-Atl., Min. of Chr. Nurture, FT

Naff, Arnold, from Syracuse, N. Ind., to Shiloh, Elkins, W. Marva, FT

Purdin, Audleigh W., from retirement to Belle Fon-taine, S. Ohio, PT

Art for GERMANTOWN RESTORATION PROJECT: a "BRETHREN HERITAGE COLLAGE" portraying 11 artifacts and symbols dear to the heart of Brethren.

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- The Mode of travel from Europe
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A Walk Thru historical roots of:
THE CHURCH OF THE BRETHREN IN AMERICA
A TREASURE for our posterity • A MUST for your Historical Society

Just the leaven, not the loaf

Fred Swartz, writing on page 24 of this issue, tells how Thanksgiving last year was brightened for untold hundreds of people because he was able to find a way to distribute 47,500 pounds of potatoes that no one knew what to do with.

Reflecting on his experience, Fred spoke of the "genius of the Brethren," which he defined as "the ability to turn contributed resources into maximum relief of human need." Another way it could be defined is "the knack for influencing for good far beyond the proportionate size of the denomination."

"To what shall I compare the kingdom of God?" Jesus asked the multitudes. Then he answered his own question, saying, "It is like leaven which a woman took and hid in three measures of meal, till it was all leavened."

In a day when Brethren are wringing their hands about diminishing membership, it is well to be reminded that we don't have to settle for half a loaf. In fact, we don't have to settle for any of the loaf. It is good enough—and we have Jesus' word for it—to be just the leaven, not the loaf.

Let me offer some examples of Brethren leaven that various congregations, districts, and individuals "took and hid in three measures of meal" during recent months:

- In Kansas, at Four Mile Corner—the junction of US 36 and 75, just south of Sabetha—the Brethren from the Trinity congregation have, for 29 years, staffed a stand providing free cookies, coffee, and tea to Labor Day holiday drivers. The stand operates from 4 p.m. on Friday until 10 p.m. on Monday and is designed chiefly to encourage safe and careful driving. Rest and fellowship are a big part of it, too, and many travelers make a point of stopping by year after year. Quite a few people at the coffee break hear for the first time of the Church of the Brethren and its values.
- A group of concerned members of the Cedar Lake Church of the Brethren, Auburn, Ind., wrote a letter to their local newspaper asking it what message was being conveyed to youth when the Indiana State Republican Party sponsored Lt. Col. Oliver North (convicted for various crimes in the Iran/contra scandal) as an honored guest at a major fundraiser. They pointed out that they are striving to teach their children the importance of honesty, integrity, morality, and peaceful co-existence among the world's inhabitants.
- Securities broker Orville Lauver, a member of York (Pa.) Church of the Brethren, says his life turned around when he began giving away things.

He not only gives generously to this church and community agencies, but does such thoughtful things as giving teddy bears to deprived kids at day-care centers. In the past two years he has given away over 600 of the toys, and just recently stocked up on 700 more. "Everyone needs a warm, fuzzy hug now and then," Orville figures.

- Amy Eitemiller and Molly Rolfsmeier, interviewed by their Sheldon, Iowa, newspaper, described their experience in a summer work camp for youth, sponsored by the Church of the Brethren and held in Brooklyn, N.Y. They helped renovate a church gymnasium, spent time with AIDS sufferers, and worshiped with inner-city Hispanics. Back home in Iowa, the girls noted, "... everyone goes to church because they have to." In the inner-city, "... the people who go to church are the exception, and they *want* to go."
- Dale Aukerman and his family, of Union Bridge, Md., gave "Ronnie" Dunkins Jr. their love and friendship as he finished his time on Alabama's death row. When "Ronnie" was executed last July, Dale was a witness to the horror. Subsequent articles and editorials in Washington, D.C., and Baltimore papers extended the Aukermans' witness against capital punishment far beyond their simply being with "Ronnie."
- Gerard Gilmore, of Clifton Forge, Va., was old and blind. He and his wife, Windsor, were on food stamps. In 1988 their small house caught fire and burned. Windsor fell and broke her hip helping Gerard escape the blaze. Everything was lost. The Red Cross contacted local Brethren for help. Cooperating with other groups, the Brethren built the Gilmores a new and better house. "We do it because we like people," explained Charlie Woods, a Brethren volunteer. "You don't appreciate the goodness of people until you need them," commented Windsor Gilmore. Gerard added, "I'm thankful from the bottom of my heart. Love is what it's all about."

May you, this Thanksgiving, do something for someone else, if it's in your power to take and hide a little leaven in the meal. And if you need to be on the receiving end, give thanks, like Girard Gilmore, from the bottom of your heart.

The kingdom of God is like leaven. The leaven, remember, is the secret of the loaf. And another secret, known by Gerard Gilmore, and passed on to you: "Love is what it's all about.—K.T."



A Christmas Gift for Madut

Building a model truck is nothing new for a Nuer lad. It is a tradition in Sudan for youngsters to fashion their own toys.

What is new is that Madut assembled his truck from objects gleaned in the city dump. The dump is not only Madut's craft supply, it was for awhile his home.

Twice in the last year Madut's Nuer tribe has been displaced, first from its homeland in the Mayom and Bentiu areas of southern Sudan, then from a

resettlement camp by the city dump in Khartoum. Currently Madut and 5,000 other Nuers are encamped on a vacant plain six kilometers from Khartoum.

Caught in the web of war and famine, the Nuers are among 5 million Sudanese without homes and without means of livelihood.

This holiday season, put Madut on your Christmas list. Remember him by contributing a special gift to your church's

Christmas Achievement Offering.

Madut likely will create his own toy this Christmas. What he wishes from others are food and peace and work for his people.

Remember Madut and the homeless of Sudan. In your very response you will honor the Christ Child who in his early life was also a refugee in Africa.

**CHRISTMAS
ACHIEVEMENT
OFFERING**

Church of the Brethren



Get Psyched!



IMAGINE...4000 youth gathered together in Christ to: sing, listen, talk, learn, recreate, and worship. There is nothing like the excitement and inspiration created by such an experience; you will not want to miss it. At National Youth Conference 1990 we will be exploring the theme "Challenged in the '90s...Committed for LIFE!" Andy Murray, Deanna Brown, Tony Campolo, David Radcliff and many others will be guiding us in our exploration. As we face the challenge of the '90s, our goal is to renew our commitment to live Christ's example.

NYC '90 will be held at Colorado State University in Ft. Collins, Colorado, August 1-6, 1990. If you have not made plans to attend, do so now. All youth who have completed the ninth grade to those who graduated in 1989 are invited to attend. For more information contact: Rhonda K. Pittman, NYC Coordinator, 1451 Dundee Ave., Elgin, IL 60120, (312)742-5100.

**Challenged
in the '90s...**

**Committed
for LIFE!**

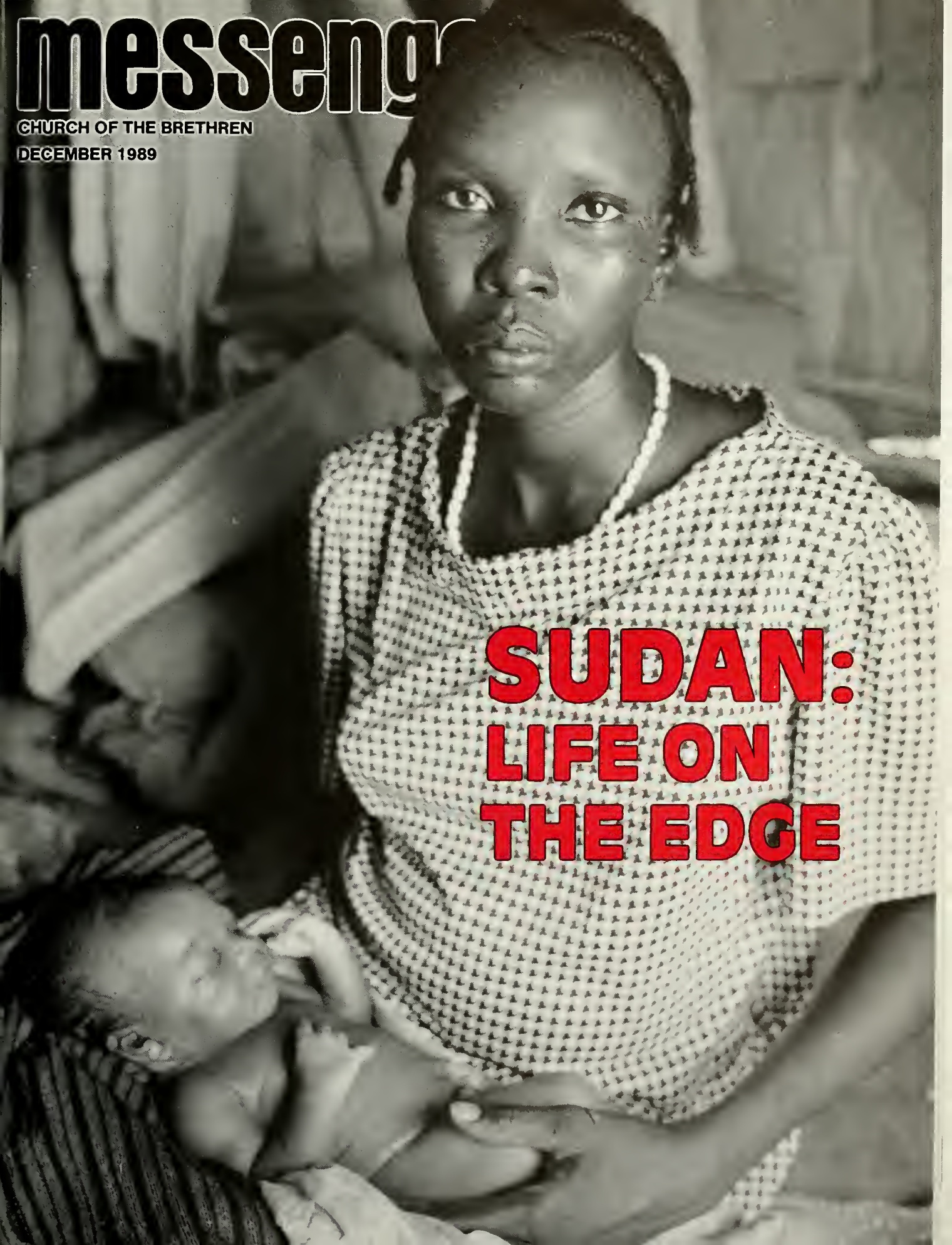


**National Youth Conference
August 1-6, 1990**

messenger

CHURCH OF THE BRETHREN

DECEMBER 1989

A black and white photograph of a woman with a serious expression, looking directly at the camera. She is wearing a patterned dress and a beaded necklace. In the bottom left corner, a baby is visible, wrapped in a cloth. The title 'SUDAN: LIFE ON THE EDGE' is overlaid in large, bold, red capital letters on the right side of the image.

SUDAN: LIFE ON THE EDGE

- 8 Silver bells chiming for Jesus.** Rather than wringing your hands and demanding that Christ be put back into "Xmas," you may find it helpful to read Michael A. King's perspective on the situation. After all, he says, "God doesn't always send lightning bolts of truth down from the sky." Maybe, in the cultural clutter that hides the meaning of Christ's "birthday," God's deeper truth is to be found.
- 10 Poems for the season.** Kenneth I. Morse has written some of his best poetry on the themes of the Christmas season. We present seven of his favorites.
- 12 Life on the edge in Sudan.** Carolyn Schrock agonized over how to respond to the desperate situation of her former neighbors in Sudan—now displaced by civil war ("I wanted to say to them, 'I will never leave you'"). But her search for the right response was successful, and she left with peace in her heart.
- 15 Sudan calls for great faith.** It gets frustrating, trying to carry out a mission program in a country in which you can't even travel to the mission area. But, in an interview with Kermon Thomasson, Kenneth O. Holderread explains, "As Christians we do not have the option of setting the agenda of the world." In Sudan we are called to a new understanding and a new faith. Photos by Phil Grout accompany the article.
- 20 The odyssey of Ivan and Nadia.** The folks of Springfield Church of the Brethren (Akron, Ohio) expected the Soviet refugees they were to host to be elderly, ill, worn out, and disheartened. Instead, writes pastor Dan Petry, Ivan and Nadia Franchuk brought a testimony to the great power of God given to those whose faith is tested.

COVER: Photographer Phil Grout found this mournful madonna in a displaced persons camp on a garbage dump on the edge of Khartoum, Sudan's capital city. She is Abuk Majok, with her daughter, Adut. Reflecting on Isaiah 7:14, 9:6, Phil projected the baby's future as "a wise and gentle keeper of the peace." Who knows? A baby born in Bethlehem; a baby born in a burlap-covered hut. Phil's photos illustrate a pair of articles on Sudan that begins on page 12.

In Touch profiles Peg Lehman, Elgin, Ill.; Heather Carper, Lancaster, Pa.; and Lizzie Longenecker, Manheim, Pa. (2) . . . **Outlook** reports on General Board meeting; earthquake relief; New Windsor Service Center; Moscow book fair; Veterans for Peace; personnel (start on 4) . . . **Update** (7) . . . **Pontius' Puddle** (23) . . . **Turning Points** (26) . . . **1989 Index** (27) . . . **Editorial**, "A story that rang a bell for me" (32).

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COUNTERING BIBLICAL ILLITERACY

The articles in the August MESSENGER about Bible translations give a wider readership to good Brethren Revival Fellowship writers and teachers and subject them to the friendly "slings and arrows" of Brethren who will note points of disagreement.

In the third paragraph from the end of Harold Martin's article, reference is made to the Nestle Text and Textus Receptus as "something the average layperson knows about." Among the laypeople I know, the word "nothing" should be inserted after knows. (*The word "nothing" should have been there. It was in the original article. We regret our goof.*—Ed.)

In Galen Hackman's balanced and informative piece, he refers to the Today's English Version (TEV) as a paraphrase. The American Bible Society, to my knowledge, has never so regarded its work. Galen Hackman is the first person I have known to so classify it.

To label the TEV as an "extreme" example of *dynamic equivalence* is a disservice. While I am glad for standard translations other than TEV for study and for doctrinal arguments, the TEV is still my choice for conveying the biblical message in basic, understandable English.

In any case, the Hackman article will certainly contribute to helping Brethren make better informed choices of a version of the Word, the reading of which will counter today's widespread biblical illiteracy. I am grateful for that.

NORMAN L. HARSH

Lorida, Fla.

COME BACK TO THE KING JAMES

The August MESSENGER reinforced my faith in the King James Version of the Bible.

The Phillips translation has Joseph plan to "break the engagement quietly," making Jesus illegitimate. King James has him wanting to divorce Mary "privily," making them husband and wife.

The New English Bible calls the virgin a "girl" (Luke 1:27). The Revised Standard Version does not call Jesus a "begotten son" (John 3:16). The King James Version's "In the beginning was the Word" turns into "At the beginning God expressed himself" in Phillips' translation (John 1:1). The King James Version's "Ye must be born again" is awkwardly translated "Ye must be born over again" in the New English Bible (John 3:3).

Peter's impetuosity after Christ's resurrection is completely omitted ("But Peter rose and ran to the tomb. . .") in the Revised Standard Version and in the New English Version.

I agree, however, that one should read all the versions, but come back to the King James Version.

MYRON C. HORST

York, Pa.

NEEDED: A DOOR WIDE OPEN

We appreciated the August editorial, "A door ajar for mission." There is certainly a great majority of Brethren who believe that the Lor-

ever rescinded the "Great Commission" of Mark 16:15, to "go into all the world and preach the gospel to the whole creation."

If we Brethren really take the New Testament our creed then we must carry a heavy burden of responsibility for the more than four billion people on this planet who have never even heard the name of Jesus Christ and, according to Acts 12, we forever lost.

No wonder that the numbers in our denomination are decreasing. If we want to be faithful, if we want to grow in numbers, then certainly we need to get back to the basics.

We don't need just a door ajar for mission. We need it wide open for mission at home and abroad.

CHARLES AND KATHRYN ROLLER
Richmond, Va.

HOT AIR IN SEPTEMBER EDITORIAL

The analogy of a hot-air balloon ride in the September editorial ("Is it like a ball . . . or a plate?") may be apt in more ways than one.

It is fitting to marvel at and explore "the magnitude of God's handiwork," but I take exception to a seemingly lackadaisical approach to both the Voyager 2 mission and Vernard Eller's article ("The Brethren: Theologians all"). While the Voyager 2 scientists sought diligently to revise astronomy, they did not seek to revise the foundation of the scientific method—that which is learned by observation and experiment. And while Vernard Eller argued cogently for theology in a community context, he did not suggest tossing out the foundational creed of our church—the New Testament. He certainly did not advocate the careless, speculative idealism that results when we abandon that foundation in order to "soar away in our theological balloons."

Perhaps we should be reminded of that with which balloons are filled.

SAM MATTHEWS
Whitley, Ind.

FOR A CHEAPER CONFERENCE

Decreased Brethren Press sales at the Orlando Annual Conference were attributed in part to the high cost of room and board (September, page 1). Another news note attributed non-registration of many conferencegoers to the Brethren's historical frugality."

Shouldn't frugality be a bigger consideration in selecting Conference sites and facilities? And need not mean a return to camp-meeting conferences.

This past summer there was a major Mennonite conference, similar to our Annual Conference in size and scope, held in Normal, Ill. A reasonably priced room and board was available in air-conditioned university housing.

Shouldn't Annual Conference costs be a financial stewardship concern along with Bethany Seminary's real estate?

DONALD B. MILLER
Corvallis, Ore.

Edward K. Ziegler wrote in his autobiography (1980), "It seems to me that through all the varied experiences of living and serving in the ministry which I have had, God has been at work weaving a tapestry of grace, far beyond my counting and deserving." When the last threads of that tapestry were woven into place on October 31, 1989, it was a marvelous fabric to behold.

Life for Ed Ziegler began January 3, 1903, in his grandparents' farmhouse, near Royersford, Pa. The story of his early years has elements that literally belong to "horse and buggy" days for Brethren of the present generation—strenuous farm work; close-knit, pious church life; country schools; higher education gained by struggle. But Ed persevered and developed into a servant of the church with many gifts.

After a few early pastorates and a stint on the India mission field (1931-1939), Ed served as pastor of congregations in York, Pa.; Bridgewater, Va.; Roanoke, Va.; Oakton, Va.; and Bakersfield, Calif. Interspersed with those pastorates were writing projects (chiefly his several books on worship, ministry, and evangelism), teaching assignments (including Manchester College and Bethany Seminary), a period as director of evangelism on the denominational staff (1951-1955), and a year as moderator of Annual Conference (1959-1960).

My own acquaintance with Ed Ziegler began while he was moderator. A humble BVSer in the General Offices in Elgin, Ill., I was sent to O'Hare Airport one day to pick up the moderator. I sneaked a look at his photo in our files to be sure I would recognize him when he deplaned. After our conversation on the way to Elgin, flatteringly centered on me, my story, and my BVS work, I never had trouble recognizing Ed Ziegler again.

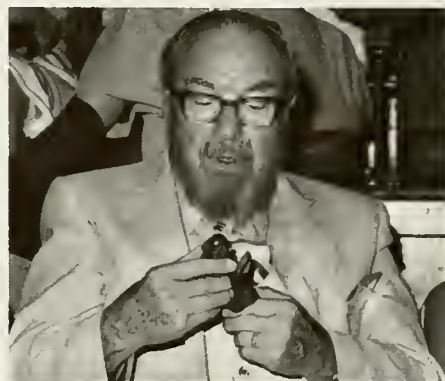
I was further flattered in 1974 to have Ed check out my interest in eventually succeeding him in his post with *Brethren Life and Thought*, the journal which he had helped found in 1955 and had served since as its editor. I had just accepted a position with MESSENGER, so my interest and participation in *Brethren Life and Thought* only manifested itself in serving as an officer of the Brethren Journal Association that published it.

Those were good years as BJA looked for a way to become financially secure and for someone to succeed Ed. "The good Lord willing, and if senility does not overtake me, I hope to complete 25

years as editor of the journal," Ed told us BJA officers. The good Lord was willing and senility never overtook Ed. He rounded out his 25-year editorship in 1980 and enjoyed nine more years as editor emeritus.

When I got word of Ed's death I had a strange feeling. So recently had I read his article in the autumn 1989 *Brethren Life and Thought*, "Recollections and reflections," that it was as if I had already heard his life summed up.

Clearly *Brethren Life and Thought* was the



A bemused Ed Ziegler at the 1980 Annual Conference inspects a carving presented him on his retirement from 25 years as editor of *Brethren Life and Thought*.

chief love of Ed's career, and he saw it become "a highly respected source of information about the Church of the Brethren in many college, theological seminary, and university libraries." Ed wrote those words near the end of his autumn 1989 article. He concluded the article by saying, "I look back on the 25 years as editor of this journal as one of the most satisfying and creative aspects of the long ministry which God has given me in the church."

Ed's one-time brother-in-law and former MESSENGER editor Desmond W. Bitteringer wrote of Ed in the foreword of the aforementioned autobiography, "He is a person of highly diversified capabilities and gifts. He grew through the years as he nurtured and expanded these gifts. He has become one of the Church of the Brethren's gentle, committed patriarchs."

Now the "gentle, committed patriarch" is gone from among us. And the tapestry is complete and hangs in the heritage hall of the Church of the Brethren's collective memory. There it will remind us of this saint of the church whose story demonstrates the richness and fulness of life for those who dedicate it to their Lord Jesus Christ.—THE EDITOR

Peg Lehman: 'Music joins us all'

Peg Lehman is a people person. She especially loves little people. For them she gathered a collection of traditional and contemporary folk songs titled "Critters in the Choir." Recorded live at the Wheaton Public Library, it includes all the excitement that surrounds kids, their spontaneity and music.

Peg, her husband, Jim, and daughter, Jessica, attend the Highland Avenue Church of the Brethren in Elgin, Ill. Jessica, she says, is her toughest critic, as well as a sounding board for many of her ideas.

Peg has performed at restaurants, nursing homes, retirement centers, churches, festivals, and community events.

However, most of her work is with children. She takes her music into elementary schools, libraries, and park district recreation programs.

Children love to sing and are very open to music, says the former pre-school and nursery school teacher. The concerts are an opportunity to participate and to learn. "Music is a natural connector between people, a bridge that joins us all," she says.

As a child, Peg loved to sing. She is from a Hungarian family, that enjoyed mostly classical music. Jim's involvement in a coffee house in the '70s stimulated her interest in folk music, which she likes for its honesty and its stories about people and what they do in their lives and relationships. It is not as sentimental and maudlin as country music, she says, and the style of contemporary folk songs is life-affirming. Some of the songs are very spiritual, without ever mentioning God. That deep spirituality draws Peg.

With such a diverse audience, Peg carefully chooses her repertoire. Children especially like songs that involve a lot of motion, and she has begun to incorporate simple sign language into some songs for younger children.

She is also sensitive to issues that may affect adult audiences, and tailors programs to suit them. "It's not necessarily a message, but I don't just pick songs that are fun," Peg says. She usually chooses songs that touch her in some way, songs that talk about justice, peace, the value of



friendships or family.

She may be more sensitive to audiences' needs since the death of the Lehmans' son, Josh. Two years ago, at 14, Josh died of an asthmatic attack. Music has helped her adjust to the loss, Peg says. She vividly recalls driving home one day about four months after Josh died, when a song she had never heard came

on the radio.

"I had this incredible feeling that Josh was speaking to me through the music, because the chorus says, 'Oh, Mother, don't you weep, Oh, Father, don't you weep no more. Sun's gonna shine. . .'" She explains what the words meant to her: "The song deals with the struggles that we have in life, the way life breaks us. But . . . the bottom line is that there is hope in the sense that there is a spirit and something undergirding us, although God is never mentioned in the song. I felt like Josh was saying, 'It's okay, Mom.'"

Peg believes that

through her God-given talents, she gives something to the audiences who join in the singing; that they take away with them a little of the joy of singing as well as listening.—MARY BUCHWALD

Mary Buchwald is a writer for Daily Courier-News, Elgin, Ill., from which newspaper this article is excerpted, with permission.

Heather Carper: She sings to God's glory

A love for singing led 17-year-old Heather Carper to join the American Christian Youth Chorale two summers in a row.

"I like to witness where I feel the Spirit of God leads, and music was the tool I felt I was being led to use," she said.

Last year, with 25 other youth, she toured the West Coast and Hawaii. This summer, Heather rejoined the group to tour 28 states on the East Coast and Canada.

Heather thanks her music teacher in Lancaster Christian School for urging her to audition for the American Christian Youth Chorale. She sang Malotte's

"Lord's Prayer" and sent the cassette tape to Gregory Goida, administrator of the traveling group originating in West Trenton, N.J.

Heather inherited her love for music from her parents, Barry and Linda Carper. At a very early age she joined the children's choir of Hempfield Church of the Brethren, in East Petersburg, Pa., which was directed by her mother. Later, she joined the church's senior choir, directed by her father.

"I grew so much," Heather said in describing her two trips. "The daily devotions, the concerts and the people for whom we sang—all these helped me grow

Lizzie Longenecker: Centenarian quilter

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General Board looks at 1989 mission statement, discusses rural church, theology of creation

The fall General Board meeting was held in Elgin, Ill., October 21-24 on the theme, "Called to the Border." Worship and business emphasized initiatives which "cross the border" from old to new areas of work or understanding.

One new initiative is the Goals for the '90s program. "Objectives," or proposals made by cross-commission staff teams, were brought for discussion. Objectives

to enable expansion of the General Board's ministries in the 1990s. The program has four goals: to support objectives for the '90s, to support on-going board programs, to increase endowments, and to increase deferred gifts for future needs. It may help fund the New Beginnings Fund, the Global Food Crisis Fund, and an endowment for the Germantown Heritage Center.



General Secretary Don Miller, General Board chairwoman Judy Mills Reimer, and Latin America/Caribbean representative Yvonne Dilling prepare a telegram for El Salvador.

under consideration include new curriculum on Brethren heritage; training events for ministry with young adults; a family life task force; a strategy for ethnic witness; a strategy for denominational growth; a visitors' center at the general offices; a communicators' network; broadening of intercultural experience; and the raising of an additional \$10 million for General Board support by 1995.

In discussion of the 1990 budget, some board members expressed frustration with budget restraints. Treasurer Darryl Deardorff reported that congregational giving is under budget by over \$200,000 so far this year, but that the shortfall is compensated by less expenses than anticipated. In addition, income-producing programs—SERRV, the New Windsor (Md.) Service Center, and Brethren Press—have had higher incomes than were foreseen. Deardorff estimated that this year's shortfall will be close to \$100,000.

The board also heard an update on the financial commitment program, designed

Among others, the board heard reports from Brethren Volunteer Service, which is to take orientations "on the road again"; from Brethren Press on telemarketing to sell Brethren curriculum and an option with a Soviet company to publish three Brethren books; from Brethren Benefit Trust, concerned about increasing insurance costs; and from the New Beginnings Fund, which anticipates raising funds for the Koreatown church building project in Los Angeles by March.

Bethany Theological Seminary's new president, Wayne Miller, and dean, Fumitaka Matsuoka, heard responses to the school's study of its educational mission and a study of whether to sell valuable campus property in Oak Brook, Ill. The school, \$504,000 in debt, is in the midst of a large fund-raising campaign. Bethany's board is to decide about the Oak Brook property in April.

A bomb attack on Lutheran church facilities in El Salvador October 19 prompted the board to send a telegram expressing outrage to the Salvadoran

government, and a letter of support to the Lutheran Church in San Salvador. The board supports the church through the work of two Brethren volunteers who accompany Salvadorans in a repopulated village (see September, page 4).

The attack follows a December 1988 bombing of the same Lutheran complex (see August, page 14). The bombed building adjoins the offices of the Lutheran bishop of El Salvador. It is thought that right-wing paramilitary forces are responsible. Copies of the letters were also sent to the US government, which gives military aid to El Salvador.

The three commissions of the board held separate discussions of the 1989 Conference paper on mission theology.

The World Ministries Commission found problems of church polity in the paper, including a lack of clarity about the authority for mission ventures outside the US. WMC heard concerns that the paper is written by and for middle-class people and may not relate to those in other situations, and that the paper raises questions about a lack of trust between the church and its leadership. WMC asked for a letter outlining the paper's discrepancies to be sent to Standing Committee for clarification.

The Parish Ministries Commission focused on the paper as a call for an "extrovert church." PMC expressed concern that the Pietist side of Brethren heritage, or an emphasis on a faith basis for Christian living, has been neglected and that more on Brethren heritage and "what it means to be in mission" is needed in curriculum. PMC asked for dialog with WMC on their understandings of mission, to occur at the March board meeting.

The General Services Commission focused on the paper's call for change from a world arena to local mission efforts and from a low- to high-profile Brethren identity in the church's work.

The board took action on a Northern Plains District concern about the rural church. In answer to a call to find ways for rural churches to cope with diminishing membership, support pastoral leadership, and deal with change in coming decades, the board formed a committee which will make a first report at the board's next meeting.

The committee will consist of Shantil Bhagat, staff for economic justice/rural crisis, the staff Congregational Renewal Team, a district executive, a member of

the Northern Plains committee, and a representative from a rural church outside the Plains area.

In a first reading of a paper outlining a creation theology for the Brethren, "Creation: Called to Care," the board looked at the stewardship of creation and ecological responsibility. Board members called the paper timely and confessed that the church has been dilatory in dealing with the issue. A second draft comes to the March board meeting.

In other business:

- WMC looked at options for mission efforts in Asia. At the end of a tense and emotional discussion, which touched on mission philosophy in general, the commission asked staff to report in March on mission options in South Korea, including possibilities for planting a "Church of the Brethren" there.

- The board's Executive Committee addressed a 1981 Conference query on tobacco and asked the staff administrative council to report in March on how the church is answering the concern.

- The board's Goals and Budget Committee set up a "blue ribbon committee" to help improve communication between staff and the church. Board chairwoman Judy Mills Reimer, Goals and Budget Committee chairman Robin Lahman, and General Secretary Don Miller will appoint the committee.

- PMC responded to the 1989 Annual Conference paper on public education, asking that one or more volunteers be found to develop an insight session for Conference in 1991, and that the Washington Office and MESSENGER give attention to the issue.

- PMC discussed the 1989 paper on ethnic minorities in the church and asked that a 10-week unit on church growth and the inclusion of ethnic minorities be written for People of the Covenant curriculum.

The discussion touched on several issues, including a lack of ministry for black members and the problems of producing curriculum in several languages. A Hispanic staffperson will be hired in January to do Hispanic ministries.

- PMC heard a report from a consultation on Korean ministry and named a "Korean policy committee" to continue discussion.

- WMC discussed the 1989 query on peacemaking. The administrative council has named a committee to write a response; peace consultant David Radcliff,

Sara Speicher from the Ministry of Reconciliation, staff for peace and international affairs Lamar Gible, Bethany Seminary professor Lauree Hersch Meyer, and Evelyn Frantz, of the Brethren Health and Welfare Association's advocacy task group. Some board members were concerned that ethnic minority groups were not represented.

- WMC discussed the 1989 Conference paper on church and state. The administrative council has asked the staff peace team to find ways to bring the paper to the attention of the church.

- Board members viewed new video resources, including a promotional video for a PBS television series on development. The program, "Breakthrough on Hunger," is the result of four years of research and is supported by an inter-faith coalition, including the Church of the Brethren. —CHERYL CAYFORD

Brethren disaster fund supports quake relief

The Emergency Disaster Fund has given \$25,000 in response to devastation caused by California's October earthquake. The funds include a small grant to the Church World Service response, but the bulk will go for Brethren response efforts.

The first group of Brethren disaster volunteers started work in California November 6, reports refugee/disaster program director Donna Derr. The Empire (Calif.) church group worked in the Watsonville

area doing repairs in a senior citizens' mobile home park and Red Cross referrals. The Brethren response may also concentrate later in the Santa Cruz area. The project will function through December 16 and may reopen in January.

The Disaster Fund has also given an additional \$25,000 for cleanup and rebuilding on St. Croix (US Virgin Islands) and in South Carolina, devastated by Hurricane Hugo.

A project has begun in Copohee, S.C., a town of 104 homes with only one left standing. Eastern and mid-western districts are providing volunteers through December. The project could continue for at least a year, Derr says.

The project on St. Croix is also potentially long-term. Volunteer teams work for a month each, putting on tarpaulin roofs and repairing damaged roofs.

A long-term rebuilding project in the San Juan area of Puerto Rico began in late November. The disaster response office is also exploring the possibility of a rebuilding project on the Puerto Rican island of Culebra. Atlantic Southeast District's Culebra Support Group has sent volunteers to do repairs and childcare at the Children's Service Center there, and is collecting funds for relief efforts.

Cooperative Disaster Child Care has also been active in responding to the hurricane. An unprecedented number of disaster childcare givers have been sent to the hurricane-affected areas. More than 2,500 children have been cared for.

Cooperative Disaster Childcare workers (from left) Paul Shavely, Cornelia Ortmyer, Judy Griffith, and Anne Haynes Price prepare for work on St. Croix, in the US Virgin Islands.



Service Center faces loss of clients, income

The New Windsor Service Center in New Windsor, Md., faces a reduction in the demand for its services due to a cutback in USAID "ocean freight reimbursement" funds, which pay for the international shipping of clothing, medical supplies, and other humanitarian assistance. The Brethren-run service center stores and processes such supplies.

D. Miller Davis, director of center operations, says that with less funds for ocean freight, groups which use the center are reducing requests for its services. The Interchurch Medical Assistance program is especially affected, he says. Most of the medical supplies are shipped by Church World Service (CWS).

USAID has made some reductions in funding in the past few years. This year's radical cutback is also due to an increase in the number of private agencies competing for funds, as well as a tendency for the government to support programs "with a lot of strings attached," according to Davis. The only limit on ocean freight reimbursement is that shipments must be made to approved countries, he says.

The cutback has forced CWS to take a critical look at its program to ship used clothing. CWS was to decide in November whether to cut back the clothing program. "It's most likely to be curtailed in 1991," Davis says.

With the CWS portion of the Center's clothing program totalling \$225,000, Davis says the center might suffer a reduction in income of up to \$300,000. He has started a search for new clients for the center.

Peace churches display books at Moscow fair

New Call to Peacemaking, a cooperative effort of the Church of the Brethren, Friends, and Mennonites, sponsored a booth at this year's Moscow International Book Fair in the Soviet Union.

The booth featured publications from the eight Peace Church Publishers of North America. Several hundred books were displayed, including *What About the Russians*, edited by Brethren professor Dale Brown, and a catalog listing 50 peace-related books. Twenty thousand



Possibly the first wooden clothes baler used at the New Windsor Service Center is displayed as one of the exhibits at the Center's 45th anniversary celebrations.

New Windsor Service Center celebrates 45 years

The New Windsor (Md.) Service Center officially kicked-off its 45th anniversary celebration with an employees' gathering October 13.

Visitors were welcomed to the campus October 15, an unseasonably warm day filled with sunshine and a festive feeling. Visitors viewed exhibits, toured program buildings and offices, ate a noon buffet, and were entertained by clowns from the Brethren Clown Company of the Hagerstown (Md.) Church of the Brethren, who gave out chocolate "kisses" and gentle reminders of God's love. Musicians Mike Ritter, Jeff Quay, and Stephen Petrovich also performed outside the Windsor Auditorium and Old Main.

An afternoon program featured a keynote address by Ann Beardslee, acting executive director for Church World Service. Her stirring challenge was received by J. Roger Schrock, executive for the General Board's World Ministries Commission.

It is difficult to estimate how many people visited New Windsor for the celebration, but the responses that have been received confirm that everyone who attended had a memorable and enjoyable time.—TERRI MEUSHAW

copies of the catalog were distributed. "We . . . even had to ration them each day," said Clyde Weaver, who has attended the fair since 1981 on behalf of New Call.

Russian-language versions of Barclay's New Testament Commentary were popular at the New Call booth. A set was presented to the Lenin Library in Moscow and another to the Russian Orthodox Church. A copy of Brown's book was also the first book to be placed in a new Peace Section of the Foreign Language Library of the USSR.

At a government press conference, Weaver presented a plaque to the chief of the Soviet book publishing program on behalf of the Peace Church Publishers. The brass plaque, to be given to Soviet leader Mikhail Gorbachev, displays the New Call emblem of swords into plowshares and commends Gorbachev's "efforts towards an international politic that no longer relies on war for solving our world's complex problems."

An advisory group will help plan future displays at the fair, which is held every other year: Peter Dyck (Men-

nonite), Lamar Gible (Brethren), Walter Sawatsky (Mennonite), Ed Snyder (Quaker), and Harley Wagler (Mennonite).

Veterans for Peace emphasizes dialog

Veterans for Peace, an interest group in the On Earth Peace Assembly (see October 1984, pages 10-17), is trying to raise Brethren interest in its organization.

The Veterans for Peace committee planned the December assembly of On Earth Peace and has published a list of suggestions for congregational activities, which include establishing local Veterans for Peace committees, identifying members who are veterans of the military or conscientious objectors, and organizing events for military and Civilian Public Service veterans to tell about their faith journeys.

The nine-person committee is chaired by Bob Jones, associate executive for outdoor ministries in Virlina District, until the end of the year.

Church announces personnel changes

Leland Wilson has resigned as the General Board's Washington representative, a position he has held since 1983. He served as director of interpretation for the General Board, 1961-69; as pastor of the La Verne (Calif.) congregation, 1969-81; and as pastor of the York (Pa.) First congregation, 1981-83.

He is president of the Brethren Journal Association and has also served as chairman of the American Committee of the



Leland Wilson



Berwyn L. Oltman
nia Council of Churches.



David Button

World Friendship Center in Hiroshima, Japan, and as president of both the Pomona Valley (Calif.) Council of Churches and the Southern Californ-

David Button has resigned as maintenance engineering educator at the technical shop in Garkida, Nigeria. In addition to maintaining vehicles and equipment for *Ekklesiyar 'Yanuwa a Nigeria* (the Church of the Brethren in Nigeria), he has taught automobile mechanics and maintenance overhaul. He has returned to his home in Iowa.

Berwyn L. Oltman begins as district executive for Atlantic Southeast District January 1. He has served as pastor for the St. Petersburg (Fla.) church for nine years, and will end his service there June 1, 1990.

update

Joining the Shell boycott. The Illinois/Wisconsin district office has been declared a "Shell-free zone," and has joined the General Board-endorsed boycott of Royal Dutch/Shell, which supplies fuel to the South African military. John Rittle, chairman of the witness commission which recommended the move, and his wife, Pat, have Shell discredit cards to replace their Shell credit cards.

Names in the news. Clay Myers-Bowman, a former MESSENGER intern, has been elected president of the board of Habitat for Humanity in Lafayette, Ind. . . . **Dale Ott**, former director of Brethren Volunteer Service in Europe, has been appointed to a year-long position as Namibia Program Associate for the World Council of Churches (WCC). . . . **Robert Johansen**, director of graduate studies at the University of Notre Dame's Institute for International Peace Studies, and a member of Crest Manor church in South Bend, Ind., gave the opening address at a WCC meeting on the arms race, in Switzerland in October. . . . Juniata College trustee and Girl Scout national director **Frances Hesselbein** has been appointed to President Bush's Advisory Committee on the Points of Light Initiative Foundation, which encourages community service projects. . . . **Robert D. Kettering**, Atlantic Northeast District associate executive, led the singing at the Pennsylvania State Pastors' Conference.

Reaching out. Gary and Barb Snyder, of the Paradise church in Smithville, Ohio, helped organize Northern Ohio churches in sending two truck-loads of clothing and supplies to Sumter, S.C., in the wake of Hurricane Hugo. . .

The **Panther Creek** church in Roanoke, Ill., held a "Festival of World Neighbors" October 28 with international food, dolls, pictures, and the opportunity to have a photograph taken in costumes from India, Nigeria, China, and Japan. . . . The **Brethren Housing Corporation** in Manassas, Va., is opening a new day care center and is launching a \$400,000 project to expand emergency shelter for the homeless.



Joan Gerig (left) presents a Shell discredit card to John and Pat Rittle, of Illinois/Wisconsin District.

Campus comments. Maya Lin, designer of the Vietnam Veterans Memorial, was the keynote speaker at October 14 ceremonies to install Karen Wiley Sandler as **Juniata College's** academic dean and dedicate the new Elizabeth Evans Baker Peace Chapel, also designed by Lin. . . . A slide presentation of photographs by Catherine Bauknight of this summer's massacre in Beijing's Tiananmen Square was shown October 19 at **Juniata**. . . . **Manchester College** has published a history of its first 100 years, *A Century of Faith, Learning, and Service*, as part of centennial celebrations. . . . Andrei V. Anikin, Gorbachev's chief advisor on economic restructuring in the Soviet Union, spoke at **Elizabethtown College** in the school's Series on Changing World Marketplaces and New Economic Challenges to the US. . . . **Elizabethtown** students held a "Hands Across the Campus" demonstration in October against drunk driving. . . . **Bridgewater College** hosted the Andrejew Trio, a musical group from the Soviet Union, on October 24.

Milestones. Crest Manor church in South Bend, Ind., burned its mortgage and dedicated a new counseling center September 24.



Poems for the season

by Kenneth I. Morse

An Advent song

Waits the world in darkness, full of fear.
Waits the world in wonder: Is God near?
Waits the world for glory to appear,
Waiting for Immanuel.

Comes a Song to open heaven's skies.
Comes a Child to hear our mortal cries.
Comes a Star to show us where he lies.
Comes our Lord, Immanuel.

Too long the year

Too long the year has hid from sight
Its promise of that morning light
Which can dissolve the darkest night.
O come, O come, Immanuel.

At last the time of hope draws near,
The dawning of a day so clear
That timid hearts will lose their fear
And welcome you, Immanuel.

Lord, grant that our awaking eyes
Reflect the radiance of your skies
And turn from sleep to glad surprise.
O come to us, Immanuel.

Lord, hatreds burden us with pain,
But love can wash away their stain
And joyful music sound again.
O come, O come, Immanuel.

The gift of grace

No shepherd's staff,
no angel's song,
no wise man's gift
to bring along—
how can I dare
approach his bed
to see the light
around his head?

Not what I bring
but what I need—
this is the plea
the Child will heed.
So let me kneel
before his face
to ask from God
the gift of grace.



Season of faith

Christmas should be
a season of faith, not fantasy,
far more than a delicate dream
devoid of reality.

For Christmas is rooted in love
and anchored in certainty.
The Child who was born is still our hope,
now as then—and for all eternity.

A rose in winter

In the harsh soil a flower grows.
in the dark winter blooms a rose.
So Jesus came, a gift from heaven.
So love is born, and grace is given.

Bethlehem

In Jesus' eyes his mother could see
All the stars in God's galaxy.

In Jesus' cry his mother could hear
Music that came from another sphere.

In Jesus' hands his mother could feel
A caring touch and power to heal.

In Jesus' heart his mother could find
A source of love for all humankind.

So she wrapped him warm and sang him to sleep,
A gift from God to treasure and keep.

The face of love

Shepherds once knelt
to look on the face of love,
and the seekers of light
found God's smile in a star.
Now the season of joy comes again.

Kenneth I. Morse, North Manchester, Ind., was editor of MESSENGER 1950-1971.

*Let's put Christ back into Christmas.
But wait! There is a more creative way
to do that than taking all the paganism out.*



Silver bells chiming for Jesus

by Michael A. King

Wanting this to be an objective, scholarly article on current societal and Christian attitudes toward Christmas, not pure personal opinion, I did some research. I found two persons who combine participation in modern society with a Christian background and interviewed them. They consented to having me publish uncensored excerpts from our conversation:

Question: What do you think about, first, when you think about Christmas?

Katelyn I. King (age four): Well, um,

what I would like to say about Christmas is that, um, I like about presents when it's Christmas time. And also I just like when we have company.

Kristina M. King (age seven): Well, I like too when we get presents, but on Christmastime there's some people who have birthdays which is also very nice.

This answer concerned me a bit. I had hoped for clearer evidence that these young women, these hopes for the future of the church, were being properly grounded in the meaning of Christmas. I probed further.

Question: Why do we have Christmas?

Katie: Because, um, they want to make a Christmas.

Kristy: We might have Christmas as a holiday because it might be a very special day.

My concern deepened. It was time, I felt, to ask a leading question and help the right response come forth.

Question: Do either of you know what Jesus has to do with Christmas?

Katie: Well, they have to, um . . . get love when Christmas comes, too.

Kristy: Well, I think about Christmas . . . that's a very special time because it's sort of like celebrating someone's very special birthday, like Jesus', only Easter is Jesus' birthday.

We went on, for 30 minutes more, and some perceptive and moving things were said, but it became evident that a sharp biblical exposition of the meaning of Christmas would not be forthcoming. Kristy, ever quick to discern the desired "right" response, did start prefacing warm descriptions of presents, Christmas trees, Santa Claus, and Christmas snow with the clarification that Jesus was, of course, more important than any of these.

Now the normal response to this evidence that paganism has overtaken Christian understandings of Christmas is to wring one's hands and demand Christ be put back into Xmas. I hope if I interview my daughters again in five years Christ *will* have journeyed deeper into their Xmas. But as I ponder how best to help them grow into faith that includes the tenderness, beauty, power, and universe-encompassing meaning of the Jesus whose beginnings we celebrate at Christmas, I'm not inclined to reject the pagan elements of their early perspectives. Let me explain why I say that by looking at three stages of Christmas understanding I would like my daughters (and all of us) to move through:

Silver bells. The first is the "silver bells" stage. Katie, along with most of our society, is fully in this stage. If we're honest, it is from this stage, I suspect, that our images of Christmas as a magic time well up. This is the stage of silver bells chiming, chestnuts roasting, Santa Claus coming to town, presents under the sparkling

tree. Even I, who grew up under Mennonite strictures against trees and baubles and all the "worldly" corruptions of Christmas, find that stage offers a good chunk of what makes Christmas for me a time of tender fantasy.

I will never fully shake the power of one childhood Christmas to define the meaning of Christmas for me: There was a train set, I had figured out, waiting downstairs for me, and other goodies for my siblings. We were allowed to go down to them when the sun rose. We woke hours before sunrise and lay waiting in the dark. We watched the first light touch the sky and change the black to gray. Then gold touched the rims of clouds. Pink flooded out to meet the gold. A spot of eastern sky glowed ever stronger. Finally it came, the first direct glimpse of that dazzling ball. We cheered, we leaped from our beds, and raced downstairs.

Such a stereotypical image, so predictable, shared probably by millions of us. Yet still so able to evoke joy. And so pagan—waiting, like sun-worshipers, for the sun to rise so we could rush to presents. Jesus nowhere named.

Jesus. Because we want Jesus named, and rightfully so, those of us committed to growth in Christian understanding try to move to a second stage, a stage I'll simply call "Jesus." Kristy, though still emotionally in the silver bells stage, is nevertheless trying to proceed dutifully toward Jesus. But duty, not joy, not a spontaneous response to the magic of Jesus as opposed to silver bells, is what drives that part of her journey.

The sense of joyless duty, of putting behind us the selfish presents and silly trinkets and sentimentalities of snow on Christmas—which have nothing to do with the birth of a boy born among an oppressed people, in a tiny country on the backside of the globe, fatted to be killed for the sins of the world—infects many of us at Christmas. There is something to be said for that. Some critique is needed in a society that likes the season's contribution to the gross national product a lot more than it does Jesus.

Silver bells chiming for Jesus. I think, though, that there is a more creative way to put Christ back into Christmas than taking all the paganism out. One might

call this stage, which blends the best of the two previous ones, "silver bells chiming for Jesus." It involves doing something Jews and Christians have done before—receiving pagan elements as a gift to be transformed into something new.

This is true of the Genesis account of creation, which shows traces of interaction with elements from Babylonian mythology. The point is not that Genesis is untrue or copied from Babylonian myths, but that Genesis uses ingredients familiar to people of its era while transforming them to say new things about God and the world.

This is also true of the Sabbath. Long ago the seventh day was thought to be a day dominated by evil spirits, which made it dangerous to work on that day



and so one rested. As the Israelites' understanding of God's ways deepened, they came to see that God, and not evil spirits, controlled the Sabbath. The day was transformed from one of fear to rejoicing in God's sovereignty over the beauty God created.

Easter is celebrated near the time of the spring equinox, a time demanding, in pagan mythologies, celebration of the rising in spring of the gods, of vegetation slain in winter. Christianity didn't reject the deep emotion associated with such ritual; instead, it took the emotion up into itself, suggesting that in Jesus the truest meaning of death and life is seen.

Christmas itself includes ancient pagan

ingredients. In ancient calendars December 25 marked the winter solstice and was thought to be the birthdate of the sun. Christians chose to throw a birthday party for Jesus—whose actual birthdate is unknown—on the same day, transforming sun-worship into celebration of the Son, the true Sun of Righteousness.

What this suggests to me is that God doesn't always send lightning bolts of pure truth down from the sky. Instead, God often takes raw material available in the cultures into which we are born, transforms it, and helps us find through it God's deeper truth.

Applying this to Katie and Kristy, to childhood memories of Christmas, to the yearning for magic our culture expresses in its pagan symbols, suggests this: Maybe we can use the beauty and longing expressed in secular Christmas ritual to point the way to Jesus.

We're a hungry, hurting people this Christmas, as we rich ones find we are bored and lonely even so; as *The Great Divide*, to quote the title of Studs Terkel's new book, yawns ever wider between rich and poor in America; as the farmers pray for wetter fields next year; as in our cities the broken glass crunches underfoot, winter winds swirl the trash, and sub-machine guns trade their drug-war bullets and catch children in the crossfire.

Silver bell images won't cure the pain, but they remind us we want something better. They touch the children among and within us with glimmers of what that better world might look like—sun rising, filling the sky with golden promise; company coming, offering community; Scrooge turning tender with Bob Cratchit, helping to heal the great divide; Christmas snow falling on parched farms and waltzing down on city streets, covering glass and trash and briefly muffling guns.

It is into those hints that we can introduce Jesus—transforming pagan symbols into flashes of God come down to earth. When we do that, Jesus sparkles in every light, swirls on a dirty world in every snowflake, and chimes in every silver bell. □

Michael A. King, Philadelphia Pa., is pastor of Germantown Mennonite Church.

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Life on the edge in Sudan

'All I could do was be . . . be with those loving, caring Nuer people for a few short days. My being there somehow strengthened their hope. That was all I could offer.'

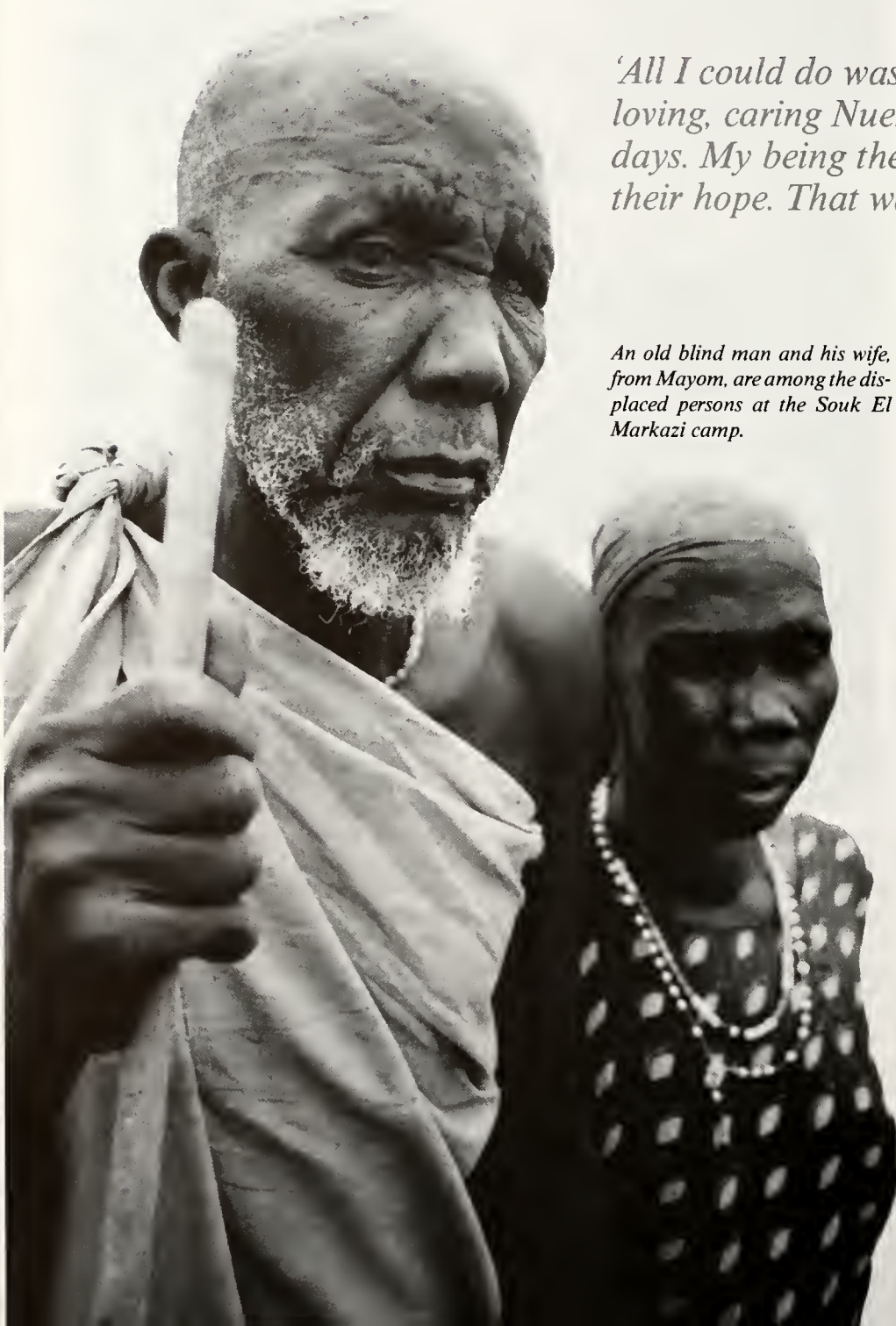
by Carolyn Schrock

An old blind man and his wife, from Mayom, are among the displaced persons at the Souk El Markazi camp.

My excitement grew as I drove onto the dirt track that led to Souk El Markazi on the southern edge of Khartoum. Word had been sent ahead to the resettlement camp that my son Jedd and I were coming, so I knew the people would be gathered. I was nervous. Would many of my old friends be there? Would they be thin and haggard, living in filth like that the news clips depict in other refugee camps? Would they be happy to see me or resentful at my seeming desertion of them? Would they be bitter about their present plight?

I stopped the car and got out. Nothing had prepared me for the flood of joy I felt as I saw all the chiefs and elders lined up beside the grass shelter, decked out in their best clothes, with the traditional red sash of office draped across their shoulders. A lump rose in my throat, and tears of relief would have streamed down my face, but I was too caught up in the "Maale! Maale! Gin a tin? Mal puonydu?" of the greetings. Face after face, and hand after hand were there, just as they would have been under the council tree in Mayom. Deng, Gany, Biliu, Yak, Gat Wic, Nyabol. . . . God had truly blessed us. Alleluia!

This was my first connection with the Nuer people since my family had left Mayom in 1983 for a furlough in the USA. The civil conflict had prevented us from returning to continue the work of the Primary Health Care Project and the



spreading of the gospel that my husband, Roger, and I had begun in 1980. (See "Sudan: Why is there a war?" January 1987, page 9.)

We had moved to the remote village of Mayom, in south central Sudan, when the settlement consisted of only 11 dwellings. During our three years there, we had built our own home and learned about the Nuer people. We had struggled to develop basic language skills. We had learned to love the caring, generous, proud Nuer. We had come to appreciate both them and their cattle culture way of life. (See "Beyond the rivers of Sudan," July 1981, page 12.)

Community organization was the style used to encourage the villages of the Mayom area to take control of their destiny and to identify the priorities of their health needs. The goal of clean water was the choice for the initial effort. Through those short three years well-diggers were chosen and trained, wells dug, pumps installed, and cattle vaccinated. But underlying all the activity was a confirmation that the people themselves were in charge of their future. What good would come to them was in their hands.

Simultaneous with the community development work was the birthing of a

church. The first Sunday in Mayom we invited the people to join us for a Christian worship service under a large tree in the central part of the village. (See "Thoughts under a tamarind tree," April 1981, page 24.) Nineteen people came. From then on, the interest grew until 70 or more were coming. Over 200 people attended Christmas activities in 1982. In 1983 a structure was raised through the personal contributions of the people's money, building materials, and joint labor. This was the first meeting house for Christians in Mayom.

In 1983 the civil conflict worsened. Killing of people, stealing of cattle, and burning of villages became common across southern Sudan. Life became more and more precarious. The dangers mounted. Refugees began to flood into Mayom. Food was insufficient. Men were abducted, tortured, and killed. Southerners began to flee to the large cities of the north, where there was no open fighting.

And so it was that the entire population of Mayom fled or died. Some people went to Kaduguli, others to Kosti, and others to Khartoum—Sudan's capital city. Nothing is left of Mayom except one local-government building and the three hand-dug wells. Gone are the homes, the

church building, the people, the cattle.

During the years since we left Mayom, I have asked myself, "Was the work of the Church of the Brethren in Mayom for naught? Was it just a waste of energy and money?" I found the answer in Souk El Markazi (fondly called "Mayom II" by the Nuer). And the answer was a resounding "No!"

The visual signs of the Brethren work at Mayom are all but wiped from the face of the earth. But the Nuer still hold a belief in themselves and the hope that things can be better.

Survival in the resettlement camp is always on the edge. There is little or no food, water, and medical care. Shelters have been improvised from the saplings of desert brush covered with any burlap bags or scraps of plastic that can be found. But these Nuer dwellings are neatly constructed and the ground around them is swept clean.

The Nuer pride showed itself as I talked to one of the advisers of the resettlement camp. He said, "We have to find ways to provide food for the camp because we don't want our children to become beggars or thieves."

Those Nuer who had some education, who had worked with us in the Primary

Carolyn Schrock addresses a meeting of elders, chiefs, and advisers at Souk El Markazi. She found that despite the adversity of their lives as displaced persons, her former Mayom neighbors still harbor hope for better times ahead. "When peace comes," they told her, "we will go back to Mayom. You come, and we will go together." Said Schrock, "My being there somehow strengthened their hope."



Health Care Project in Mayom, collected the dislocated people, helped them find a spot to make their camp, secured government approval for the location, and

organized a new village setting under the leadership of the chiefs and elders. Much of the culture had been lost since the central feature of that culture—the cattle—

was no longer with the people. But the unification of the people through their chiefs and elders is evidence that some of the culture still lives on.

Much credit is due to those workers who had the vision to keep the people together, to prevent their being scattered to the winds. Their experience in community organization was once again put to work to build community spirit. Those who have found employment in Khartoum have given unstintingly of their own financial resources. They have sought help from relief agencies.

How long will the people have to stay in the resettlement camps. Until there is peace in the land. O! That we knew of the things that make for peace!

What does the future hold? I don't know. But as I visited with people in the camp, over and over I heard expressed the hope that still lives in them. "When the peace comes," they said, "we will go back to Mayom. You come, and we will go together."

My visit to Khartoum was for only two weeks. What could I do or say to change the situation for the better? Could my money help? No. I could not stop the war. The few dollars I had could not buy food because in the vast need, a small amount of grain was more trouble than none. All I could do was be . . . be with those loving, caring Nuer people for a few short days. My being there somehow strengthened their hope. That was all I could offer.

As I walked the paths of the camp, holding hands with my friends, I longed to live in that camp with them, to spend the night under the stars, to go hungry with them, to be dirty and hot. And I wanted to say to them, "I will never leave you. Wherever you live, I will live. Whenever you are in pain, I will be in pain. Your life is my life, your suffering my suffering."

A few short days and I departed for my comfortable, peaceful home in the USA. I was full of joy because so many loved ones have been spared torture and death. I was full of love because of the relationship we share. And full of peace because of the faith we hold in common. It is in Christ that suffering and joy can come together. □

Carolyn Schrock, a former missionary in Nigeria and Sudan, is a high school child development teacher in Elgin, Ill.



Above: Carolyn Schrock greets one of her old neighbors. Said the former missionary, "I longed to live in that camp with them, . . . to go hungry with them, to be dirty and hot."

Below: Jedd Schrock was reunited in Khartoum with his old pals Elijah and Peter, with whom he had played at Mayom in the early 1980s.



Sudan calls for great faith

Interview with Ken Holderread

by Kermon Thomasson

Kenneth O. Holderread is Africa and Middle East representative on the World Ministries Commission staff. Editor Kermon Thomasson interviewed him to find out the present situation of Church of the Brethren work in Sudan.

What work does the Church of the Brethren have going right now in Sudan?

We have two couples there, both of them relating to the Presbyterian Church

in Sudan. Lester and Esther Boleyn are working at translating the Bible. They are helping three groups of translators in three different Sudanese languages. The Boleyns are in Nairobi, Kenya, because it is easier to do that kind of work outside Sudan now, with the civil war going on.

Jan and Roma Jo Thompson went to Sudan just recently. Their primary task is theological education. They will be working in Gereif, just outside Khartoum. They will be operating the TEE (theological education by extension) program and helping run a Bible school. Both pro-

grams are training church leaders.

Explain the relationship we have with the SCC—or Sudan Council of Churches—and the Presbyterian Church in Sudan.

I sat on two committees—one committee for each group. There is a group of five supporting agencies for the Presbyterian Church in Sudan, and the Church of the Brethren is one of them. We meet about once a year to work at the problems of the church, its plans, and financial support. We have a similar

At Hillat Souk camp on the outskirts of Khartoum, displaced men from the distant Nuba Mountains sing songs of peace, keeping alive their hope that the civil war will end and they will be allowed to return home. The man in the center plays a traditional instrument, a "bodaba."





Above: A little boy in the Combo camp copes with war's displacement by building his own play village, creating a world for himself that war cannot destroy.

Above right: An intensive feeding program cares for these children in the Laya camp.

Right: In Souk El Markazi camp, near Khartoum, a child is able to remove himself far enough from war's suffering to create a toy truck from scraps found in a dump.

Far right: This little Nuer boy was shot by SPLA soldiers during a raid on his village.



relationship with SCC. There is a round table that involves many agencies, most of them from Europe, that support the work of the SCC, and the Church of the Brethren is a member of that group as well.

Why do we work through the Presbyterian Church?

We had the invitation to work that way. It is a particular history that places us in relationship with it. It started before 1980 with the Council of Churches inviting the Church of the Brethren to give some of its expertise in community health care

that we had developed in Nigeria. In 1980 Roger and Carolyn Schrock began that program. The community where the health care program started was under the supervision of the Presbyterian Church.

While developing a health care program we also started a church. Automatically it was part of the Presbyterian Church of Sudan. Then came a request for the Church of the Brethren to send a church worker to help develop the leadership of the Presbyterian church in that region of Sudan. Out of that came the partner relationship that we presently have.

If we had wanted to, could we have just gone as the Church of the Brethren alone and established a relationship with the Sudan Council of Churches, doing our own Church of the Brethren thing?

It would have been very difficult for us to do that on our own, not having an invitation.

I assume that Sudan, having a Muslim-dominated government, doesn't really welcome Christian missionaries. What restrictions do we have to work under?

The Sudan government works to



inhibit the activity of Christianity and it is particularly against bringing in outside Christian personnel. It is very difficult for us to get visas and living permits for our overseas staff who want to go support the church and work with the church.

What is the current situation in Sudan regarding the long-running civil war, and how does it affect our work?

The civil war basically has the south divided from the north in terms of people moving and communication working—any activity between the two regions. The south basically is under the control of the

Sudan Peoples Liberation Army (SPLA), which is the force resisting the government.

The government just has a few city strongholds that still are holding out in the south. The rest of the south is under the control of the SPLA. Any activity initiated by the Christians from the north has to be what the government wants to happen. Therefore they can't communicate with the areas of the south not under government control. This means that Christian activity at the present time basically is done in the north.

So we can't even travel out of Khartoum

into areas in the south where we might want to be working?

Any travel in Sudan requires a government permit. The government permits us to travel in some specific areas in the north, but you can never travel to the south. It wouldn't be safe to travel there anyway.

Do you mean that if you are in Khartoum you can't even travel northward toward Egypt without a permit?

Right. It requires several days of going to government agencies and to security

forces. Even so, often you are turned down.

What has become of the work that Roger and Carolyn Schrock, Steve and Karen Metzler, and Ruth Goehle established in the Mayom area?

All these workers were part of the Primary Health Care Project that was developed at Mayom. Because of the civil war, the program had to shut down, and, as the war has continued, the whole community has been wiped out. (See "Life on the edge in Sudan," page 12, for fuller information on Mayom.)

When people such as Jan and Roma Jo Thompson go to Khartoum, where do they stay? Is there a Brethren "compound" there?

My wife, Elsie, and I were in Khartoum from 1984 until the middle of 1987. During that time we rented a house near the Gereif Bible School. That house has been maintained and is used by the Thompsons. It was also used as the center of operation for the TEE program. That program continued after we left. So, yes, we do have a headquarters of sorts, which is in cooperation with the Bible school.

What is the long-range plan for the Church of the Brethren in Sudan?

I can tell you not so much of a plan, but a dream. My dream, to become a plan, must be in dialog with the church leadership in Sudan and with the church leadership here in the USA. But my dream is that the war will end and there will be a great opportunity for Christians from all over the world to help southern Sudan recover.

At the present time all the institutions, the schools, the churches, the medical facilities—all the infrastructure—are missing. Once peace comes, there will be a great need to re-establish those. My dream is that the Church of the Brethren can help re-establish the life of the people and the church in the Mayom area. This would be a major project in itself.

What prospect is there for the war coming to an end?

The situation is a very complex. There



is fighting still taking place. During the past summer there was a military coup in Khartoum. The new government is under stronger influence of the right-wing Muslim brotherhood. That government is making it more difficult, instead of easier, for any kind of dialog or reconciliation with the southern forces to happen because it is calling for conditions that the SPLA objects to the most, such as the Muslim religious laws.

Given that our work in Sudan is very tenuous, should we expect Brethren to get all excited about the mission program there? What can we offer Brethren as handles that they can get hold of if we want them to give of themselves and their resources for the Sudan program?

As Christians, we do not have the option of setting the agenda for the world. We should go to Sudan because there is a great need there for healing of the broken even though we can't see the end of the brokenness.

The people who are in Sudan are

God's children just as we in the United States are God's children. If we believe that and recognize that, then we have to respond to the need.

Not all situations are happy situations, bringing an enthusiastic response. But that does not mean that God's message is only for the happy and enthusiastic. We can feel good about what we have done. Even though the Mayom community no longer exists in a particular location, the community of the people still exists. And the people's ability to be a community and to function has been greatly enhanced because Church of the Brethren workers lived in Mayom and gave its people skills that they have brought with them as they live in a very disoriented lifestyle on the outskirts of Khartoum. The displaced people of Mayom are one community that has some sense of organization and some sense of carrying on with its traditional culture, even in a displaced persons camp.

We can be joyful about that. We have helped life to go on and have its Christian influence even though the war has



One of the more heartening aspects of the situation with Sudan's people displaced by the civil war is the coming forth of local Christian leaders not only to comfort but to organize the refugees so that they can be cared for as efficiently as possible. Above: Pastor Samuel Nyawelo preaches in Khartoum. Above right: Pastor John Kang greets newly arrived women in Kosti, helping them find food and shelter. The woman in the foreground lost a leg to a land mine. Right: Lewis Keah Madut, who served with Roger Schrock as assistant director of the Primary Health Care Project at Mayom, advises a chief at Combo camp, in Kosti.



been very disruptive. Without the help we gave, what happened to Mayom would have been much more destructive than it has been.

But when you promote the Sudan program among the Brethren here in the States, don't you need to ask them to go on faith? We don't have a traditional mission in Sudan—the kind we remember from Nigeria or India. But there is still as big a

need as we saw in those countries. We have to do our part as Christians whether or not we can see "results"—things unfolding and growing in the traditional sense. Is that what you are telling me?

To be a Christian in the world today means to take on the viewpoint that you just spelled out. It's not only for Sudan. You can look at many places in the world where there are not the institutional and

economic development and "progress" that we once tried and for which we still are striving.

If we are Christians who are sensitive to life throughout the world, then we are called to a different stance and a different action from those of even five years ago. We are called to a new understanding and a new faith, a new way of approaching faith even for our own lives if we are sensitive to the whole world. □

The odyssey of Ivan and Nadia:

A Soviet Pentecostal couple's struggle against persecution

by Dan Petry

*The bows of the mighty are broken,
but the feeble gird on strength.
He raises up the poor from the dust;
he lifts the needy from the ash heap. . . .*
—1 Sam. 2:4,8a



Nadia and Ivan Franchuk are Soviet Pentecostals sponsored by Springfield Church of the Brethren, Akron, Ohio, after they fled religious persecution in the USSR.

'Ivan and Nadia came so that we who pay so small a price to bear the name of Christ might be emboldened in our witness. They came to prove to us again the glory of God, who raises up the poor from the dust, and lifts the needy from the ash heap; who guards the feet of his faithful ones. Slava Bohu!'

—Dan Petry

"We have an urgent case needing sponsorship immediately—a Soviet Pentecostal couple from the Ukraine. Their names are Ivan and Nadezhda Franchuk. He is 67; she is 62. They neither read, write, nor understand English. They have been persecuted for their faith for many years. The Franchuks have been in Rome for two months awaiting sponsorship. That's really all we know about them. Their arrival in the United States is imminent—three days to two weeks. Will you sponsor them?"

Carol Fisher, staff worker for the Ohio Council of Churches Refugee Services, looked around the circle expecting a positive answer. When we first invited Carol to speak to the witness commission and executive committee of Akron's Springfield Church of the Brethren, we had expected a short, factual presentation on refugees with a brief overview of the requirements of sponsorship. She gave us that, but with far more passion than we were prepared for. We had thought we would deliberate a few months and then perhaps bring a recommendation to the fall council meeting. But in the course of half an hour, Carol's urgency and enthusiasm had become our own. She had given names to these refugees and we had to take her question seriously.

It was the Tuesday before Holy Week, and everyone was busy. But the answer that emerged from our discussion after Carol left was a unanimous yes. We had the unmistakable sense that this decision was not of ourselves but of the Holy Spirit.

In order to test this perception the executive committee presented the Franchuks' case before the congregation on Palm Sunday. Since there was no time to call a special council meeting we had decided that if this ministry was to be, it would be carried out without the use of any budgeted funds and only if enough volunteers presented themselves. When the call was issued at the conclusion of the service, 20 persons stood.

They were swiftly dubbed the Refugee Resettlement Committee, divided into

several sub-committees and put to work. Publicity . . . fund-raising . . . the welcome at the airport . . . temporary housing . . . apartment hunting . . . a translator: These were the first things to care for.

The committee was in place for two weeks before the Franchuks arrived April 14. At the airport that day we were prepared to meet weary, aging refugees, weakened and sickly from their years of imprisonment and mistreatment.

To our surprise, Ivan and Nadezhda fairly bounded into the lobby, each carrying a good 50 pounds of hand luggage. There was a brief moment of hesitation as they searched the room for a sign that they were in the right place, that someone might be there to greet them. When they realized that the whole of that small crowd was focused on them and that the banners, balloons, and flowers were theirs, smiles of relief and joy spread across their faces and they lifted their hands in praise. "*Slava Bohu!*" they said. "*Slava Bohu!*" The interpreter told us this meant "Praise God!"

Because alleluia is the same in almost every language, we sang "Allelu, Alleluia!" and then greeted each other with handshakes, hugs and kisses, words of welcome, and prayers of thanksgiving. Ivan and Nadezhda handled all this with grandparent-like ease and grace, as if they set up housekeeping on new continents every day. We realized immediately that we who had prepared so hard to do the giving had already been gifted beyond compare by the faith and vitality of this elderly couple. Looking at Ivan and Nadezhda, we thought, "If these are weak and broken Ukrainian Christians, what do strong ones look like? What have they experienced and endured being this old and this far from home that yet makes them so radiant with faith and so confident in God's providence?"

We began to learn the answers a few days later. After our first worship service together, and following Sunday dinner in the home where the Franchuks were staying, Ivan gathered 10 of us in the living room, called for silence, and began his story. Nadezhda also spoke, but only when asked by her husband. The telling took two and a half hours through the interpreter, but we listened with great interest—at times entranced—and often deeply moved. It was a story of faith, courage, prophecy and fulfillment, humor, suffering, and the triumphant

power of God.

Ivan was born on February 15, 1922, in the Soviet Ukraine. His parents were part of the rapidly growing Christian Pentecostal movement which, by 1922, numbered some 80,000 believers across the Soviet Union.

Despite continual harassment by the government, the Franchuks raised their son in the love and knowledge of the Lord. They taught Ivan about the Holy Spirit and its gifts to those who believe. He grew up revering the gifts of prophecy, healing, speaking in tongues, and that greatest of all spiritual gifts, the love of God. He was taught to pray, to fast, to wash the feet of his brethren, and to expect visions from the Lord. He was taught that his love and devotion to Christ must supersede all other allegiances. As the story unfolded, we could see that Ivan had learned these lessons well.

While still very young, Ivan heard a voice saying that one day he would leave his native land. No reason was given at the time, but the memory of that holy encounter remained with him. He could not conceive how such a prophecy would ever come to pass, yet neither could he deny the message he heard. Today, the voice of his youth is aflame with meaning.

Ivan's parents risked much by maintaining their ties with the Pentecostal church. Pentecostals were considered outlaws because they refused to register their congregations with the Soviet government. Registration signaled that a church was willing to accept stringent governmental limitations. The government dictated when and where worship services could be held and what could be included in a pastor's sermon. It disallowed religious indoctrination of children until the age of 18.

Pentecostals, knowing themselves to be free in Christ, did not accept these limitations. They chose instead to bear the consequences of noncooperation. Many were fined, imprisoned, or executed. Some died in the labor camps; some endured the agony of having their children taken from their homes and placed in orphanages.

Ivan told us little concerning his own childhood. We do know that starting in the first grade, both teachers and students were taught to harass and abuse the

Christians—in particular the Pentecostals. Ivan had no chance at higher education, for the standard college entrance exam included a section on atheism that required the renouncing of faith. Some Christians faked that part of the test and went on to college anyway. But the Pentecostals could not do so with integrity. They could not publicly deny Christ while privately believing in him. For them, one of the costs of discipleship was accepting that they would never attend college.

In 1947 Ivan was married. He and his wife lived happily together, growing in love as the months went by. But in 1950, at the age of 28, the KGB (Soviet spy agency) came to his place of employment and called him outside. They asked him, "Do you pray to God?" He answered yes. They asked, "Do you read the Bible?" He said yes again. They asked, "Will you promise now that you will stop this activity?" Ivan answered, "No, I cannot do that."

He was taken to court, lectured on the dangers of his religious activity, warned about the punishments he would receive if he continued, and then told to go home and think about it. But standing before the judge, Ivan said, "There is nothing for me to think about. I am a Christian." The judge said, "Go pack your bag."

When the KGB came for Ivan, they also arrested his wife and father. Taken for sentencing, they were given one last chance to recant their faith and gain their freedom. Each one refused. Ivan was sentenced to 10 years in prison and five years interior exile. His young wife received the same. His father was given 25 years in prison and five years exile.

Before they left the courtroom, they told the authorities that they had received a revelation that they would not serve their full sentence. The authorities laughed and asked, "What do you think, the Americans are going to let you go?" The Christians responded, "No, you will let us go."

Husband, wife, and father were then sent to three different labor camps in Siberia. The mother was left at home and charged to pay all the court costs. Since she didn't have the money, everything was taken from her—the cow, the chickens, the goats, the bed and the household furnishings. The only things left were the four walls.

Life in prison was harsh. The summers

were only two months long, the land was barren, and winters were bitter cold. The labor camps were huge, barbed-wire enclosures holding up to 10,000 prisoners. They were self-contained communities with a mess hall, doctor, barracks, and other spartan necessities. The perimeters were constantly patrolled by soldiers with dogs and automatic weapons. There was no escape, and given the remoteness of the camps, no reason to try.

Only one exit penetrated the towering fences, and each day Ivan and the other prisoners were marched through it to the coal mines. They shoveled all day in freezing temperatures and then were marched back to the camp at nightfall. Even though Ivan was a machinist, mechanic, and bricklayer, he was sent to the coal mines because he was young and strong.

His wife fared no better. She was forced to cut wood in the Siberian forests alongside the male prisoners. Neither husband nor wife knew how the other was faring, because they were not allowed the privilege of a single letter to one another. The authorities did allow Ivan to write two letters a year to his mother and permitted him to read a few from her.

Three years into his imprisonment he opened one of those long-awaited letters and read, "Your beloved wife Anna is dead." She was not able to endure the rigors of imprisonment and hard labor. When Ivan read those words it was as if scalding water had been poured over his head. He grieved for her through another four years of imprisonment, dreaming of her no less than 23 times. In each dream

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Springfield pastor Dan Petry (right) says of the Franchuks, "Perhaps one day they will find their own answer to why God led them here." But for him they came so that he and others might receive their Christian witness and be inspired by their story.

he would talk to her, but she never spoke.

During the seven years of his imprisonment, changes had occurred on the national scene. Stalin died in 1953, and the resulting struggle for power caused a shake-up in the KGB. The officer responsible for Ivan's imprisonment was shot, along with 10 others. Persecution of Pentecostal Christians nearly came to an end, and many religious prisoners were set free. Freedom came for Ivan and his father in 1957, when the younger Franchuk was 35 years of age.

Rather than live in bitterness toward God and those who had confined them, they forgave their enemies. They praised God that the revelation given to them seven years earlier had come to pass. Not one of them had served all the years of their sentence. Ivan was diminished in health and strength; he was a widower; but he humbly realized that by the grace of God he had fared better than the man who had imprisoned him.

Since Ivan was still a young man, his friends encouraged him to marry again. A few years after his release, he met and married Nadezhda—or Nadia, as he fondly calls her.

Five years younger than Ivan, Nadia was born on March 8, 1927. She also was raised in the Pentecostal faith and shared the same convictions as Ivan. In 1952, at the age of 25, she was imprisoned for her refusal to deny the lordship of Christ.

For six years she did the work of two men in a Siberian labor camp. Her sentence was reduced from 25 years to 10 because she was such an exceptional worker. For each day she labored she was given credit for two days against her sentence.

Nadia's job was construction. She dug

sewers, built highways, and laid railroads. She had a hand in building several new cities in Siberia, being bussed further and further away from her prison camp as each project was finished.

Her life was hard not only because of the work she was forced to do, but because of the ongoing persecution within the camp by prison authorities and other prisoners. In both Ivan and Nadia's camps, out of 10,000 prisoners, only 20 to 30 were Pentecostal Christians. A good many of their fellow prisoners were simply criminals—thieves, murderers, rapists, and the like. The Christians were often treated violently.

When asked if their tiny group of believers continued to pray within the confines of the prison, Ivan said yes. Their thinking was, "We are here in prison because we prayed; why should we stop now?"

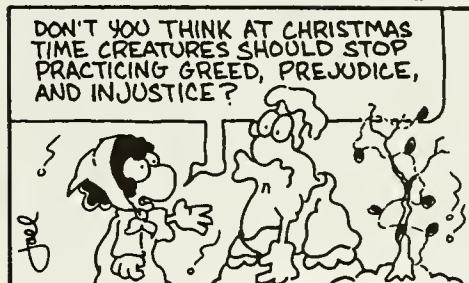
But the authorities made it hard. At first the Christians met in the barracks for prayer. But the guards accused them of meeting in order to plot their escape, so they were violently dispersed and then punished by being forced to shovel a mountain of snow. Soon even praying had to be done in secret, sometimes in the secrecy of their own hearts. But never did they stop praying.

When Ivan was asked if he and his fellow believers followed the biblical injunctions to turn the other cheek and return good for evil, he smiled and said, "When a prison guard strikes you in the jaw with his rifle butt, you don't turn your head and ask for more; but if you are asking if we considered returning violence for violence, well, we have the



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same Bible, don't we? We know what Jesus says about that."

In 1958, Nadia was released from prison at the age of 31. Five years later she married Ivan, and soon they had a son. Though persecution had eased somewhat, and Pentecostals were able to gather in homes to worship, they still felt the hand of a hostile government upon them. If their Christian leanings were discovered, their wages were reduced, and often they were given a less desirable job. Life was hard, but Ivan and Nadia and their son persevered.

In 1973, a member of the Pentecostal fellowship prophesied that within 15 years, a window would open that would allow their people to find religious freedom in a new land. A large minority in the Pentecostal movement began to hope in this prophecy. Ivan remembered the voice.

Two years later the Helsinki Accords were signed by Soviet leader Brezhnev and US President Ford. These accords purportedly allowed for the unrestricted emigration of persons who were undergoing religious persecution in their own land. The Pentecostals began to see the hand of God at work. But before attempting to emigrate, they first prayed for God's will. If God told them to stay, they would stay. If God told them to go, they would go. The answer they heard in prayer was, "You shall go."

Ivan and Nadia, along with 30,000 others, petitioned the Soviet government for permission to emigrate. Every year for 11 years they wrote letters to Moscow, spoke to local officials, and sent messages to the West via tourists and underground connections—anything they could think of to find their way to a land where they could worship God in freedom and serve God without reprisal.

Every year the local officials tried to talk them out of it.

"Ivan, you don't want to leave this land! It's no good over there. It is best for you to stay. Over there you will die of hunger. Over there you will never have a house like this one."

Ivan answered, "I don't have a great house the way it is. I'll go over there and live in a tent if I have to!"

The authorities retorted, "But they don't even have any tents over there!"

The stonewalling was finally broken by President Reagan's visit to Moscow. In 1988, 15 years after the prophecy, a way opened for Ivan and Nadia and their

fellow believers. For the first time since the Communists came to power, persons were being allowed to emigrate because of the religious persecution they had endured.

Ivan emphasized several times that it is important to the Pentecostals to have us understand that they do not leave their native land for fear of losing their lives. Many have braved that possibility several times already. Rather, they say, "We worry about our souls. To stay here would be to lose our souls. If we submit to the government, we sin against our God, since by its laws on religion, the government forces us to break Christ's fundamental commandments."

Pentecostals come not because of fear,

not to seek their fortunes, nor even for the sake of personal freedoms. These brothers and sisters come to this land that they might freely serve Christ. They come because they know God has led them here. So strong is this sense of leading that they have held fast to their decision even when called traitors by other Pentecostals who believe they should remain in their own country.

In early December 1988, the miracle that Ivan and Nadia had prayed for so long happened. In the mail appeared their visas and I-94 cards, documenting them as refugees eligible for resettlement in the United States. The door had opened for them, and given the unstable nature of the Soviet political situation,

they knew they must run through it before it closed again. The voice from Ivan's childhood now sounded clear and strong. Like Abraham and Sarah, Ivan and Nadia determined to follow God's leading and go to the land that God would show them.

Before they left, Ivan put the house up for sale. His asking price was 25,000 rubles. A neighbor thought that sounded fair and said he'd buy it, but he was only able to raise 10,000 rubles by borrowing from his friends. Ivan sold it to him anyway.

He then told us that he had a brother with 10 children who also wanted to come to America, so he gave most of the proceeds from his house to this brother.

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He needed it to pay the 700 rubles per person which are required to forfeit one's Soviet citizenship. Someone in our circle exclaimed, "So you have family here in America!" "No," said Ivan, "not *family*. This was a brother in Christ, just as you are my brothers and sisters. The Lord Jesus said we are to keep our treasures in heaven, so we just saved a little money for the road."

On December 13, 1988, Ivan and Nadia bade farewell to their son, Walter, a deacon in the Pentecostal church, who felt it was his calling to remain in the Ukraine as a witness to his countrymen. They kissed their daughter-in-law and their granddaughters Angelina and Svetlana goodbye, and traveled to Vienna, Austria. They left Vienna on January 13, 1989, eventually arriving in Rome. On April 14, at the gate of the Akron-Canton airport, their pilgrimage and ours became one at least for a time.

The story ended as the late afternoon sun was slanting through the windows, its warmth and light in harmony with the state of our souls. Someone suggested, "Ivan, perhaps you heard that voice long ago so that one day you and Nadia would come here and tell us your story." Ivan smiled as the interpreter translated, but probably did not catch all the nuances of that statement.

Ivan still wonders why God led him and his wife to this land. They are looking for ways to be of service in the church and the community, but often find themselves lost in a dramatically different culture and language. They are unendingly grateful for the things they have received and recklessly generous with the little they have.

Perhaps one day they will find their own answer to why God led them here. But for us, Ivan and Nadia themselves are the answer. They came so that we might receive their witness and be inspired by their story. They came so that we who so seldom perceive the testing of our faith might be reminded of the great power of God that is given to those who are tested. They came so that we who pay so small a price to bear the name of Christ might be emboldened in our witness. They came to prove to us again the glory of God, who raises up the poor from the dust, and lifts the needy from the ash heap; who guards the feet of his faithful ones. *Slava Bohu!* □

Dan Petry is pastor of the Springfield Church of the Brethren, Akron, Ohio.

Licensing/ Ordination

Beery, Helen. ordained Sept. 9, 1989, Manchester, S./C. Ind.

Ewert, Jeanine L. ordained May 6, 1989, Modesto, Pac. S.W.

Green, John D. Jr. ordained May 10, 1989, Bush Creek, Mid-Atl.

Gumble, Herman F. ordination received Sept. 1, 1989, Walnut Grove, Ill./Wis.

Murray, Mark. ordained June 24, 1989, Lampeter, Atl. N.E.

Seilhamer, Larry Chester. licensed May 12, 1989, Bridgewater, Shen.

Shelton, Susan Jane. licensed Oct. 8, 1989, Middle District, S. Ohio

Sollenberger, Dennis Lee. licensed Aug. 10, 1989, Upton, S. Pa.

Thornton, Keith R. licensed June 8, 1989, Mechanicsburg, S. Pa.

Pastoral Placements

Albright, Wm. David. from retirement to Cedar Creek, N. Ind., PT-Team

Albright, Ann. from retirement to Cedar Creek, N. Ind., PT-Team

Back, James. from other denomination to Seattle, Peace, Ore./Wash., FT

Cannaday, Jimmy O. from Green Hill, Virgina, to Jones Chapel, Virgina, FT

Fowler, Michael. from secular to Eden, N. Ohio, FT

Haldeman, Dan. from secular to Everett, Mid. Pa., Dir. of Nurture Min., PT

Haldeman, Myrtle. from secular to Everett, Mid. Pa., Dir. of Nurture Min., PT

Hermanson, Arthur. from other denomination to Kingsley/UCC, N. Plains, YPT

Keebaugh, Alfred (Jack). from Jones Chapel, Virgina, to Leamersville, Mid. Pa., FT

Keeling, Calvin (Monty). from Rocky Ford, W. Plains, to Rock Run, N. Ind., FT

Kettering, Delbert. from Lakewood, N. Ohio, to Trinity, N. Ohio, FT

Knepp, Lori. from secular to Everett, Mid. Pa., Dir. of Youth Min., PT

Miller, David L. from Fruitdale, Ore./Wash., to Springfield, Atl. N.E., FT

Mummert, J. Ronald. from Antelope Park, N. Plains, to Stover Memorial, Des Moines, N. Plains, 3/4 time

Reynolds, Philip. from secular

to Beech Grove, S./C. Ind., PT

Rogers, Michael. from secular to West Eel River, S./C. Ind., PT

Rouse, L. Wayne. from other denomination to Astoria, Ill./Wis., FT

Serrano, Mario. from Bethany Seminary to Santa Ana, Hispanic Fellowship, Pac. S.W., PT-Team

Serrano, Olga. from Bethany Seminary to Santa Ana, Hispanic Fellowship, Pac. S.W., PT-Team

Shumaker, Terry Lee. from Huntington, S./C. Ind., to Mount Vernon, Shen., FT

Sifrit, Robert. from Milledgeville, Ill./Wis. to Peace Valley, S. Mo./Ark., PT

Sivo, Richard A. from Canaan, W. Pa., to Shepherd, Mich., FT

Sluss, Earl. from free ministry, S. E., to Shiloh, W. Marva, PT

Snyder, George H. from Roxbury, W. Pa., to West York, S. Pa., FT

Stewart, Bill. from pastor pro tem to English Prairie, N. Ind., FT

Strickler, Carol. from Reisterstown, Mid-Atl., to Fellowship, Mid-Atl., FT-Team

Strickler, Duane. from Reisterstown, Mid-Atl., to Fellowship, Mid-Atl., FT-Team

Taylor, Theodore (Ted). from other denomination to Trinity, Detroit, Mich., FT

Teets, Charles. from other denomination to Gortner Union/Brookside, W. Marva, YPT

Turner, Charles R. from secular employment to Trinity, Shen., PT

Valetta, David. from Trinity, N. Ohio, to McPherson College, W. Plains, Campus Ministry, FT

Woods, Marshall R. III. from Westernport, W. Marva to Pine Grove, W. Marva, PT

Yenser, H. Eugene. from Deshler, N. Ohio, to Defiance, N. Ohio, PT

Wedding Anniversaries

Buch, Warren and Alverta. Lititz, Pa., 53

Carey, Stanley and Dorothy. Uniontown, Pa., 55

Crane, Lewin and Martha. Dallas Center, Iowa, 66

Cunningham, John and Annabel. Polo, Ill., 56

Hopson, Brower and Myrtle. Audubon, Pa., 58

Manier, Jacob and Rachel. Stanley, Wis., 50

Messamer, Homer and Genevieve. Modesto, Calif., 50

Nobles, Carl and Edna. North Manchester, Ind., 60

Prouty, Walter and Doris. Minburn, Iowa, 62

Ritter, John and Freda. Uniontown, Pa., 54

Seiders, Paul and Margaret. Martinsburg, Pa., 50

Stauffer, Cecil and Dorothy. Polo, Ill., 51

Tooker, Lester and Leone. Modesto, Calif., 55

Walker, Iva and Frank. Norton, Kan., 60

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Wise, John and Orpha. Dallas Center, Iowa, 69

Woodling, Elmer and Grace. Lorida, Fla., 53

Zumbaugh, Chalon and Evelyn. Plymouth, Ind., 50

Deaths

Ail, Merritt I. 72, Hershey, Pa., Aug. 3, 1989

Alshire, Merlin. 74, Mount Vernon, Ohio, Feb. 6, 1989

Baker, McKinley E. 91, Lebanon, Pa., Aug. 19, 1989

Ballinger, Victor. 84, Littleton, Colo., Oct. 6, 1989

Barlow, Ray W. 83, Manassas, Va., July 14, 1989

Barnhart, Milo F. 90, Wenatchee, Wash., June 25, 1989

Beach, M. Louise. 58, Woodbury, Pa., Aug. 22, 1989

Becker, Florence H. 88, Elizabethtown, Pa., Aug. 7, 1989

Bowman, Beula. 65, West Salem, Ohio, Aug. 13, 1989

Branner, Mervin W. 75, Timberville, Va., Sept. 5, 1989

Bray, William H. 68, Mount Morris, Ill., Aug. 17, 1989

Brown, George A. 84, Lebanon, Pa., July 26, 1989

Brubaker, Pauline. 73, Hollidaysburg, Pa., Sept. 2, 1989

Burris, Vivian F. 71, Susquehanna Township, Pa., Aug. 26, 1989

Carter, Kyma A. 78, Roanoke, Va., July 4, 1989

Cave, Amos W. 67, Luray, Va., Aug. 2, 1989

Coffman, McKinley. 93, Boonsboro, Md., Sept. 19, 1989

Cook, Gilbert E. 45, Bridgewater, Va., July 18, 1989

Cox, Elizabeth S. 82, Dorcas, W. Va., Aug. 10, 1989

Cox, Michael D. 48, Princeton, N.J., Sept. 10, 1989

Daggett, Rufus L. 86, Independ-

dence, Kan., Sept. 15, 1989

Diehl, Silas J. 75, Grottoes, Va., Aug. 10, 1989

Dispanet, Gladys M. 86, Mathias, W. Va., Aug. 13, 1989

Dunn, Russell Z. 81, Waynesboro, Va., Sept. 5, 1989

Farmer, Ruby L. 93, Roanoke, Va., July 18, 1989

Feek, Carl. 75, Dawsow, Neb., June 16, 1989

Fike, Vester J. 72, Easton, Md., Aug. 25, 1989

Fitzwater, Martha A. 92, Bergton, Va., July 28, 1989

Foreman, Martha L. 93, Elizabethtown, Pa., July 28, 1989

Fries, Edith M. 85, Bridgewater, Va., Aug. 7, 1989

Gilberts, Donn. 63, Stanley, Wis., Sept. 23, 1989

Good, Lillian L. 65, New Market, Va., July 20, 1989

Griffith, Mabel. 92, Martinsburg, Pa., Aug. 1, 1989

Hackman, Willis H. 79, Elizabethtown, Pa., Aug. 20, 1989

Hammer, James. 24, Polo, Ill., Aug. 13, 1989

Hawse, Violet Ethel. 58, Timberville, Va., July 19, 1989

Hershberger, Owen. 83, Goshen, Ind., Oct. 2, 1989

Hoover, Thomas. 59, Martinsburg, Pa., Sept. 9, 1989

Horne, Paul. 81, Longmont, Colo., July 20, 1989

Hosler, J. Warren. 62, Elstonville, Wash., July 16, 1989

Hugendubler, Violet C. 89, Palmyra, Pa., Apr. 15, 1989

Jackson, Goldie R. 61, Harrisonburg, Va., July 26, 1989

Kreider, Edith C. 88, Elizabethtown, Pa., July 29, 1989

Kreider, Bard. 88, Lititz, Pa., Oct. 7, 1989

Laslo, Andrew. 73, Stanley, Va., Aug. 30, 1989

Lehman, Inez. 70, Edison, Neb., Sept. 4, 1989

Lovelace, Bertie Mae. 88, Staunton, Va., July 22, 1989

Maier, Vinnie Viola. 98, Portis, Kan., Sept. 17, 1989

Martin, John E. Sr. 79, Ephrata, Pa., Aug. 20, 1989

Miller, Don H. 59, Amherst, Va., Sept. 12, 1989

Miller, Emmert C. 85, Napanee, Ind., Feb. 13, 1989

Miller, Ethel Viola. 74, Bossier City, La., Sept. 6, 1989

Miller, Kathryn. 78, Bridgewater, Va., July 17, 1989

Miller, Sarah E. 92, Bridgewater, Va., Aug. 7, 1989

Myers, Harold Abram. 74, Bridgewater, Va., Sept. 8, 1989

Nicodemus, Richard W. 61,

Phoenix, Ariz., Aug. 6, 1989

Over, Cyrus. 84, Roaring Spring, Pa., Aug. 11, 1989

Overfelt, Rosie B. 78, Rocky Mount, Va., July 18, 1989

Plum, LeRoy E. 69, Waynesboro, Pa., June 23, 1989

Poff, Jean T. 51, Boones Mill, Va., Aug. 9, 1989

Pressell, Hattie. 98, Martinsburg, Pa., Aug. 21, 1989

Reinhold, Robert F. 61, Elizabethtown, Pa., July 21, 1989

Ritchey, Naomi D. 67, Martinsburg, Pa., Sept. 16, 1989

Ritchie, Jenevieve A. 63, Crides, Va., Aug. 14, 1989

Rodeffer, Edna B. 85, Winchester, Va., July 17, 1989

Rupel, Paul W. Goshen, Ind., March 20, 1989

Shelly, Daniel G. 71, Williamsburg, Pa., Sept. 4, 1989

Shipe, Ernest Lee. 75, Mathias, W. Va., Sept. 9, 1989

Skyles, Pearl. 87, Cabool, Mo., Sept. 2, 1989

Smith, Clarence H. 82, Harrisonburg, Va., July 16, 1989

Strickler, Frank A. 81, Roanoke, Va., Sept. 9, 1989

Tietjens, Jerry J. 50, Abilene, Kan., May 24, 1989

Turner, Robert H. Sr. 68, Seneca Rock, W. Va., Aug. 2, 1989

Wakeman, Hiram. 75, Bedford, Pa., May 21, 1989

Wakeman, Mary Ruth. 74, Bedford, Pa., April 25, 1989

Wampler, Thelma J. 91, Harrisonburg, Va., Jan. 1, 1989

Weaver, Laura. 88, Goshen, Ind., June 20, 1989

Whirledge, Nora M. 92, Cassopolis, Mich., April 7, 1989

Wilkins, Virgil G. 81, Mathias, W. Va., Aug. 23, 1989

Wilson, Iva H. 83, New Oxford, Pa., Jan. 12, 1989

Wingard, Jane. 96, La Verne, Calif., Sept. 12, 1989

Wise, M. Florine. 70, Dallas Center, Iowa, May 15, 1989

Wisman, Nina W. 65, Harrisonburg, Va., Sept. 25, 1989

Woodbridge, Alice. 99, Modesto, Calif., May 27, 1989

Wright, Edgar N. 95, Bridgewater, Va., Aug. 26, 1989

Wright, Mabel M. 93, Harrisonburg, Pa., Aug. 12, 1988

Yoder, Leighton. 83, Clarks-ville, Mich., March, 1906

Ziegler, Edward K. 86, Bridgewater, Va., Oct. 31, 1989

Zigler, George E. 65, Middlebury, Ind., July 28, 1989

Zook, Gorman A. 83, Hunting-ton, Ind., April 7, 1989

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A story that rang a bell for me

It's been 16 years since I served as a missionary in Nigeria, 17 since I experienced a Christmas season there. I get nostalgic at this time of year and wonder if the good old traditions I knew there are still practiced. I certainly hope they haven't given up those delightful Christmas dramas I so much enjoyed.

At the first one of them I attended, in 1960, a dear old missionary who had gone out to Nigeria back in the earlies wailed in my hearing, "I hope God can forgive the missionary who introduced this." She considered the drama, as enacted by the Nigerians, sacrilegious. I found it a pure delight.

Its chief charm for me was its startling similarity to the old "cycle plays" of medieval England. It had the Christmas story of the Bible interspersed with comic scenes, and it scorned historical accuracy. The actors hammed it up. It never occurred to anyone to write a script, memorize lines, or go through rehearsals. Everyone remembered it from last year. And for the most part it was just a matter of "acting natural." All the shepherds, for instance, once had been shepherd boys, herding the village sheep and goats. They put on a great show, running hither and yon, waving their staves, clucking to their imaginary flock, heading off mavericks making a break for it.

The scene of the shepherds frightened by the angel always brought down the house. I suspect that, next to Herod, the shepherd's role was the most sought after by the Nigerian thespians. Comic relief was provided by the angel of the Lord who, for some reason, always wore a wig, beard, and eyebrows made of local cotton. But the real hilarity was generated by the exaggerated, palsied shaking of the terrified shepherds. Wakened from their slumbers by the angel of the Lord coming upon them, they shook and tossed themselves about like worms in hot ashes. We waited for that scene, year after year.

By far the longest, hammiest scene of the drama was that of King Herod consulting his chief priests and scribes and trying to outsmart the wily wise men from the East. Herod's court, in outward appearance, faithfully reproduced a present-day Nigerian chiefs, full of pomp and bluster, and complete with the uniformed policeman strutting his stuff—waving his billy club.

I always laughed my shirt off at these Christmas dramas. And if the large cardboard star, in its jerky course along the string stretched before the wise men, hit a snag or

jumped the track, my joy was complete.

The dear old missionary thought the progress of christianizing Africa was set back each time the drama was performed. But the earthy humor of the actors and the genuine appreciation of the audience endeared it to me. Maybe it was the fact that everyday life in rural Nigeria was not that dissimilar from biblical times, but the Nigerians' version of the Christmas story had an authenticity about it lacking in our sanitized, overly pious American productions. American Christians don't seem to get the point that Jesus' birth took place among very ordinary, down-to-earth people. In Nigeria, when the Christmas drama ended, and I headed home amid the throng of humanity attending the event, it was as if, verily, I were walking Bethlehem's streets. And that felt good.

I got to thinking about those Nigerian nativity dramas and other manifestations of Christmas observances in that country when I read again Michael King's article in this issue of MESSENGER, "Silver bells chiming for Jesus" (page 10). King's contention is that we don't need to get so upset about some of the "pagan" aspects of Christmas celebrations. ". . . God doesn't always send lightning bolts of pure truth down from the sky," he writes. "Instead, God often takes raw material available in the cultures into which we are born, transforms it, and helps us find through it God's deeper truth."

Christ has a way of popping up in unexpected places. We don't need to get to Bethlehem itself to find him. Instead, he finds us on the way, if we genuinely are in search of him. The delightful twist of the story of the wise men is that they were seeking a ruler to whom they could pay tribute, but were met by a Lord who was seeking them all along. Far, far more important than their gold, myrrh, and frankincense was God's living present to them and to the world—the Christ child.

When I first read Michael King's article, in the *Gospel Herald* last Christmas, I knew I wanted to share it with MESSENGER's readers. It's not so important what we do to celebrate Christmas. The important thing is to have that longing to receive God's gift of Christ, even if our expression of that longing is confused with the "pagan" trappings of Christmas that we decry.

Somewhere this Christmas may you hear silver bells chiming for Jesus.—K.T.



A Christmas Gift for Madut

Building a model truck is nothing new for a Nuer lad. It is a tradition in Sudan for youngsters to fashion their own toys.

What is new is that Madut assembled his truck from objects gleaned in the city dump. The dump is not only Madut's craft supply, it was for awhile his home.

Twice in the last year Madut's Nuer tribe has been displaced, first from its homeland in the Mayom and Bentiu areas of southern Sudan, then from a

resettlement camp by the city dump in Khartoum. Currently Madut and 5,000 other Nuer are encamped on a vacant plain six kilometers from Khartoum.

Caught in the web of war and famine, the Nuer are among 5 million Sudanese without homes and without means of livelihood.

This holiday season, put Madut on your Christmas list. Remember him by contributing a special gift to your church's

Christmas Achievement Offering.

Madut likely will create his own toy this Christmas. What he wishes from others are food and peace and work for his people.

Remember Madut and the homeless of Sudan. In your very response you will honor the Christ Child who in his early life was also a refugee in Africa.

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